Hilyat al-Muttaqeen

(Adornment of the Pious)

Allamah Muhammad Baqir al-Majlisi

Translated by: Sayyid Athar Husain S. H. Rizvi

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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Preface

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اَلْحَمدُ لِلّٰهِ الَّذي حَلّى اَنْبيائَهُ الْمُرْسَلينَ بِاَحْسَنِ حِلْيَةِ الْمُتَّقينَ وَبَعَثَ نُخْبَةَ اَصْفِيائِهِ مُحَمَّداً صَلَّى اللّٰهُ عَلَيهِ وآلِهِ وسَلَّمَ لِتَتْميمِ مَكارِمِ اَخْلاقِ الْمُؤْمِنينَ وَاَكْمَلَ في اَوْصِيائِهِ الْمُنْتَجَبينَ اَفْضَلَ خِصالِ النَّبِيّينَ فَصَلَواتُ اللّٰهِ عَلَيهِ وَعَلَيْهِمْ عَدَدَ اَنْفاسِ الْمُسَبِّحينَ مِنَ الْمَلائِكَةِ وَالناسِ اَجْمَعينَ وَلَعْنَةُ اللّٰهِ عَلى اَعْدائِهِم مِلاءَ السَّمواتِ وَالاَرَضينِ.

In the name of Allah, the Beneficent, the Merciful

Praise be to Allah, Who embellished His prophets with the best of the ornaments of the pious and sent His chosen one from them – Muhammad, may Allah bless him and his progeny – for the perfection of the morals of believers; and perfected in His successors, the supreme qualities of prophets. So may Allah bless him and bless them equal to the number of the breathes of those, who intone divine praise from all the angels and humans; and curse of Allah be upon their enemies, in the heavens and the earth.

So to say: This humble servant of students of the sciences of the Holy Imams (a), Muhammad Baqir bin Muhammad Taqi – may Allah gather them with their purified leaders – would like to state that man is superior to animals due to purified manners and excellent morals; and since the Holy Prophet (s) has said:

بُعِثْتُ لِاُتَمِمَ مَكارِمَ الأَخْلاق

"I was sent for the perfection of morals."

...that is why, it is necessary that the manifest religion and honorable Shariah of the Prophet should contain all the praiseworthy morals. Since in the book of *Ainul Hayaat*, we already explained the perfection of morals in brief, some brothers in faith urged me to write in easy Persian, a book on the manners of the Holy Imams (a) in daily life, which have reached us through reliable channels and traditions related to day-to-day behavior so that the general public may benefit from them. Therefore, inspite of the shortage of time and excess of preoccupation, this humble servant regarded fulfilling the right of brotherhood

necessary and compiled this book consisting of fourteen chapters and a conclusion, because, it is mentioned in traditions that:

الدّالُّ عَلَى الْخَيرِ كَفاعِلِهِ

"One, who shows the path of goodness gets the same reward as the doer of good."

So, I also hope to be included in the reward.

Each chapter comprises of twelve parts; and I have entitled this book *Hilyatul Muttaqeen* (Adornment of the pious). Now, those believers, who read this book, are requested to remember this 'sinful' servant also in their supplications seeking forgiveness and since I have myself confessed to my helplessness and shortcomings, if some mistake or theoretical error is found in it, they should forgive me. And Allah is the giver of good sense and He is the helper.

Chapter One: Etiquette of dressing

1. Elegant and proper clothing

It is proved through most reliable traditions that a person should clothe himself neatly and decently according to his status; provided, what he wears is acquired through legitimate means. So, he should try to be decent within limits, as recorded in most of the reliable traditions of Islam. However, one should dress according to his income and in case one's income is meager, one should adjust and keep away from unlawful means of earning.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that when the Almighty Allah bestows a bounty to one of His servants and the effect of that bounty becomes apparent in him, he would be called as a devotee of God and he would be included among the thankful; and if nothing becomes apparent in him, he would be called an enemy of God and would be included among the deniers of bounty.

In another tradition it is narrated from the same Imam that when the Almighty Allah bestows a bounty on one of His servants He wants that the effect of that bounty should become apparent on him.

It is narrated from Amirul Momineen (a) that it is necessary for a believer to dress up for his believer brothers in the same way as he dresses up for strangers.

It is an acknowledged fact that Imam Ali Reza (a) used to sit on a mat woven with date leaves during summer, and on coarse jute cloth in winter. When he was at home, he dressed in coarse garments, but when he ventured out, he was elegantly dressed from head to foot to show the world the blessings of Almighty.

It is narrated from Imam Ja'far Sadiq (a) that decency and neatness in one's outfit are highly endearing to God and those, who practice otherwise, displease Almighty. He likes His creatures to be properly dressed and perfumed to keep their houses spick and span, and light them before sunset, so that poverty goes away and their sources are increased.

It is narrated from Amirul Momineen (a) that the Almighty Allah has created some people, whose circumstances He has straitened for a special reason and has taken away from them inclination to this world. They focus their

attention on the Hereafter, to which God has called them and are patient in scarcity of livelihood and detestable worldly things. And they are eager for the everlasting bounty that the Almighty Allah has prepared for them. They have dedicated themselves for the pleasure of God and their end is martyrdom. So when they reach the hereafter, Allah would be pleased with them and as long as they remain in this world, they are aware that everyone has to die one day; therefore they only collect provisions for the hereafter and do not gather material wealth; they wear coarse and ordinary garments, they are content to eat little and donate whatever remains to charitable purposes, so that it might add to their provisions for the hereafter. They befriend the righteous for the sake of Allah and are inimical to the unrighteous for the sake of Allah. They are lamps on the path of guidance and are enriched with the bounties of the hereafter.

Yusuf bin Ibrahim narrates: I visited Imam Ja'far Sadiq (a) wearing a garment of deerskin and asked the Imam what his view was about it. Imam (a) replied that there was no problem in that, because when Imam Husain (a) was martyred, he was wearing a similar garment.

When Amirul Momineen (a) sent Abdullah bin Abbas to speak to the Khawarij of Naharwan, he was wearing the finest garments, had applied the most excellent fragrance and was mounted on the finest horse. When he met the Khawarij, they said: You are a very religious man, then why are you wearing these garments of oppressors and why are you mounted on such a horse?

Abdullah bin Abbas recited the verse:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ ﴾

"Say: Who has prohibited the embellishment of Allah...?" (Surah Araaf 7:32)

The Messenger of Allah (s) said: Wear the best clothes and put on an elegant appearance, as the Almighty Allah likes that and He likes embellishments; but all this should be through lawful means.

A historical incident reflecting the attitude of the chosen one of God, Imam Ja'far Sadiq (a) is thus narrated. Sufyan Thawri, a leaders of the ascetic Sufi school of thought tried to belittle and tease the Imam before the whole congregation, while he was seated in Masjidul Haraam, elegantly attired. He approached the Imam and asked him why he was so decently attired when the Holy Prophet and other ancestors of the Imam never were. The Imam recited the following verse from the Holy Book:

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ﴾

"Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?" (Surah Araaf 7:32)

And elaborated that there was poverty during the period of Prophet while at present there was economic prosperity and such pious people had a better right of spending to display the generosity of God. Further, revealing the clothes he was wearing underneath, he said that the outward attire was just for the view of the world, but underneath he was coarsely dressed for the sake of his soul.

In reliable traditions, it is narrated from Abdullah bin Hilal that he came to Imam Ali Reza (a) and said: People regard as good those, who eat simple food, wear coarse garments and live a simple live. Imam (a) said: O Abdullah, don't you know that Prophet Yusuf (a) was a prophet and a son of a prophet; inspite of that wore cloaks of brocade spun with threads of gold? He was present in the courts of the Pharaoh dynasty and decided cases; but people were not concerned with his dress. They only expected him to decide the cases with justice. So, what is important is that a leader should be just, truthful and true to his word; as for the rest, the Almighty Allah has not made lawful things unlawful for anyone and as for the unlawful, no matter how little it may be, He has not made it lawful on anyone.

Then the Imam recited the captioned verse. We have mentioned the remaining traditions on this topic in our book of *Ainul Hayat* (Allamah Majlisi).

2. Materials not permitted to be worn

Men are not permitted to use pure silk and brocade and are supposed to ensure that their headgear and all those clothes, which cover the body, should not be made of silk. Even certain accessories of clothing, like borders, frills etc. should not be made of silk or any cloth, where silk is one tenth of the other yarn. Cloth made of any yarn, except silk is preferable. Non-essential parts of clothing like handkerchief, shawl etc. can be made of silk.

It is prohibited to manufacture cloth from the hide of animals not slaughtered in the Islamic manner, even though it might have been tanned, as is well known among scholars. It should also not contain the skin of those animals, which cannot be purified; like dog and unlawful flesh animals; their skin, fur, hair, horns and teeth etc. are unlawful to use in dress during prayers. There is difference of opinion among scholars regarding sable, squirrel and deerskin and precaution dictates that we refrain from these things. Though apparently prayer is allowed in squirrel and deerskin. It is better that one should also not use garments worn over or under garments prepared from the hair of unlawful flesh animals as some strands of hair might remain stuck to those clothes.

It is better for boys, who have not come of age, not to wear pure silk and gold; as the Holy Prophet (s) had told Ali (a) not to wear a golden ring and silk as he would be dressed in silk in Paradise and decorated with gold.

In another tradition, he said: Do not dress in silk, as on Judgment Day, the Almighty Allah will burn the skin in the fire of Hell due to it.

Some persons asked Imam Ja'far Sadiq (a) whether they could dress their male children in gold. The Imam ordered them to refrain from it; only their women and female slaves could use them.

Imam Ja'far Sadiq (a) said: My father, Imam Muhammad Baqir (a) used to adorn his women and children with ornaments of gold and silver and there is no problem in it.

It is possible that in this tradition, children imply daughters, it is also possible that immature boys may be included among them; but precaution dictates that boys should not be made to wear gold jewellery.

3. Instructions about cotton, wool and linen

The best kind of cloth is cotton; after that is linen; but it is detestable (*Makruh*) to wear woolen clothes all the year round and to make them as ones habit; though there is no problem if nothing else is available or it is needed for protection against cold.

It is narrated by Amirul Momineen (a), Ali (a), that cotton should be used in garments, as the Holy Prophet (s) and Ahle Bayt (a) did. The Holy Prophet (s.a.w.s) never dressed in woolen garments without an express need.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that woolen garments should not be used without justifiable reason.

In yet another tradition, it is narrated from Husain Ibne Kathir that he saw Imam Ja'far Sadiq (a) in a woolen cloak over coarse garments. After greeting the Imam, he asked why he wore wool over coarse cloth as it was abominable in his view. The Imam replied: My father and Imam Zainul Abideen (a) used to wear woolen garments, but while praying, they wore coarse cotton garments and therefore we [Ahle Bayt] do likewise.

It is narrated that the Messenger of Allah (s) said: I will not stop using five things as long as I am alive: (1) sitting on the floor with servants and having meals with them (2) riding a mule without a saddle (3) milking the goat with my own hands (4) greeting children (5) using woolen garments.

The conclusion of all these traditions is that if believers use woolen clothes all the time and wearing them is aimed to show superiority over others, it is

condemnable. Though, if it is as a result of contentment, or due to poverty or to protect against cold, there is no problem in it. This statement is supported by the tradition narrated from His Eminence, Abu Zar Ghiffari that the Messenger of Allah (s) said: In the last period of time will appear some people, who will dress in wool during summer as well as winter and aim to seek superiority over others through this; but the terrestrial as well as heavenly angels would curse them.

It is narrated from Amirul Momineen (a) that the prophets usually dressed in linen.

It is narrated from Imam Ja'far Sadiq (a) that use of linen in dress fattens ones body.

It is mentioned in another tradition that Imam Ali Ibne Husain (a) used to purchase deerskin garments worth a thousand or five hundred dirhams and wear them during winter. After winter, he sold those garments and donated the proceeds to charity.

4. Recommended and detestable colors in dress

As far as dress is concerned, the best color is white; after that yellow, then green, then light red, then blue and then cream. It is detestable to wear dark red, especially during prayers and wearing black clothes is extremely detestable in every condition, except for the turban, socks and outer cloak. But it is better if the turban and the cloak is also not black.

It is narrated from the Holy Prophet (s) that you should dress in white as this is the best and the purest and also shroud your dead in white.

It is narrated from Imam Ja'far Sadiq (a) that Amirul Momineen (a) dressed in white most of the time.

It is narrated from Hafas Muezzin that: I saw Imam Ja'far Sadiq (a) praying between the pulpit and the grave of the Messenger of Allah (s) and he was dressed in yellow garments, resembling quince.

In a good tradition, it is narrated from Zurarah that: I saw Imam Muhammad Baqir (a) emerge from a house dressed in a cloak of yellow deerskin, a turban and a gown.

In a reliable tradition, it is narrated from Hakam Ibne Utbah that: I came to Imam Muhammad Baqir (a) and saw him dressed in dark red, dyed with saffron. The Imam asked: Hakam, what do you say about this garment? He replied: What can I say about what you are wearing? But we definitely condemn the fashionable youth among us, who wear such garments. The Imam said: Who has prohibited the embellishment of God. Then he said: I am wearing this as I have

just married.

It is narrated from Imam Muhammad Baqir (a) in a good tradition that wearing dark red garments is detestable for all (males), except the bridegroom.

It is narrated from Yunus in a reliable tradition that: I saw Imam Ali Reza (a) covering himself with a blue sheet.

It is narrated from Hasan Ibne Ziyad that: I saw Imam Muhammad Baqir (a) dressed in pink garments.

It is narrated from Muhammad bin Ali that: I saw Imam Musa Kazim (a) dressed in cream garments.

It is narrated from Abul Alaa that: I saw Imam Ja'far Sadiq (a) in a green Yemenite cloak or shawl.

It is narrated from Imam Ja'far Sadiq (a) that: Jibraeel came to the Messenger of Allah (s) on the last day of the month of Ramadhan after the Asr Prayer time and when he returned to the heavens, His Eminence summoned Lady Fatima Zahra (s.a.) and said: Call your husband, Ali. When Amirul Momineen (a) arrived, the Prophet seated him to his right and taking his hand placed it on his lap. Then he seated Lady Fatima Zahra (s.a.) to his right and taking her hand placed it his lap. Then he said: Do you want to know the report that Jibraeel has conveyed to me? Yes, they replied. He said: Jibraeel has reported that on Judgment Day I would be to the right of the Divine Throne (*Arsh*) and Almighty Allah would dress me up in two garments: one green and the other pink; and you, O Ali, would be to my right and dressed in same kinds of garments. The narrator says: I asked: People regard pink detestable (*Makruh*)? The Prophet said: When Almighty Allah summoned Isa (a) to the heavens, he had dressed him in the same color.

Through reliable chains, it is narrated from Amirul Momineen (a) that: Do not dress in black as it is the dress of Firon.

It is mentioned in another reliable tradition that someone asked Imam Ja'far Sadiq (a) if he could pray in a black cap. Imam (a) replied: Don't, as it is the dress of the folks of Hell.

It is narrated from the Messenger of Allah (s) that black color is detestable for all garments, except: socks, turban and cloak.

5. Some etiquette of dressing

It is detestable (*Makruh*) and condemnable to wear clothes, which are very long and to wear long sleeves and to walk dragging the garments on the ground in arrogance.

According to a tradition from Imam Ja'far Sadiq (a), Amirul Momineen (a) went to the market and bought three garments for a gold coin. The shirt measured till the ankle, the lower garment measured from the waist down to the knee and the shawl not only covered his chest, but was much longer than his back. After having bought these clothes, Ali (a) looked at the sky, thanked God and returned to his house.

According to Imam Musa Kazim (a) God ordered the Prophet to keep his clothes clean and it meant that the clothes should not be so long as to gather dirt and must be free from impurities.

As related by Imam Muhammad Baqir (a), the Holy Prophet (s) advised a person not to have his shirt and pajama too long, as it was a sign of pride and God does not allow the proud to come near.

6. About clothes particularly used by women and non-Muslims

Men are prohibited from wearing feminine garments, like face covering sheet (*Muqna*), veil and gowns etc. and women should not wear male clothes; such as cap, cloak and cassock etc. Both men and women are prohibited from adopting the particular headgears, with which the Jews and other non-Muslims are identified.

According to Imam Baqir (a) men should not use make up like women and women should not make up themselves like men as the Holy Prophet (s.a.w.s) had cursed such men and women.

It is narrated from Imam Ja'far Sadiq (a) that Allah, the Mighty and Sublime sent revelation to one of His prophets: Tell the believers that they should not eat dishes like My enemies and not to use garments like My enemies and not to follow the customs of My enemies; or they would also be like My enemies.

7. Etiquette of wearing the Turban

It is recommended (*Sunnat*) to wear a turban and it is also recommended to tie it in *Tahtul Hunak*[1] manner. Also, it is recommended to put one end of the turban in the front and another end behind in the style of the *Sadaat*[2] of Medina.

Shaykh Shahid (r) has said that it is recommend to wear the turban in the standing position.

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[1] It literally means below or front of the palate. It also means passing one end of the turban from the front of the neck and below the face.

[2] Sayyids.

It is narrated from the Messenger of Allah (s) that the turban is the crown of Arabs; when they stop wearing the turban, the Almighty Allah would deprive them of their greatness.

It is narrated from Imam Ja'far Sadiq (a) that one, who wears a turban, but does not tie *Tahtul Humak*.[1]; and after that he is afflicted with a malady, whose cure is impossible, he should condemn himself.

It is narrated from Imam Ali Reza (a) that the Messenger of Allah (s) wore a turban allowing one end to hang in the front and another at the back and Jibraeel also did the same.

It is narrated from Imam Muhammad Baqir (a) that on the day of the Battle of Badr, the angels wore white turbans with loose ends.

It is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s) put a turban on the head of Amirul Momineen (a) and allowed one end to hang in the front and the other end three inches less in length behind. Then he said: Go. And he went away. Then he said: Come here. So he returned. Then he said: By Allah, the crowns of angels are shaped like this only.

It is mentioned in *Fiqhatur Reza* that one should recite the following supplication at the time of wearing the turban:

بِسْمِ اللّٰهِ اللّٰهُمَّ ارْفَعْ ذِكْرِي وَاَعْلِ شَانِي وَاَعِزَّنِي بِعِزَّتِكَ وَاَكْرِمْنِي بِكَرَمِكَ بَيْنَ يَدَيْكَ وَبَيْنَ خَلْقِكَ اللّٰهُمَّ تَوِّجْنِي بِتَاجِ الْكَرَامَةِ وَالْعِزِّ وَالْقَبُولِ.

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah, exalt my name and raise my status; and for the sake of Your honor, increase my honor and through Your mercy, increase my respect among Your creatures. O Allah, make me wear the crown of nobility and honor.

In *Makarimul Akhlaq,* it is narrated from *Kitab Najah* that one should recite the following supplication:

اللّٰهُمَّ سَوِّمْنِي بِسِيمَاءِ الْاِيمَانِ وَتَوِّجْنِي بِتَاجِ الْكَرَامَةِ وَقَلِّدْنِي حَبْلَ الْاِسْلَامِ وَلَا تَخْلَعْ رِبْقَةَ الْاِيمَانِ مِنْ عُنُقِي

Translation: O Allah, may I be recognized through the sign of faith and that I should be bestowed the crown of my greatness. The collar of submission should remain around my neck and the relationship of faith should not break till

[1] It literally means below or front of the palate. It also means passing one end of the turban from the front of the neck and below the face.

the last breath.

It is also said that the turban should be tied in the standing position.

The Messenger of Allah (s) was having in his possession, a number of caps of different types.

With regard to those tall caps, called as *Hartala*, it is mentioned that they are basically a custom of Jews. According to scholars, it is detestable to wear them.

It is apparent from some traditions that it is detestable to turn up the rim of the cap.

It is narrated from the Messenger of Allah (s) that when Turkish caps become common in my Ummah, there would be an increase in adultery among them as well. Apparently Turkish cap denotes *Qadooq* and *Bektashi* etc.

8. Etiquette of wearing pajama

It is narrated from Imam Ja'far Sadiq (a) that the Almighty Allah revealed to Prophet Ibrahim (a) that the earth complains to Me about seeing your private parts. So place some veil between yourself and the earth. Ibrahim (a) made a pajama till the knees and wore it.

In *Jame Alawi,* it is narrated from Bazanti that supplication of one, who wears a pajama in the standing position, will not be answered for three days.

It is mentioned in *Fiqhatur Reza* that one should wear pajama while sitting and recite the following:

بِسْمِ اللّهِ اللّهُمَّ استُرْ عَوْرَتِي وَلاتَهْتِكْنِي فِي عَرَصاتِ الْقيامَةِ وَاعْفُ فَرْجي وَلا تَخْلَعْ عَنّي زَيْنَةَ الإيمانِ.

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah! Draw a veil over my nudity and let me not be insulted on Judgment Day! Shower me with chastity and do not separate me from my faith!

In *Makarimul Akhlaq*, it is narrated from *Kitabun Najah* that one should recite the following supplication:

اللّهُمَّ استُرْ عَوْرَتِي وَآمِنْ رَوْعَتِي وَأَعِفَّ فَرْجي وَلا تَجْعَلْ لِلشَّيطانِ في ذلِكَ نَصيباً وَلا لَهُ إلى ذلِكَ وُصُولاً فَيَضَعُ لِي الْمَكايِدَ وَيُهَيِّجُنِي لِارْتِكابِ الْمَحارِمِ.

Translation: O Allah, draw a veil over my nudity and give me relief from terror. Please give me the good sense of chastity; so that the Shaitan may not

involve me in lusts and take part in my nudity. Keep him away from me in every way, so that he may not lay a trap for me. And committing things prohibited by You, I should not become sinful.

People who do not practice this are faced with disease and death. According to tradition, all the Prophets and even Amirul Momineen (a) put on the shirt before wearing pajama.

It is mentioned in another traditional report that one should not wear pajama in the standing position, facing the Qibla and facing people.

It is narrated from Amirul Momineen (a) that sorrow and grief is created by wearing pajama in the standing position.

9. Instructions about new garments

Through authentic channels, it is narrated from Imam Muhammad Baqir (a) that a person, while putting on a new dress should recite the following:

اَللّٰهُمَّ اجْعَلْهُ ثَوْبَ يُمْنٍ وَتُقىً وَبَرَكَةٍ اللّٰهُمَّ ارْزُقْنِي فِيهِ حُسْنَ عِبادَتِكَ وَعَمَلاً بِطاعَتِكَ وَاَداءَ شُكْرِ نِعْمَتِكَ اَلْحَمْدُ لِلّٰهِ الَّذي كَساني ما اُواري بِهِ عَوْرَتِي وَاَتَجَمَّلُ بِهِ في النّاسِ

Translation: O Allah, make this garment, a cause of peace, piety and reward! O Allah, as long as I wear this, let me be able to carry out Thy worship in its entirety, and let me be obedient to Thy bidding and thankful for Thy blessings. All praise is for Allah, who bestowed such a garment that covers me up and is a source of respect and decency among people.

According to a tradition coming down from Imam Ali (a), the Holy Prophet taught the following supplication to Ali (a) so that he may recite it while putting on new clothes.

اَلْحَمْدُ لِلّٰهِ الَّذي كَساني مِنَ اللِّباسِ ما اَتَجَمَّلُ بِهِ في النّاسِ اللّٰهُمَّ اجْعَلْها ثِيابَ بَرَكَةٍ اَسْعى فيها لِمَرْضاتِكَ وَاَعْمُرُ فيه مَساجِدَكَ

Translation: Praise be to Allah, Who bestowed such a dress that has increased my respect among others. O Allah, make this dress such a source of blessing that whatever I may try after putting it on should be for gaining Thy goodwill and for populating Thine mosques (centers of prayers).

Then he said: Sins are forgiven of one, who recites this supplication at the time of putting on the clothes.

In another tradition, it is narrated from Imam Musa Kazim (a) that one, who wears a new garment, should pass his hand over it and recite the following

supplication:

اَلْحَمْدُ لِلّهِ الَّذي كَساني ما اُواري بِهِ عَوْرَتي وَاَتَجَمَّلُ بِهِ في النّاسِ وَاَتَزَيَّنُ بِهِ بَيْنَهُمْ.

Translation: Praise is for Allah, Who bestowed such a dress to me, which not only covered me, but also became a source of embellishment among others.

It is narrated from Imam Ja'far Sadiq (a) that one, who takes water in a new earthen pot and recites Surah Qadr thirty-two times upon it and then sprinkles it on the cloth; as long as even a strand of that cloth remains, his sustenance would keep increasing.

In another tradition, it is narrated from the same Imam that one should recite:

لا اِلهَ اِلاّ اللّهُ مُحَمَّدٌ رَسولُ اللّهِ

Translation: There is no god, except Allah, and Muhammad is the Messenger of Allah

...at the time of putting on a new dress. So that you may be safe from all calamities and as long as even a strand of that cloth remains, your time would pass in happiness.

Do not remember much the material thing, which you like; so that you may be aggrieved when it is lost and do not talk ill of a person behind his back, as it might affect his feelings.

It is narrated from Imam Ali Reza (a) through authentic chains of narrators that when the Imam put on new clothes, he used to place them to the right and call for a glass of water and recite Surah Tauheed, Ayatul Kursi and Surah Kafiroon ten times each. Then he sprinkled that water on those clothes and used to remark: If a person does this, as long as even strand of this cloth remains, his sustenance would continue to increase.

It is narrated through authentic chains of narrators from Amirul Momineen (a) that when the Almighty Allah bestows new clothes to someone and he puts them on, he should first perform ablution and recite two units of prayer and in each unit, recite Surah Hamd, Ayatul Kursi, Surah Tauheed and Surah Qadr. After the prayer, he should thank Allah for providing covering for him and for granting him respect among people; and he should recite many a times:

لاحَوْلَ وَلاقُوَّةَ اِلاّ بِاللّهِ الْعَلِي الْعَظيمِ

Translation: There is no power and might, except by the Almighty Allah.

The consequence of this thankfulness would be that as long as that garment remains on his body, he would not be involved in divine disobedience and in exchange of every strand that 'Concealer' (Allah) will create an angel, who would praise Him and seek repentance on his behalf.

It is narrated from Imam Ja'far Sadiq (a) through authentic chains of narrators that when one wishes to put on a new garment, he should take water in a vessel and recite Surah Qadr 36 times and when he reaches the verse of:

﴿ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ ... ﴾

"The angels and the Spirit descend..." (Surah Qadr 97:4)

He should sprinkle a little water on it. Then he should wear that garment, recite two units of prayer of thanksgiving and then recite the following supplication:

اَلْحَمْدُ لِلّٰهِ الَّذي رَزَقَني ما اَتَجَمَّلُ بِهِ في النّاسِ وَاُواري بِهِ عَوْرَتي وَاُصَلّي فيهِ لِرَبّي

Translation: All praise is for Allah, who bestowed such a thing to me that earns praise among other, through which the body is covered and in it I worship my Lord.

10. How to put on and take off one's dress

According to Holy Prophet (s), one should not be absolutely naked at any time – night or day.

Imam Ali (a) stated that a naked man is an easy victim of devil and his temptations; and a man while sitting among people, should lower his thighs. He also asked men to recite *Bismillaah* while taking off the clothes so that the jinn may not wear them as they do so during the night, when we do not say *Bismillaah*.

According to Imam Ja'far Sadiq (a), Muslim women should not use transparent veil or clothing.

According to Imam Muhammad Baqir (a), Lady Fatima Zahra (s.a.) used to have *Muqna*[1] so wide that it reached till half her limbs. All women should be likewise.

According to Imam Ja'far Sadiq (a), the minimum waste is that the topmost covering and the lining should be similar.

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[1] A *chador,* which covers the head and the face. A *chador* of a transparent cloth, through which one can see from inside, but it is not possible to see from outside it.

It is mentioned in another tradition that Ishaq Ibne Ammar asked that same Imam if it was possible for a believer to possess ten dresses? He replied: Yes. Then he asked: Twenty? Imam (a) replied: Yes, it is not wastage; on the contrary wastage is that the cloth, which is kept for elegance, should be worn instead of the cloth, which he wears ordinarily.

Another tradition states that a person asked Imam Musa Kazim (a) if possessing ten garments was supposed to be a luxury. The Imam replied on the contrary that the extra dresses will help people to keep tidy provided they are kept washed and clean, away from dirty places. Wastage is wearing nice clothes when the occasion demands otherwise.

It is narrated from Imam Muhammad Baqir (a) that making new clothes ensures their lifespan. He also said that enemies are degraded through new clothes.

According to Amirul Momineen (a), wearing of clean clothes keeps sadness away and helps in prayers being accepted.

The Messenger of Allah (s) said: It is necessary to wear clean clothes.

It is narrated from Amirul Momineen (a) that there six (negative) habits have come from the people of Lut (a): sling shooting, casting pebbles on each other, chewing mastic (*kundar*), dragging the garments while walking, keeping open the buttons of the cloak and the coat by way of arrogance.

It is narrated through reliable chains of narrators that a man came to Imam Ja'far Sadiq (a) and saw that the Imam had patched his collar. That man glanced at that patch again and again. The Imam asked: Why do you look like this? He replied: I am astonished at that patch. A book was placed before the Imam. He said: Read this. It was mentioned therein: One, who has no modesty has no faith; one, who has no estimation of his income, he can never become wealthy and one, who has no old clothes, cannot have new clothes.

Amirul Momineen (a) said: I had my garments patched so many times that I was ashamed of the darner.

Imam Ja'far Sadiq (a) states that a man, who patches his garment, stitches his worn out shoes and carries his own purchases home, will be protected from pride.

11. Socks and shoes

For sandals and shoes, the best color is yellow and then white.

For socks, the best color is black. And during journey, the best color is red, which is detestable otherwise.

It is recommended that the heel and front portion of the shoe must be raised and the middle portion should be left empty; so that the complete sole does not touch the ground. Other than this, everything is detestable.

Apparently same is the rule for sandals and slippers as well.

According to Imam Ali (a), fine shoes keep the body free from germs and diseases. They also help in ablution and prayers, as the shoes keep the feet free from dirt.

In another tradition, he says: One, who likes to have a long lifespan, he should have an early breakfast, wear nice shoes and wear a thin cloak and shawl and should not have sexual intercourse in excess.

Imam Ja'far Sadiq (a) said: The first person to wear shoes was Prophet Ibrahim (a).

It is mentioned in reliable traditions from the same Imam that flat sole shoes was a custom of Jews.

Numerous traditions are recorded condemning such footwear.

It is mentioned in reliable traditions that one should not wear black shoes as it weakens eyesight, decreases sexual prowess and creates grief.

One should wear yellow shoes as it enhances eyesight.

It is mentioned in traditions that black shoes create arrogance. One, who wears black shoes, would be raised up with oppressors on Judgment Day.

It is narrated from Imam Muhammad Baqir (a) that one, who wears yellow shoes, as long as it remains on his feet, he would remain happy, because the Almighty Allah has praised the cow of Bani Israel.

﴿ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴾

"Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders." (Surah Baqarah 2:69)

According to Sudair Sarraf, when he went before Imam Ja'far Sadiq (a) wearing white shoes, Imam (a) asked him if it was intentional and before Sarraf could answer, the Imam said that anyone, who buys white shoes will be reimbursed its cost from unknown sources before the shoe gets worn out. Sarraf said that hardly had he started wearing them, that he got a hundred gold coins from where he could not have dreamt of.

It is mentioned in another tradition that one, who wears yellow or white shoes, would have many issues and one, who uses black shoes, it is possible that

he might not even have a single issue.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that wearing socks enhances eyesight. In another traditional report, he said: Always wearing socks keeps one safe from consumption and a bad death.

It is narrated from Dawood Raqqi that: I noticed Imam Ja'far Sadiq (a) wearing red socks during a journey. I asked: Why are you wearing red socks? He replied: I wore it for the journey, and it is good for mud and slime; but at home nothing is better than black.

12. Wearing socks, shoes and sandals

According to a tradition from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a), the shoe should be put on right foot first and then on the left; but while taking them off, the shoe of the left foot should be taken off first. It is also stated that anyone, who has a shoe on one foot and none on the other, and walks thus, will be tempted by devil and will go mad.

According to Abdul Rahman Ibne Kathir: Once, while I was walking with Imam Sadiq (a), Imam's sandal strap broke. I immediately took out a new belt and started repairing the sandal. All that while the Imam kept his hand on his shoulder and said that if someone helps a believer while his sandal is being repaired, God will give him a fast she-camel on Judgment Day to enter Paradise on it.

It is narrated from Yaqub Sarraj that: I was with the Imam in a journey, when the strap of one of his shoes broke and he began to walk bare footed. Just then Abdullah Ibne Yaqub came and he removed his strap and gave it to the Imam. He did not accept, and he said: One, who is afflicted should preferably be patient on his difficulty.

Another tradition from Abdul Rahman Ibne Abu Abdullah states that he once when to Imam Ja'far Sadiq (a) accompanied with another man. When they arrived at the Imam's place, he (the Imam) took out his sandals and said that a person should take out his sandals while sitting, so that the feet may be comfortable.

It is further stated that the Holy Prophet (s) prohibited walking with one shoe on and also to put on shoes while standing or walking. Apparently, it is detestable to wear shoes in the standing position; that is shoes with laces.

In another tradition, it is narrated from Prophet that there are three acts about the doers of which it is feared that they might become insane: Passing stools in a graveyard, walking with only sock on and sleeping alone in a house.

It is narrated from Imam Ja'far Sadiq (a) that wearing socks regularly keeps one free of dandruff.

It is mentioned in *Fiqhatur Reza* that when a person wears socks, he should begin with the right foot and recite the following supplication:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَالْحَمْدُ لِلّٰهِ اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللّٰهُمَّ وَطِّىءْ قَدَمَيَّ فِي الدُّنيا وَالْآخِرَةِ وَثَبِّتْهُما عَلَى الاَيمانِ وَلا تُزَلْزِلْهُما يَوْمَ زِلْزِلَةِ الْاَقدام. اللّٰهُمَّ وَقِنِي مِن جَميعِ الْآفاتِ وَالْعاهاتِ وَمِنَ الْاَذى

Translation: In the name of Allah and by Allah and all praise is for Allah. O Allah, in the world and the hereafter, keep my steps steadfast on faith and on the day the feet of people shake, keep my feet firm. O Allah, keep me safe from all kinds of calamities and discomforts.

When he removes them, he should recite as follows:

اللّٰهُمَّ فَرِّجْ عَنِي كُلَ غَمٍّ وَهَمٍ وَلا تَنْزِعْ عَنّي حُلَّةَ الْاِيمان

Translation: O Allah, remove the past and future grief from me and do not confiscate the wealth of faith from me.

A tradition in the chapter on salvation (*Kitabe Najat*) in *Makarimul Akhlaq* states that one should put on socks and sandals while sitting and recite the following prayer:

بِسْمِ اللّٰهِ اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَوَطِّىءْ قَدَمَيَّ فِي الدُّنْيا وَالْآخِرَةِ وَثَبِّتْهُما عَلَى الصِّراطِ يَوْمَ تَزِلُّ فيه الْاَقدام

Translation: In the name of Allah. O Allah shower Thy grace on Muhammad and Progeny of Muhammad and keep my feet steady in this world and that to come and on the Day when the best of the people will tumble on Siraat Bridge, Thou keep both my feet steady.

And take them off standing and recite:

بِسْمِ اللّٰهِ اَلْحَمْدُ لِلّٰهِ الَّذي رَزَقَني ما اَقي بِهِ قَدَمَيَّ مِنَ الْاَذى. اللّٰهُمَّ ثَبِّتْهُما عَلى صِرطِكَ وَلا تَزِلْهُما عَنْ صِراطِكَ السَوي.

Translation: I begin with the name of Allah! All praise is to God, Who blessed with a thing that preserves both my feet from pain. O God keep both my feet steady on the Bridge of Siraat and let them not go astray from Your right path.

Chapter Two: Etiquette of wearing jewellery, applying Surma, looking in the mirror and applying hair-dye

1. Way of putting on ring and its advantages

It is emphasized recommendation for men and women to wear ring on the right hand. Some traditions allow the ring to be worn on the left. However, if the ring has some holy engraving on the gemstone, one should take it off before visiting the washroom.

It is narrated from Imam Ali Reza (a) that you can wear a ring in the left as well as the right hand.

It is narrated from Amirul Momineen (a) through reliable chains of narrators that the Messenger of Allah (s) used to wear a ring in his right hand. The same report is narrated through Imam Muhammad Baqir (a) as well.

According to a tradition from Salman Farsi (r.a.), the Holy Prophet (s) asked Amirul Momineen (a) to wear a ring on the right hand so that he may be listed among the proximate servants of God. Ali (a) inquired as to who were the proximate servants of God. The Holy Prophet (s) said that they were Jibraeel and Mikaeel.

Then Ali (a) inquired which ring should he wear. He was asked to wear red cornelian (*Aqiq*), because this red stone had accepted God's oneness, the Holy Prophet's Prophethood and Ali's vicegerency, Imamate of his descendants and Firdos Paradise for Ali's friends and Shias.

According to a tradition Imam Musa Kazim (a) was asked why Imam Ali (a) wore a ring on the right hand. He replied that because he is the leader of the folks of the right hand (*Ashab yameen*) and (*Ashab yameen*) are those, whose record of deeds will be given in the right hand.

And secondly, the Holy Prophet (s) used to wear ring on the right hand. The believers will be identified by these symbols: having ring on the right hand, praying five times at the correct hours, giving Zakat, helping brothers in faith, enjoining good and forbidding evil.

It is narrated from Amirul Momineen (a) that Jibraeel said to the

Messenger of Allah (s) that one, who wears a ring in the right hand and through it he wishes to follow your practice, if I see him distressed on Judgment Day, I would take his hand and convey him to you and Amirul Momineen (a).

It is narrated from Imam Ja'far Sadiq (a) that it is a practice of the prophets to wear a ring in the right hand.

Amirul Momineen (a) said: One, who wears a ring in the right hand engraved with the name of Allah, it is necessary that he should not have it on at the time of using the washroom.

According to Imam Ja'far Sadiq (a), the Holy Prophet (s) prohibited wearing rings on the index and the middle fingers.

According to Imam Ja'far Sadiq (a), a ring should be worn at the very end of the finger where it joins with the palm.

It is mentioned in traditional reports that wearing rings in the finger digits was a custom of the people of Lut (a).

According to *Fiqhatur Reza*, one should recite the following prayer while wearing the ring:

اللّٰهُمَّ سُمْنِي بِسيماءِ الْايمانِ وَاخْتِمْ لِي بِخَيْرٍ وَاجْعَلْ عاقِبَتِي اِلى خَيْرٍ اِنَّكَ اَنْتَ الْعَزيزُ الْاَكْرَمُ

Translation: O Allah, let the signs of faith be cause of my recognition! Let my end be worthwhile and let there be good for me even in the world to come. Indeed, You are mighty and most honorable!

Ibne Tawus (r) has narrated that he should recite the following supplication:

اللّٰهُمَّ سُومِنِي بسيماءِ الإيْمانِ وَتَوِّجنِي بِتاجِ الْكَرامَةِ وَقَلِّدْنِي حَبْلَ الإسلا مِ وَلا تَخْلَعْ رِبْقَةَ الايمانِ مِنْ عُنُقي.

Translation: O Allah, let the signs of faith be cause of my recognition! Bestow to me the crown of faith; keep the collar of submission in my neck and do not take away the connection of faith from my neck.

2. What should the ring be made of?

It is recommended (*Sunnat*) to wear a silver ring. Men are prohibited from wearing gold. Wearing iron, steel or brass ring is detestable (*Makruh*) for both men and women. Therefore, according to Imam Ja'far Sadiq (a), the Holy Prophet (s) used to wear a silver ring.

It is mentioned in many reliable traditions that the Messenger of Allah (s)

said to Amirul Momineen (a): O Ali, do not wear gold ring; as it is an embellishment for you in the hereafter.

It is narrated from Amirul Momineen (a) that except for silver, one should not wear a ring of any other material, because the Messenger of Allah (s) said: That hand is not pure, in which an iron ring is present.

According to another tradition, the Holy Prophet (s) asked men not to wear iron rings while praying and strictly prohibited wearing of brass rings.

It is narrated from Imam Ja'far Sadiq (a) that the Holy Prophet (s) used to wear a silver ring without any stone, having the following inscription:

مُحَمَّدٌ رَسُولُ اللّٰهِ

Translation: Muhammad is the Messenger of Allah.

3. Advantages of Cornelian (*Aqiq*)

It is narrated that Amirul Momineen (a) used to wear four rings: Ruby – for embellishment and respect; turquoise for victory and divine help; *Hadeed*[1] for strength and cornelian for relief against the enemies and calamities.

According to a reliable tradition from Imam Ali Reza (a), Cornelian (*Aqiq*) takes away poverty[2] and dissolves hypocrisy from one's heart.

In another tradition, it is narrated from the same Imam that one, who wears a cornelian ring and casts a lot, he would get a full share.

According to Imam Ja'far Sadiq (a), Aqiq brings luck; it is expected that one, who wears cornelian, would have favorable consequences.

It is narrated from Rabia Razi that: I saw Imam Zainul Abideen (a) wearing a cornelian ring; I asked: O master, what gem is that? He replied: It is a Roman cornelian.

The Messenger of Allah (s) said that one, who wears a cornelian ring would have his needs fulfilled.

According to Imam Ja'far Sadiq (a), cornelian brings safety while traveling.

In another tradition, it is narrated from the same Imam that one, who wears a ring of cornelian, will never face distress and he will only see good.

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[1] A black shiny gemstone.

[2] Here poverty implies, neediness and lack of means or it implies penury; and 'dissolving of hypocrisy' implies security against the enemy disguised as friends.

It is mentioned in another tradition that a ruler sent officers to arrest some accused. His Eminence summoned his relatives and said: Deliver a cornelian ring to him. Thus, it was done and he was acquitted as innocent.

Someone complained to the Messenger of Allah (s) that his belongings were plundered on the way. He asked: Why do you not wear a cornelian ring as it saves from every trouble?

It is narrated through reliable chains of narrators from the Messenger of Allah (s) that as long as a person wears a cornelian ring, he will not have to face any distress.

In another tradition, he said: Wear cornelian ring; as it is the first among stones, which confessed to the oneness of God, my prophethood and your Imamate, O Ali.

In a reliable tradition, it is narrated from Dahan that he asked one of the infallibles that what gem should he wear. He said: Why don't you wear yellow, red and white cornelian, as all of them are from the mountains of Paradise. The mountain of red cornelian is shading the palace of the Messenger of Allah (s) and the mountain of yellow is shading the palace of Lady Fatima Zahra (s.a.) and the mountain of white cornelian is shading the palace of Amirul Momineen, Imam Ali (a) and all three are situated at the same place and below each of them, streams flow, whose water is colder than ice, sweeter than honey and whiter than milk. These streams originate from Kauthar and drain at the same place. Their water will not be given to anyone, except the Progeny of Muhammad (a) and their Shia. These mountains continue to praise and glorify Almighty Allah and if someone from the Shia of Aale Muhammad (a) wears any of the cornelian, it would have well being for him, his sustenance would widen, he will be secure from all calamities, whether it is the mischief of an oppressive ruler or something else.

It is mentioned in another tradition that a man, who had been severely punished with many lashes, was brought to Imam Muhammad Baqir (a). The Imam asked: Where is his cornelian ring? If he has been wearing it, he would not have been lashed.

It is narrated from Imam Ja'far Sadiq (a) in another traditional report that of all the hands raised up in supplications, the Almighty Allah does not like any hand more than the hand having ring of cornelian.

It is narrated from Imam Husain (a) that when Prophet Musa (a) whispered entreaty to Almighty Allah on Mount Tur, he glanced at the ground and Allah created cornelian from the effulgence of his face. Then Almighty Allah said: By My sacred self, I will not punish in Hellfire, the hand wearing a ring of

cornelian, provided that person is devoted to Ali Ibne Abi Talib (a) as well.

It is mentioned in another tradition that Jibraeel came to the Messenger of Allah (s) and said: O Messenger of Allah (s), the Allah sends His greetings to you and says: Wear the ring in the right hand and its gemstone should be cornelian. And tell your cousin, Ali Ibne Abi Talib (a) that he should also wear a ring in the right hand and its gemstone should be cornelian. Amirul Momineen (a) asked: What type of cornelian is that? He replied: It is a mountain in Yemen, which has confessed to the oneness of God, my prophethood, Imamate of you and your progeny, Paradise for your Shia and Hell for your enemies.

It is narrated from Amirul Momineen (a) that the solitary prayer of a person wearing a ring of cornelian is forty times superior to the congregational prayer of a person wearing some other gem.

It is narrated from Sulaiman Amash that he was in the company of Imam Ja'far Sadiq (a) in the house of Mansur, the Abbaside. Police officers brought out a man, who had been lashed. Imam said: O Sulaiman, just check what ring is he wearing. I said: O son of Allah's Messenger, it is not cornelian. He said: Sulaiman, if it were cornelian, he would not have been lashed. I said: O son of Allah's Messenger, please tell us more about it. He said: Sulaiman, a cornelian ring saves one from severing of the hand. I said: Please tell me something more. He said: Sulaiman, Allah, the Mighty and Sublime loves that hand, which has a ring of cornelian and that it should be stretched to Him in supplication. I said: Please tell me something more. He said: I am astonished at the hand, which has a ring of cornelian and it should be poor. I said: Please tell me something more. He said: Cornelian grants security from every calamity. I said: O son of Allah's Messenger, tell me more about it. He said: It keeps one secure from hunger and poverty. I asked: O son of Allah's Messenger, can I narrate this tradition on the authority of Imam Husain (a) and his father, Amirul Momineen (a)? He replied: Yes, you may.

It is narrated in another report that to pray two units of prayer wearing a ring of cornelian is better than praying a thousand units of prayer without wearing it.

4. Advantages of Ruby, Jade and Emerald

According to three reliable traditions from Imam Ali Ibne Musa Reza (a), wearing the ring of ruby keeps worries away.

It is narrated from Imam Ja'far Sadiq (a) that it is recommended (*Sunnah*) to wear ruby and jade rings in the right hand.

It is narrated from Imam Musa Kazim (a), wearing an emerald ring eases

difficulties.

In another tradition, Imam Reza (a) has used the same words about the ring of Jade (*Zaberjad*) and also stated that the emerald ring turns poor into rich and also said that whosoever wears the ring set with yellow ruby (*Yaqoot*) will never become poor.

5. Advantages of Turquoise and *Jaz'e Yamaani*[1]

According to Imam Ja'far Sadiq (a), whosoever wears a turquoise ring will never become needy.

According to Hasan Ibne Ali Ibne Mahran, when he visited Imam Musa Kazim (a), he saw a ring on his finger set with turquoise (*feroza*) having been engraved thus:

اَللّٰهُ الْمَلِكُ

Translation: Allah, Master of the kingdom.

While he kept standing, the Imam asked what he was looking at? When Hasan replied, the Imam further questioned whether he recognized that engraving? Hasan replied in the negative and the Imam said that this stone was brought by Jibraeel as a gift to the Holy Prophet (s) from heaven and the Holy Prophet gave it to Imam Ali (a) and it has reached him [Imam Kazim (a)] from his Holy ancestors in succession.

According to Imam Ali Reza (a), Imam Ali (a) has stated that once the Holy Prophet (s) came out of his house wearing a ring of *Jaz'e Yamani* and attended the congregation with them. After completing his prayer, he gave the ring to Imam Ali (a) and asked him to have it on his right hand while he prayed, as prayer with *Jaz'e Yamani* is equal to seventy prayers without it. The stone is always praying and its reward reaches the wearer of the ring.

Ali Ibne Muhammad Zumairi states that he married the daughter of Ja'far Ibne Mahmud and loved her a lot, but had no children from her. He went to Imam Ali Naqi (a) and stated his request. The Imam smiled and asked him to have a ring set in turquoise over which:

﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ ﴾

'O my Lord! Leave me not alone without an issue. Thou art the best of the heirs!' (21:89)

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[1] A black gemstone with white spots, found in cornelian mines.

...should be engraved and worn by him. He did as he was told and before the year was out, he was blessed with a son from that same woman.

According to the Holy Prophet (s), God finds it difficult not to listen to the prayers of those, who have cornelian and turquoise rings on their fingers and feels hurt to negate their prayers.

6. Beneficial qualities of Durre Najaf, Billore,[1] *Hadeed* and other stones

According to a reliable tradition, Mufaddal Ibne Umar once visited Imam Ja'far Sadiq (a) wearing a ring of Durre Najaf. The Imam addressed Mufaddal thus, 'O Mufaddal, all believing men and women feel happy when they see this gem and the pain of their eyes is relieved. I want every believer to have five rings; ruby is the best and second comes cornelian as it is a stone, which has affection for God and Ahle Bayt (a) and thirdly a ring of turquoise, which gives strength to the eyes, expands the chest and strengthens the heart. Whenever a believer goes for some work with a turquoise ring on his finger, his work is done. Fourthly, one should wear the ring of *Hadeed*, but not always; only when one is afraid of some mischief then he should visit that place with this ring on as the stone keeps the devil away; therefore it is advisable to possess it. And the fifth ring should be of that stone, which is found only in Najaf (Durre-Najaf). When a person wears a ring of this stone, at his every glance towards it. God gives him a reward of Ziyarat, Hajj and Umrah, which are kept in his record of deeds. The reward is equal to the reward of the Prophets and pious. If God had not been Merciful towards Shia, every gem of Durre Najaf would have been costly; but God made this gem easily available so that the poor and rich can wear it alike.

Abu Tahir says that when I mentioned this tradition to Imam Hasan Askari (a), he said: This is a tradition of my holy grandfather, Imam Ja'far Sadiq (a). I asked: You don't consider any gem better than red cornelian? He said: Yes, it is more excellent. Thus, my respected father said: The first gem worn by Adam (a) was cornelian. His Eminence saw the following written with effulgence on the Empyrean (*Arsh*):

اَنَا اللّٰهُ لا اِلهَ اِلاّ اَنَا وَحْدي مُحَمَّدٌ صَفْوَتي مِنْ خَلْقي اَيَّدْتُهُ بِاَخيهِ عَلِيٍّ وَنَصَرْتُهُ بِهِ

Translation: I am God and there is no deity other than Me. And Muhammad (s) is My chosen servant, whom I supported through Ali, Fatima, Hasan and Husain.

[1] Crystal glass.

When he committed the misdemeanor and tasted the fruit of that tree, which Almighty Allah had prohibited and he was sent to the earth, he beseeched Allah through these blessed names and Allah accepted his imploring. So, Adam (a) made a ring of silver and studded it with red cornelian on which these names were engraved and wore it on his right hand. Thus, this practice was established, and all religious human beings emulate it.

It is narrated from Imam Ja'far Sadiq (a) that Billore crystal gem is very good.

It is narrated from Husain bin Abdullah that he asked Imam Ali Naqi (a) if it was good to wear as gems, the pebbles which come out from Zamzam well. He replied: Yes, but it should be removed when one is in toilet and he is wearing it in the right hand.

7. Suitable engravings for every gem

Husain Ibne Khalid visited Imam Reza (a) and asked him if it was permissible to visit the toilet wearing a gem, on which was engraved:

لا اِلٰهَ اِلاَّ اللّٰهُ

Translation: There is no God but Allah.

The Imam replied that such an act was not good for anyone. Husain further asked if the Prophet and other ancestors did not visit the toilet with the ring on. The Imam replied in the affirmative, but also stated that the ring was in the right hand and that Husain should stop defaming his ancestors. Then Imam said that the engraving on the gem of Adam, which was brought from heaven, was thus:

لا اِلٰهَ اِلا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ

Translation: There is no God but Allah and Muhammad is the Messenger of Allah.

When Prophet Nuh (a) boarded the Ark, the Almighty Allah sent revelation: O Nuh, if you are afraid of drowning, you should supplicate by reciting:

لا اِلٰهَ اِلا اللّٰهُ

Translation: There is no god, except Allah.

...a thousand times. It will save you and your faithful companions from drowning. The boat was sailing, when one day it was very windy and there was no chance of reciting it a thousand times. Therefore, he said in Syriac:

هَلُولیا اَلْفا اَلْفا یامارائقَن

The storm blew away and the ship continued to sail. Nuh (a) wanted to always keep with himself the words, which had saved him; thus he got its Arabic translation, which was as follows:

لا اِلهَ اِلاَ اللّهُ اَلْفَ مَرَّةٍ یارَبِّ اَصْلِحَنِي

Translation: There is no god, except Allah a thousand times. O Lord, improve my condition.

When Ibrahim (a) was placed in the catapult to be thrown into the inferno, Jibraeel (a) was enraged. Allah revealed to him inquiring why he was angry. He replied: O Lord, Ibrahim is Your Friend and there is no one else, who confesses to Your oneness; You allowed Your and his enemy to dominate him? Allah revealed: Keep quiet: A helpless creature like you makes haste and who is fearful of losing the opportunity. Ibrahim is Our servant, and We can save him whenever We like. Jibraeel was satisfied; now he turned to Ibrahim (a) and asked: Are you in need of anything? He replied: Yes, but not from you. The Almighty Allah sent an emerald ring to him with following six statements:

لا اِلهَ اِلاّ اللّهُ مُحَمَّدٌ رَسولُ اللّهِ لاحَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ فَوَّضْتُ اَمْرِي اِلَى اللّهِ اَسْنَدْتُ ظَهْرِي اِلَى اللّهِ حَسْبِي اللّهُ

Translation: There is no god, except Allah. Muhammad is the Messenger of Allah. Except for Allah, nothing and no one has any power. I have entrusted by affairs to God. My reliance is on God alone. Allah is sufficient for me.

He sent revelation to put on this ring and the fire will cool down and will not cause any discomfort.

The engraving on the ring of Prophet Musa (a) comprised of the following two statements from the Taurat:

اِصْبِرْ تُوجَرْ اُصْدُقْ تُنْجَ

Translation: Be patient, you will be rewarded. Be truthful, you will get salvation.

The engraving on the ring of Prophet Sulaiman (a) comprised of the following:

سُبْحانَ مَنْ اَلْجَمَ الْجِنَّ بِكَلِماتِهِ

Translation: Glorified be the Lord, Who sealed the tongue of the jinns through His words.

The engraving on the ring of Prophet Isa (a) comprised of the following two statements from Injeel:

طُوبى لِعَبْدٍ ذُكِرَ اللّٰهُ مِنْ اَجْلِهِ وَوَيْلٌ لِعَبْدٍ نُسِيَ اللّٰهُ مِنْ اَجْلِهِ

Translation: Blessed is a servant, due to whom people remember God, and woe be one, because of whom people forget God.

The engraving on the Prophet's ring was:

لا اِلٰهَ اِلاّ اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ

Translation: There is no God but Allah, Muhammad is the Messenger of Allah.

The engraving on Amirul Momineen, Ali's ring was:

لِلّٰهِ الْمُلْكُ

Translation: The kingdom belongs to Allah.

The engraving on Imam Hasan's ring was:

اَلْعِزَّةُ لِلّٰهِ

Translation: Verily, all honor belongs (only) to God.

The engraving on Imam Husain's ring was:

اِنَّ اللّٰهَ بالِغُ اَمْرِهِ

Translation: Verily God accomplishes His purpose.

The ring worn by Imam Ali Ibnul Husain (a) and Imam Muhammad Baqir (a) belonged to Imam Husain (a).

The engraving on the ring of Imam Ja'far Sadiq (a) was:

اَللّٰهُ وَلِّيْ وَعِصْمَتِيْ مِنْ خَلْقِهِ

Translation: Allah is my Master and He will guard me from His creatures.

The engraving on the ring of Imam Musa Kazim (a) was:

حَسْبِيَ اللّٰهُ

Translation: Sufficient for me is Allah.

After this, Imam Ali Reza (a) put forth his hand, on which was the ring of his father.

In an authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that the engraving on the ring of the Prophet was:

مُحَمَّدٌ رَسُولُ اللّهِ.

Translation: Muhammad (is) the Messenger of Allah (s).

And the engraving of the ring of Amirul Momineen (a) was:

اَللّه الْمَلِكُ

Translation: Allah is the King.

And the engraving on the ring of Imam Muhammad Baqir (a) was:

اَلْعِزَّةُ لِلّهِ

Translation: The power is only Allah's.

It is narrated in reliable tradition that some people asked Imam Muhammad Baqir (a) whether it was detestable to engrave on the gem of ring, his name and the name of his father? He replied: The engraving on my ring is:

اَللّهُ خالِقُ كُلُ شَيءٍ

Translation: Allah is the creator of everything.

And the engraving on the ring of my father was:

اَلْعِزَّةُ لِلّهِ

Translation: Verily, all honor belongs (only) to God.

The inscription on the ring of Imam Zainul Abideen (a) was:

اَلْحَمْدُ لِلّهِ الْعَلِيِّ

Translation: All praise is for Allah, the High.

The inscription on the ring of Imam Hasan (a) and Imam Husain (a) was:

حَسْبِيَ اللّهُ

Translation: Allah is sufficient for me.

The inscription on the ring of Amirul Momineen (a) was:

اَللّٰهُ الْمَلِكُ

Translation: The kingdom belongs to Allah.

It is mentioned in another traditional report that the inscription on the ring of Imam Ja'far Sadiq (a) was:

اللّٰهُمَّ اَنْتَ ثِقَتِي فَقِنِي شَرَّ خَلْقِكَ.

Translation: O Allah, I rely on You. Only You keep me secure from the mischief of Your creatures.

It is narrated from Imam Ali Reza (a) in an authentic tradition that the inscription on the ring of Imam Ja'far Sadiq (a) was:

اَنْتَ ثِقَتِي فَاعْصِمْنِي مِنَ النَّاسِ

Translation: Only you are my trusted one. Keep me secure from the mischief of people.

The inscription on the ring of Imam Musa Kazim (a) was:

حَسْبِيَ اللّٰهُ

Translation: Allah is sufficient for me.

And below it, was a flower and above it a crescent moon.

It is mentioned in another authentic tradition that the engraving on the ring of Imam Ali Reza (a) was:

ما شاءَ اللّٰهُ لا قُوَّةَ اِلاّ بِاللّٰهِ

Translation: What Allah wills happens. There is no power, except with God.

It is narrated from Imam Ali Reza (a) in a reliable tradition that the inscription on the ring of Imam Zainul Abideen (a) was:

خَزِيَ وَشَقِيَ قاتِلُ الْحُسَيْنِ بْنِ عَلِيّ.

Translation: The killer of Husain Ibne Ali is wretched in the world as well as religion.

Abdullah Ibne Sinan says that Imam Ja'far Sadiq (a) showed me the ring of the Messenger of Allah (s). It had a black gemstone with the following

inscription in two lines:

مُحَمَّدٌ رَسُولُ اللّهِ.

Translation: Muhammad is the Messenger of Allah.

It is mentioned in reliable traditions that the Messenger of Allah (s) prohibited engraving figure of a living thing on a ring.

It is narrated from Imam Ja'far Sadiq (a) that the intellect of man can be tested through three things: Length of his beard, inscription of his ring and from his gemstone.

He said in another tradition that one, who inscribes the following on his ring, would be safe from poverty.

مَا شاءَ اللّهُ لا قُوَّةَ اِلاّ بِاللّهِ اسْتَغْفِرُ اللّهَ

Translation: As Allah willed. There is no power, except by Allah. I seek forgiveness from God.

It is narrated from Imam Ali Reza (a) that the inscription on the ring of Imam Muhammad Baqir (a) was:

ظَنّي بِاللّهِ حَسَنٌ وبِالنَّبِيِّ الْمُؤْتَمَنْ

وَبِالْوَصّي ذي الْمَنَنِ وَبِالْحُسَيْنِ وَالْحَسَنِ

Translation: My expectation is good from Allah, from His Prophet, his successor and from Hasan and Husain.

In another tradition, it is narrated from Imam Muhammad Baqir (a) that the ring of Amirul Momineen (a) was made of silver and it was inscribed on it as follows:

نِعْمَ الْقادِرُ اللّهُ

Translation: Allah is the best of those who have power.

It is mentioned in some traditional reports that the inscription of the ring of Amirul Momineen (a) was:

اَلْمُلْكُ لِلّهِ

Translation: The kingdom is for Allah.

It is mentioned in another tradition that the ring of the Imam was made of white and clear *Hadeed* and the following words were inscribed on it in seven

lines and he wore it during battles and hardships. The inscription is as follows:

اَعْدَدْتُ لِكُلِ هَوْلٍ لا اِلهَ اِلاّ اللّهُ وَلِكُلِّ كَرْبٍ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ وَلِكُلِّ مُصيبَةٍ نازِلَةٍ حَسْبِي اللّهُ وَلِكُلِّ ذَنْبٍ كَبيرَةٍ اَسْتَغْفِرُ اللّهِ وَلِكُلِّ هَمٍّ وَغَمٍّ فادِحٍ ما شاءَ اللّهِ وَلِكُلِّ نِعْمَةٍ مُتَجَدِّدَةٍ الْحَمْدُ لِلّهِ ما بِعَلِي بْنِ ابي طالِبٍ مِنْ نَعَمِ اللّهِ فَمِنَ اللّهِ

Translation: I recite the word of there is no god, except Allah, for every peril. For every distress: There is no power and strength, except by Allah. Allah is my protector in every hardship. I seek the forgiveness of Allah. As Allah willed. Praise be to Allah. The bounties of Allah received by Ali Ibne Abi Talib (a) are all from the Almighty Allah only.

It is narrated from Ismail Ibne Musa that the ring of Imam Musa Kazim (a) was of pure, silver having the following inscription:

يا ثِقَتي قِني شَرَّ جَميعَ خَلْقِكَ

Translation: O my refuge-giver, keep me secure from the mischief of all Your creatures.

It is narrated from Imam Muhammad Baqir (a) that one, who gets a verse of Quran engraved on his ring, would get salvation.

Sayyid Ibne Tawus (r.a.) has narrated the following traditional report from Qasim Ibne Ali in the words of Safi, servant of Imam Ali Naqi (a) that he sought the permission of the Imam to go for the Ziyarat of his honorable grandfather, Imam Ali Reza (a). Imam (a) told him to take a yellow cornelian ring, one side of which was engraved:

ما شاءَ اللّهُ لا قُوَّةَ اِلاّ بِاللّهِ

Translation: As Allah willed. There is no strength, except by Allah.

And on the other the following was etched:

مُحَمَّدٌ وَعَلِيٌّ

Translation: Muhammad and Ali.

He said: Due to this ring, you will become secure from robbers and enemies and return home safe and sound.

Safi says that he procured the ring after much difficulty, bid farewell to the Imam and had traveled only some distance, when the Imam sent someone to call him back. When he returned, the Imam said: Take a ring of turquoise as well,

because between Tus and Nishapur, you will encounter a lion and it will prevent the caravan from proceeding further. At that time, you show the ring and tell the lion that it is the command of your master to leave the path.

One side of this turquoise, it should be engraved:

اَللّٰهُ الْمَلِكُ

Translation: Allah is the Master.

And on the other side:

اَلْمُلْكُ لِلّٰهِ الواحِدِ الْقَهارِ

Translation: The Kingdom belongs to Allah, the one and the compelling.

Initially the ring of Amirul Momineen (a) was studded with a turquoise having the first inscription and when he became the Caliph, he got the second inscription on it. Such a gemstone keeps one safe from animals and enables victories in battles.

Safi says: After that I proceeded on the journey, and we encountered the lion at exactly the place, where the Imam had mentioned. I did as I was directed and the lion went away. Upon my return from the Ziyarat, I reported all the details of my journey to the Imam. Imam (a) said: You forgot to mention one point, if you want, I can tell you about it. I said: Perhaps I forgot it, master. Please tell me. Imam (a) said: One night you were asleep in Tus, when a group of jinns saw you wearing that engraved ring. They took it off, dipped it in water gave the water to one their kin, who was seriously ill. He regained health through it. Then instead of putting the ring back in the finger of your right hand they inserted it in your left hand. On waking up, you were surprised how that happened. And those jinns placed a ruby besides your head as a gift, which you brought back from there. Now, go to the market – you will be able to sell it for eighty gold coins. Safi says that he went and sold the ruby for that amount.

According to the tradition of Sayyid Ibne Tawus (r.a.), a person visited Imam Ja'far Sadiq (a) and said that he was scared of the ruler of Jazeerah as his enemies had poisoned his ears against him and he may kill him. The Imam ordered him to make a ring set with a thick gem of *Hadeed* on one side of which the following three sentences should be engraved:

اَعُوذُ بِجَلالِ اللّٰهِ

Translation: I seek the refuge of the supreme majesty of Allah.

اَعُوذُ بِكَلِماتِ اللّٰهِ

Translation: I seek the refuge of the words of Allah.

اَعُوذُ بِرَسُولِ اللّٰهِ

Translation: I seek the refuge of the Messenger of Allah.

And at the back of the gem, the following two lines should be engraved:

آمَنْتُ بِاللّٰهِ وكُتُبِهِ

Translation: I have brought faith on Allah and His Books.

اِنّي واثِقٌ بِاللّٰهِ وَرُسُلِهِ

Translation: Indeed I rely on Allah and His Prophets.

Furthermore, the following should be engraved on all the four corners of the gem:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّٰهُ مُخْلِصاً

Translation: I sincerely witness that there is no god, except Allah.

When he will wear this ring, all his difficulties will be solved; especially he will not be afraid of the wicked. And if the ring is tied, women will have an easy delivery and they will not be affected by evil eye. It is very important to protect this gem. Dirt should be kept away from it and it should not be taken in bathroom or toilet, as it contains secrets of God. Shias of Ahle Bayt, who are afraid of the enemy should keep this ring dearer than life and hide it from their enemies and keep it a secret, except from those, who are reliable.

According to the reporter, his experience proved what Imam had said.

According to Imam Muhammad Baqir (a), if a person possesses a ring set with cornelian and turns it towards his palm and then looks at it and recites Surah Qadr and then recites the following supplication:

آمَنْتُ بِاللّٰهِ وَحْدَهُ لاشَرِيكَ لَهُ وَكَفَرْتُ بِالْجِبْتِ وَالطّاغُوتِ وَآمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلانِيَتِهِمْ وَظاهِرِهِمْ وَباطِنِهِمْ وَاوَّلِهِمْ وَآخِرِهِمْ

Translation: I brought faith on that One Allah, Who has no partner and I

do not believe in Jibt[1] and Taghoot[2] (idols)! And have also brought faith on the beginning and the end, the visible and the invisible (aspects) of Muhammad (s) and Aale Muhammad (a), whether their Imamate has been declared are they are in their temporary occultation.

God will protected him the whole day from trouble whether descending from heaven or earth and he will be protected till evening by God and God's friends will guide him.

According to another tradition, a person, who makes a ring set in cornelian should have the following engraved on it so that God will protect him from a bad death and he will die on faith:

مُحَمَّدٌ وَعَلِيٌّ وَلِيُّ اللّٰهِ

Translation: Muhammad (s) and Ali (a) are beloved (saints) of Allah.

8. Wearing gold and silver jewellery for women and children

According to a tradition, people asked Imam Ja'far Sadiq (a) whether it was permitted to make children wear jewellery. The Imam replied that Imam Zainul Abideen (a) used to make his women and children wear silver and gold jewellery.

It is mentioned in another tradition that the Imam mentioned the same thing attributing to his respected father, Imam Muhammad Baqir (a).

In the third reliable tradition, it is mentioned with regard to making women wear gold and silver ornaments, the Imam said that there was no problem in it.

It is narrated from the same Imam in a reliable tradition that handle of the sword of the Messenger of Allah (s) and its scabbard was made of silver. There were silver rings in the centre of the sheath. The coat of mail of the Prophet also contained two silver rings in the front and two at the back.

It is narrated from Imam Ali Reza (a) that the sheath and handle of Zulfiqar sword, which Jibraeel (a) brought for the Messenger of Allah (s), had silver work.

In a good tradition, it is narrated from the same Imam that there was no problem in decorating the sword with silver and gold.

He says in another tradition that all the decorations of the blessed sword of

[1] Satyr and sorcerer.
[2] Shaitan.

the Messenger of Allah (s) were of silver; the handle as well as the tip.

Imam (a) said in a reliable tradition that there is no problem in decorating the Holy Quran and the sword with gold and silver.

It is narrated through authentic chains of narrators from Imam Muhammad Baqir (a) that ladies should always adorn themselves with ornaments.

According to another reliable tradition, Fuzail bin Yasar asked Imam Ja'far Sadiq (a) whether one could keep a chair which has pure gold on it. The Imam replied in the negative, but said that it was allowed to keep a chair covered with a thin layer of mixed gold.

According to another tradition, it is not good to keep a woman away from jewellery. At least a necklace should be around her neck and it is also not good for a woman's hand to be without henna, even though she may be very old.

According to another reliable tradition, gold wire should not be used to tie one's teeth, especially men should keep away from all things made of gold. Even sword and the Holy Quran should not be encased in gold.

9. Way of applying Antimony (*Surma*)

According to Imam Ja'far Sadiq (a), at the time of going to bed, the Messenger of Allah (s) used to apply odd number of applicators in both eyes.

In reliable tradition, it is narrated from Hasan bin Jaheem that one day, I came to Imam Ali Reza (a) and he showed me an iron applicator and antimony container of bone and said: This belonged to Imam Musa Kazim (a); you may apply antimony with this applicator. So I did that.

It is narrated from Imam Ja'far Sadiq (a) that to apply antimony at night is beneficial and during the day, it is an embellishment.

It is mentioned in another reliable tradition from Imam Muhammad Baqir (a) that mouth becomes fragrant and the eyelashes are strengthened.

Through trustworthy chains of narrators, it is narrated from Imam Ja'far Sadiq (a) that applying antimony makes the mouth fragrant.

In another tradition, the Imam said that use of antimony promotes the growth of new eyelashes and the eyesight increases and one gets support in prolonging the prostration.

In another tradition, he said: Antimony creates shine in the eyes, it creates eyelashes and cures excessive watering.

It is mentioned in another traditional report that applying antimony increases sexual prowess. It is also said that one, who applies antimony without

musk every night, his eyes will never water.

In a reliable tradition, it is narrated from Amirul Momineen (a) that one should apply odd number of applicators of antimony; but there is no problem if one does the contrary.

It is mentioned in authentic traditions that before going to bed, the Messenger of Allah (s) used to apply antimony four times in the right eye and three times in the left eye.

In reliable traditions, it is narrated from Imam Ja'far Sadiq (a) that four things make the face attractive: a handsome face, flowing water, greenery; looking at these three things during wakefulness and applying antimony at the time of going to bed.

It is narrated from Imam Ali Reza (a) that it is necessary for one, who believes in God and the Judgment Day, to apply antimony to his eyes.

According to Imam Ja'far Sadiq (a), if one applies antimony at the time of going to bed, his eyes do not water.

It is narrated from Imam Ali Reza (a) that a person with a weak eyesight should necessarily apply antimony four times in the right eye and three in the left.

It is narrated from Imam Muhammad Baqir (a) that the Messenger of Allah (s) used to apply antimony three times in each eye.

It is mentioned in another tradition that he used to apply three times in the right eye and two times in the left eye.

According to Imam Ja'far Sadiq (a), brushing the teeth imparts good breath to the mouth because it stops sputum and in the same manner, applying Surma gives light to the eyes and makes the brain and eyes give up dirty water that the light in the eyes in increased. Surma makes dirty water of eyes pass away from the mouth, therefore it produces good breath.

According to *Fiqhatur Reza*, when one decides to apply Surma, one should take the applicator in the right hand, say *Bismillaah* and put it in the Surma bottle and when applying, recite the following supplication:

اللّٰهُمَّ نَوِّرْ بَصَرِي واجْعَلْ فيه نُورا أُبْصِرُ بِهِ حَقَّكَ وَاهْدِنِي إِلى طَرِيقِ الْحَقِّ وَارْشُدْنِي إِلى سَبِيلِ الرَّشادِ
اللّٰهُمَّ نَوِّرْ عَلَيَّ دُنياي وَآخِرَتِي.

Translation: O Allah brighten (illuminate) my eyes and bless me with such light that I may be able to see Thy justice! Lead me to the right path and

give me the sense to follow the path of goodness. O Allah! Let there be light for me both in this world and that to come.

It is mentioned in *Makarimul Akhlaq* that the following supplication must be recited while one is applying antimony:

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ اَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَالْبَصِيرَةَ فِي دِينِي وَالْيَقِينَ فِي قَلْبِي وَالْاِخْلاصَ فِي عَمَلِي وَالسَّلامَةَ فِي نَفْسِي وَالسَّعَةَ فِي رِزْقِي وَالشُّكْرَ لَكَ اَبَدا مااَبْقَيْتَنِي.

Translation: O Allah, I ask You by the right of Muhammad and the progeny of Muhammad that You bless Muhammad and the progeny of Muhammad and increase my eyesight. Increase my knowledge about the issues of religion and that certainty is created in my heart and sincerity in my acts and steadfastness in my self and widening in my sustenance and as long as I remain alive, I should continue to thank You,

10. Manners of using the mirror

According to a reliable tradition related from Imam Ja'far Sadiq (a), the Holy Prophet (s) said: The youth, who sees mirror regularly and as a result of the elegance, which Allah has bestowed, and did not create any defect in him, he thanks Allah in excess; the Almighty Allah makes Paradise obligatory on him.

It is mentioned in some traditional reports that the Messenger of Allah (s) kept on looking in the mirror while combing his hair and beard. He also ordered his wives and other companions to beautify themselves as God liked that a Muslim should, before meeting another person, make himself acceptable to the other's eyes.

According to a tradition related from Imam Ali (a), one should recite the following prayer while looking into the mirror:

اَلْحَمْدُ لِلّٰهِ الَّذي خَلَقَنِي فَاَحْسَنَ خَلْقِي وَصَوَّرَنِي فَاَحْسَنَ صُوَرَتِي وَزانَ مِنّي ما شانَ مِنْ غَيْرِي وَاَكرمني بالإسلام.

Translation: All praise is worthy of that Allah, Who has created me and made my creation the best. He made my face as it was the best possible to make. He beautified me with such things, had these been found in others, they would have been considered as faults and then He blessed me with Islam.

It is mentioned in *Fiqhatur Reza* that when one looks into the mirror, one should preferably take the mirror in the left hand and recite In the name of Allah (*Bismillaah*) and when his glance falls on the mirror, he should pass his hand

from the forehead to the chin and holding the beard, glance at the mirror and recite the following supplication:

اَلْحَمْدُ لِلّهِ الَّذي خَلَقَني بَشَرا سَوِيًا وَزَيَّنَني وَلَمْ يُشِنِي وَفَضَّلَني عَلى كَثير مِنْ خَلْقِهِ وَمَنَّ عَلَيَّ بِالإِسْلامِ وَرَضِيَهُ لِي دينا

Translation: All praise is worthy of Allah, Who made me perfect in frame, bestowed elegance, kept me away from every kind of defect, granted me excellence over many from His creatures, favored me with Islam and liked Islam as a religion for me.

Then put down the mirror and recite the following supplication:

اَللّهُمَّ لا تُغَيِّرْ ما بِنا مِنْ نِعَمِكَ وَاجْعَلْنا لأَنْعُمِكَ مِنَ الشّاكِرينَ وَلآلائِكَ مِنَ الذّاكِرينَ.

Translation: O Allah, do not change or replace the bounties, which You granted me and raise me up among those, who thank for Your bounties and those, who remember Your favors.

It is mentioned in another traditional report that: Hold the mirror in the right hand, glance at it and recite the following supplication:

اَلْحَمْدُ لِلّهِ الَّذي اَحْسَنَ وَاَكْمَلَ خَلْقي وَحَسنَ خَلْقي وَخَلَقَني خَلْقا سَوِيا وَلَمْ يَجْعَلْني جَبّارا شَقِيّا اَلْحَمْدُ لِلّهِ الَّذي زَيَّنَ مِنّي ما شانَ مِنْ غَيْري اَللّهُمَّ كَما اَحْسَنْتَ خَلْقي فَصَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَحَسِّنْ خُلُقي وَتَمِّمْ نِعْمَتِكَ عَلَيَّ وَزَيِّني في عُيُونِ خَلْقِكَ وَجَمِّلْني في عُيُونِ بَرِيَّتِكَ وَارْزُقْني الْقَبولَ وَالْمَهابَةَ وَالرّافَةَ وَالرَّحْمَةَ يا اَرْحَمَ الرّاحِمينَ.

Translation: All praise is only for that God, Who created me as a beautiful and a perfect creation and bestowed me a good nature, made me shapely and did not make me wretched and unjust. All praise is only for that God, Who made embellishments for me all those things, which are defects for others. O Allah, like You made my face pure, in the same way bestow blessings on Muhammad and the progeny of Muhammad and make my character also pure like theirs. Complete Your bounties on me and grant me respect in the view of Your creatures and please endow acceptance and mercy O one, Who is most merciful of all the mercifuls.

11. Benefits of applying dye for men and women

It is commendable (*Mustahab*) for men to dye their head and beard; and for the women it is recommended to dye the hair and apply henna to the hands and feet.

It is detestable for men to apply henna in the hands and feet; but after using *Noora* (hair remover), it is allowed to apply as much henna all over the body to the extent that the color of the nails turns reddish.

It is narrated through authentic chains from the Messenger of Allah (s) that four things comprise the practice of the prophets: Applying fragrance, sexual intercourse, brushing teeth and dyeing hair with henna and applying it to the whole body.

In another tradition, it is narrated from the Messenger of Allah (s) that a dirham spent on hair dye is better than a thousand dirhams spent in some other avenue in the path of God.

There are fourteen advantages for women in dyeing their hair and applying henna to their head and feet: (1) Deafness is cured (2) Brightness in the eyes is increased (3) Dryness of nose is lessened (4) There is good breath in the mouth (5) Gums are strengthened (6) There is no bad smell in the under arms (7) There is less temptation from the devil (8) The angels are happy (9) It is a means to the happiness of a believer (10) The non-believers get jealous (11) It is beauty in itself (12) It is good scent in itself (13) It secures one from the chastisement of the grave (14) It makes Munkar and Nakeer feel shy.

In another tradition, he said that dye your hair and do not resemble the Jews.

Hasan Ibne Juhaim says that I went to Imam Ali Reza (a) and saw that the Imam had dyed his hair black. He said: Using the hair dye is very rewarding (by God), especially when men dye the beard black. It increases the chastity of women. Many women go astray, because their husbands do not groom themselves for them through hair dye etc. I asked: We have heard that use of dye leads to an early graying of hair? Imam (a) said: No, on the contrary, without henna they turn gray soon.

According to a tradition, a certain person visited the Holy Prophet (s) and when the Holy Prophet saw a few white hair in his beard, he said that these are light and all the Muslims, who possess a single white hair in the beard, there will be a light for them on Judgment Day.

Then that man dyed his hair with henna and came back to the Prophet. He said: Now, there is light and there is Islam. Then that man away and dyed his hair black. The Holy Prophet (s) said: There is light as well as Islam, faith, cause of attractiveness to women and a means to overawe the disbelievers.

It is mentioned in authentic traditions that some people came to Imam Husain (a) and saw that the Imam had dyed his hair black. They made some inquiries about this. He placed his hand on his beard and said: The Messenger

of Allah (s) had ordered the Muslims in one of his battles to dye their hair black so that they made continue to have an upper hand over the disbelievers.

It is mentioned in traditions that someone asked Imam Ja'far Sadiq (a) whether it was recommended to dye the hair and beard. He replied: Yes, but Amirul Momineen (a) never used dye because the Messenger of Allah (s) had said: O Ali, your beard shall be dyed by the blood of your head. He remained in anticipation of that dye. But Imam Husain (a) and Imam Muhammad Baqir (a) were using dye.

According to another tradition, Imam Ali (a) said that he did not apply dye as he was mourning for the Holy Prophet (s).

It is mentioned in most traditions that the Messenger of Allah (s) used the dye often.

Another reliable tradition states that Imam Ja'far Sadiq saw a man leaving the bath and henna was applied to his hands. The Imam asked: Do you want God to raise you in this way only? He replied: No, but I have heard in traditions that one, who goes to the bath, it is necessary that a sign of his having used the bath should be found in him and I considered it henna. Imam said: You concluded wrongly; it implies that one, who comes back from the bath safe and sound, should pray two units of prayer as thankfulness for that bounty. This is the sign of having visited the bath.

It is mentioned in a good tradition that Imam Ja'far Sadiq (a) said that among a few bad things, which will appear in the world during the last days, will be that men of Bani Abbas will act like their women by applying henna to hands and feet and comb like them.

In reliable traditions, it is narrated from the same Imam that there is no problem if you apply *Khuluq*[1] on the arms and legs while you are in the bath, provided that it is to keep away some stench, which has remained as a result of some medicine. But we do not like it to be used all the time.

In another tradition, it is narrated from Abi Sabah that he saw trace of henna in the hands of Imam Muhammad Baqir (a); that is so light hue, which remains on applying henna after the application of some medicine.

According to reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that the hand of woman should never be without dye, though she might be aged and the color is that of henna.

According to Imam Ja'far Sadiq (a), the Holy Prophet (s) ordered every

[1] It a kind of fragrance, in which saffron is mixed and it leaves its hue on the body.

woman to apply henna; whether she was a widow or married, the former so as not to let her hands resemble those of men, the latter to beautify them for the husband.

12. Etiquette and method of applying dye

According to a tradition, Imam Ja'far Sadiq (a) said that it was not bad for an old man to apply *wasma*[1] dye.

According to a tradition of Imam Muhammad Baqir (a) *wasma* dye harmed my teeth.

It is mentioned in many traditions that when Imam Husain (a) was martyred, his beard was dyed with *wasma* dye.

Imam Ja'far Sadiq (a) said that use of *wasma* dye makes one more attractive to women and increases awe in the disbelievers.

It is narrated from the same Imam that use of henna dye increases the elegance of the face, but increases the whiteness of the hair as well. This is a good tradition.

According to authentic tradition from Hasan, Imam Muhammad Baqir (a) used henna (red) dye.

Another tradition states that the henna dye removes bad smell, beautifies the face, creates good breath and beautiful children are born.

It is narrated from Imam Musa Kazim (a) that if a lady, who has stopped menstruating, uses henna dye she may start menstruating once more.

It is narrated in another tradition that Imam Husain (a) and Imam Muhammad Baqir (a) used to apply a mixed hair dye of henna and *wasma*.

It is narrated from the Messenger of Allah (s) that the best dye in the view of the Almighty Allah is black.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s) allowed the ladies to dye their hair black.

We should know that there are various opinions of scholars in this connection. It is detestable to use dye in the state of major ritual impurity (*Janabat*); coition is also detestable during the process of dyeing. Coition is allowed when henna's color has appeared on the dyed area. It is detestable to dye during menstruation.

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[1] Woad leaves.

Chapter Three: Etiquette of eating and drinking

1. Utensils allowed in eating and drinking

Silver and golden plates are not permitted for eating and drinking and even their use for other types of work is doubtful. But it is better to avoid their use and display for decoration purpose. Any food, which is kept in silver and gold, is not permissible though this food can be taken out in other utensils. There is no reliability about this tradition. One group of scholars does not allow ablution (*Wudhu*) with utensils of silver and gold.

Many scholars are of the view that the following things can be made of gold or silver. Surma bottle, scent case, agar case, lanterns (open on two sides and hung in holy tombs), case of the Quran, cases for prayer books, mirror cases and even walking sticks and pens; but according to me (i.e. Majlisi) their non-permissibility is not proved. However, the end of Hookah pipe should never be made of gold or silver. To eat or drink in all gilded utensils is detestable. If you eat in them, it is better not to let your mouth touch them.

It is well known among scholars that it is not allowed eat in any skin, except the skin, which was pure when the animal was alive and it was slaughtered according to Shariah or the skin taken from a Muslim; no other skin is allowed. Skin of dead animal or a skin found lying somewhere; though there is possibility that it was dropped by some Muslim; like a shoe lying in a Masjid. Its use is also unlawful. In view of some scholars, skin of dead animals can be used in circumstances, which do not demand ritual purification; like irrigation of fields, watering the animals etc. Though this view is quite famous, but precaution lies in avoiding it. In the same way, in view of some, use of that skin is allowed regarding which there is possibility that it was slaughtered by a Muslim or was dropped by a Muslim. This is also not unlikely. Even then, precaution lies in avoiding it.

Skin of the animal, whose flesh is not used for eating, but it can be purified, can be used, but its use is detestable before tanning.

If wine is kept in any utensil of glass or brass, these utensils can be cleaned by washing them and even raw china, which is not porous. But all clay utensils made by potter from ordinary clay need a lot of water to be cleaned once they have been soaked in dirt (wine). The water should be soaked in the clay pot to the extent that the impurity is removed. However, it is better not to use them.

According to a tradition from the Holy Prophet (s), one, who uses utensils of silver and gold in this world, will be kept away from them in heaven.

It is narrated from Muhammad bin Ismail Ibne Bazi that I asked Imam Ali Reza (a) regarding use of gold and silver utensils. The Imam expressed detestability. I said: We have received traditional report that Imam Musa Kazim (a) had a mirror coated with silver. Imam (a) said: It was not so. On the contrary, it only had a silver frame. Then the Imam said: When my brother, Abbas was circumcised, someone had made a stick for him, which was so thickly coated with silver that the cost of the handle alone was ten dinars or 630 Persian dirhams; but Imam Musa Kazim (a) ordered them to break it.

It is mentioned in a reliable tradition of Imam Musa Kazim (a) that only those, who do no have faith in the hereafter, should use gold and silver utensils in this world.

According to another tradition narrated by Amr bin Abil Miqdam, a person brought a cup of water for Imam Ja'far Sadiq (a), which was joined with a silver piece. I saw that Imam removed it from the cup with his teeth.

In a trustworthy tradition, it is narrated from the same Imam that it is detestable to drink water from a vessel coated with silver, or one manufactured with silver; also to apply oil with a silver oil container and to use a silver comb as well is not allowed.

According to reliable tradition, it is narrated from the same Imam that it is detestable to eat anything in solid clay utensils from Egypt.

According to another tradition, Imam Reza (a) has prohibited the use of clay pots from Egypt.

According to Bazi bin Amr, he saw Imam Muhammad Taqi (a) having food in a black bowl in the middle of which Surah Ahad was inscribed in yellow color.

2. Justification to have tasty food, prohibition of greed and condemnation of overeating

According to traditions coming from Ahle Bayt (a), it is recommended (*Mustahab*) to eat and let others eat good and clean food and serve it with all formalities; and it is not right to make good food unlawful (*Haram*) upon oneself. It is however necessary that the food is sought through lawful (*Halal*) means and one should not eat to the extent of being deprived from worship of God.

One should not be like animals and only bothered about eating and

drinking; as eating and drinking is for the sake of prayer and that one may gain strength. One should only spend to the extent of being known as spendthrift, as God does not like spendthrifts.

According to a reliable tradition, Imam Ja'far Sadiq (a) often served people with good quality bread, tasty sweet *firni*[1] dish and delicious sweet meat and used to say that when God is generous to us, we should also be generous to people and when we are in need, we should be careful.

According to another tradition from the same Imam. God will question every believer about three things on Judgment Day: (1) what he had eaten (2) what he had worn and (3) how much he fulfilled the desire of obedient wife and kept her away from unlawful.

Abu Khalid Kabuli visited Imam Muhammad Baqir (a), who served him with delicious food during breakfast. When the Imam asked how was his food, Abu Khalid praised the food and recited this verse:

﴿ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴾

"Then on that day you shall most certainly be questioned about the boons." (Surah Takathur 102:8)

Imam (a) said: In this verse, the boon implies these two bounties: the Shia religion and Wilayat of Ahle Bayt (a). You will indeed be interrogated about these boons.

Through authentic chains of narrators, it is narrated from Imam Ja'far Sadiq (a) that it does not befit the generosity of Almighty Allah to ask man about what He made lawful for him to eat and drink in the world.

Through good chains of narrators, it is narrated from the same Imam: Prepare nice foods, eat and serve it to friends.

According to a tradition from Holy Prophet (s), white spots will appear on your skin if you eat too much.

According to a tradition from Imam Ja'far Sadiq (a), God hates those, who have three habits: (1) who sleep during the day when he was not awake during the night (2) who laugh meaninglessly (3) who eat on a full stomach.

It is narrated from the Messenger of Allah (s) that whatever a believer eats is in a stomach; and what the disbeliever eats, is in seven stomachs (that is he eats in excess).

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[1] Sweet milk and rice preparation.

It is mentioned in another tradition that Abu Juhaifa came to the Imam. He had eaten so much in excess that he was constantly burping. Imam Ja'far Sadiq (a) said: Stop your burping, because one, who overeats in the world would be the hungriest in the hereafter. After the Imam said this, Abu Juhaifa never ate to his fill as long as he was alive.

In another tradition, he said: The Almighty Allah does not dislike the stomach more than the one, which is overloaded with food.

According to Imam Ali (a), once Isa (a) visited a city, where a man and woman were fighting with each other in loud tones. Prophet Isa (a) inquired about the cause. The man replied that the woman was his wife, very pious and had no vices but he did not like her and desired to be separated from her. When Prophet Isa (a.s) made further inquiries, he said that she was getting old and had lost the freshness of the face. Prophet Isa (a) asked her if she wanted freshness of her face. She replied, "Why not?" Isa (a) asked her not to eat much, for it spoils freshness of the face. When the woman acted accordingly she looked young and was accepted by her husband.

It is narrated from Imam Musa Kazim (a) that if people observe moderation in eating, they would be healthy forever.

It is narrated from the Messenger of Allah (s) that five habits cause leprosy and leucoderma: (1) to use hair remover on Friday and Wednesday (2) to perform ablution and bathe with water heated by the sun (3) to eat in the state of ritual impurity (*Janabat*) (4) to cohabit with a woman in menses (5) to eat even when the stomach is full.

According to Imam Ja'far Sadiq (a), man needs to eat that much food, which is needed for his strength. One part of the stomach should be for food, the second for water and third for breathing. One should not try to fatten oneself like sheep meant for slaughter. He also said that a full stomach causes revolt (disobedience) and corruption.

Except fever, all sudden diseases and pains are caused by overeating.

In another tradition, it is narrated from Prophet Isa (a) that he said: O Bani Israel, do not eat when you are not hungry. And when you are hungry and you sit to eat; do not eat till you are full; because if you eat to the fill, your necks will fatten and your sides would become plump and you will forget your Lord.

It is narrated from Imam Ja'far Sadiq (a) that if a person, who eats to much and then says that this food has caused harm to him, will be considered a denier of the bounty.

It is narrated that one day some milk and honey was presented to the

Messenger of Allah (s). He consumed some of it and placed the rest on the floor. People asked: Do you regard it as unlawful? No, but I express my lowliness and neediness before my God.

Delicious and fragrant *falooda*[1] was brought for Amirul Momineen (a). He placed a little in his mouth and observed: It is not unlawful to eat these things, but I don't like to make myself habituated to something, which I am not used to.

In another tradition, it is narrated from the same Imam that I will never eat that, which the Messenger of Allah (s) did not consume.

Another tradition from Imam Ja'far Sadiq (a) states that if the followers of the Holy Prophet (s) follow the ways and manners of alien people, especially in dress and food, they will not be blessed and on the contrary, they will be degraded.

It is narrated from the Messenger of Allah (s) that the best curry is vinegar and it is sufficient for waste that if a delicacy is brought for someone, he dislikes it and does not taste it.

3. Manners and timings of eating

It is recommended (*Sunnat*) to eat early in the morning and be without food the whole day and then have food for a second time after Isha prayers. The morsels should be small, the food should be chewed properly. While eating, one should not stare at anyone and should not take very hot food. One should not cool the food by blowing with the mouth. Instead, let the food remain for some time till it cools. One should not cut the bread with knife and should not remove meat from the bones completely. At least three fingers should be used to hold the morsel, and when quite a few people are eating in one plate, one should not put the hand in the section of others. The plate and fingers should be completely cleaned. It is detestable (*Makruh*) to eat in the state of ritual impurity (*Janabat*). The rigidity of order is relaxed if one performs ablution (*Wudhu*) or washes hands, gargles and puts water in the nose or simply washes hands and face, and gargles.

It is mentioned in a tradition that one may contract leucoderma (white spots on skin) if one neglects the above directions.

According to a reliable tradition, the nephew[2] of Shahab went to Imam Ja'far Sadiq (a) complaining of stomachache and heaviness of bowels. The Imam asked him to eat only two times – day and night – for God has said the same in the praise of food in heaven.

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[1] Sweet beverage containing starch jelly in the form of thin fibers.
[2] Brother's son.

﴿وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾

"And they shall have their sustenance therein morning and evening." (Surah Maryam 19:62)

In authentic traditions, it is narrated from Amirul Momineen (a) that the prophets used to have the evening meal after the Isha Prayer; so do not neglect it, as it would create physical ills.

According to another tradition, a person, who does not eat in the evening gets old sooner. Also, aged persons should eat a little before going to sleep that they may be able to sleep. This will also cause good breath in the mouth and the nature will also improve.

It is narrated from Imam Musa Kazim (a) that you must not completely give up eating a little at night, though it might be a piece of plain bread, because it generates physical and sexual prowess.

It is narrated from Imam Ja'far Sadiq (a) that one, who does not eat on Friday night and Saturday night continuously, so much strength of his will reduce that it is not regained even in forty days.

He also said that eating during the daytime was more beneficial than eating at night.

It is narrated from Imam Ja'far Sadiq (a) that there is a nerve in the human body, called *Isha*. One, who does not eat anything at night, that nerve curses him, saying: May God starve you like you starved me; and may God keep you thirsty like you kept me thirsty. Therefore, it is necessary that one should not leave the evening meal, though it might be a piece of bread or a gulp of water.

It is narrated from Imam Ja'far Sadiq (a) that it is not right for a believer to leave his house in the morning, without eating anything as leaving the house after eating something increases ones respect.

In another tradition, he says: When you go out on an errand, eat a piece of bread with a little salt; as it would increase respect and your aim would be fulfilled soon.

According to Imam Ali (a), hot food should be allowed to cool down, because when hot food was brought to the Messenger of Allah (s) he used to say: Let it cool down; the Almighty Allah has not made fire as our food; and there is divine increase also in cool food.

It is narrated from Imam Ali Reza (a) that there is no divine increase in hot food; the devil also claims a share in it.

In a trusty tradition, it is narrated from Sulaiman bin Khalid that I went to meet Imam Ja'far Sadiq (a) one night in summer. The servant brought a tray of food before the Imam, containing some loaves of bread, a bowl of *Thareed*[1] and a bowl of meat. The Imam placed his fingers in it and pulled it away at once and remarked: I seek God's refuge from the fire of Hell, when man is unable to bear this fire, how he could bear Hellfire? He repeated this again and again till the food cooled enough to be eaten. Then he ate and I also followed suit.

The Messenger of Allah (s) prohibited us from blowing at hot food.

It is narrated from Imam Ja'far Sadiq (a) that it is detestable to blow on three occasions: (1) After reciting supplications on someone. (2) On food. (3) On the place of prostration.

In another tradition, it is narrated from the same Imam that there is no problem if one blows in order to cool the food.[2]

It is narrated from Amirul Momineen (a) that *Thareed* should not be eaten from the top; it should be taken from the sides as blessings lie in the top layer of the food.

It is narrated from the Messenger of Allah (s) through authentic chains of narrators that when one of you eats, he should do so from before himself.

In another tradition, it is narrated that the Messenger of Allah (s) used to wipe his plate with his fingers and lick them. So much is the reward of cleaning the plate in this way that it can be said that he has given that food away in charity.

It is narrated that Amirul Momineen (a) used to employ all his fingers when he was eating; and he used to say that angels invoke blessings, pray for increase in sustenance and write many times good deeds in scroll of deeds of one, who licks his plate with his fingers.

It is narrated from Imam Ja'far Sadiq (a) that he used sit on his hunches, like slaves, when he was eating and he placed his hands on the floor and used only three fingers for eating. He never ate with two fingers like oppressors and arrogant persons.

It is narrated from the Messenger of Allah (s) through authentic chains of narrators that when one has dinner and he licks his fingers, the Almighty Allah will grant divine increase in his sustenance.

It is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s)

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[1] Broth of bread pieces.
[2] It might imply that it is allowed when one is in a hurry.

regarded as detestable using a napkin to wipe fingers smeared with food; on the contrary, by way of according respect to food, he either licked the fingers himself or if a child was present besides him, he made him lick.

According to Imam Ali (a), one, who does not want the food to harm him should not eat until his bowels are clear and he feels very hungry. When he begins eating, he should recite 'In the name of Allah...' (*Bismillaah*). The food should be chewed properly and he should stop eating when some hunger is left.

It is narrated through authentic chains of narrators from Imam Zainul Abideen (a) that: Do not suck clean the bones fully as the share of jinns is present in them and if you clean them completely, they would take away more precious thing from your house.

Through authentic chains, it is narrated from Imam Hasan (a) that twelve points should be kept in view about food by every Muslim. Four are compulsory, four are recommended and four are about manners.

The compulsory ones are: (1) knowing one's giver 2. knowing that all we have is from God and be satisfied with the food He gives (3) saying 'In the name of Allah' (4) thanking God.

The recommended are: (1) to wash hands before eating (2) to sit with one's weight on the left side (3) to eat with at least three fingers. (4) to lick the fingers.

The manners of eating are: (1) to eat the item placed before you (2) to take small morsels (3) to chew the food (4) not to look at others' face while eating.

It is mentioned in reliable traditions that Amirul Momineen (a) said to Imam Hasan (a): Do you me want to teach you four things, which if you do, you will never need medicine.

He replied: Yes, O Amirul Momineen (a).

He said: Never eat till you are quite hungry; stop eating when you are yet hungry; chew your food slowly; visit the toilet before going to bed.

It is narrated that when the Messenger of Allah (s) started eating, he said 'In the name of Allah...'; he never picked up anything before anyone else; he started eating before the guests; he ate with his thumb, forefinger and middle finger; sometimes he added the fourth finger as well and sometimes ate with all fingers. But he never ate with two fingers. He used to remark that the satan used only two fingers for eating.

4. Complete etiquette of eating

It is recommended to eat with the right hand and sit on the knees. No food should be taken while lying or relaxing, but one can rest on the left hand while eating as there is no harm. It is wrong to squat while eating and worse to put one foot over the other. Eating alone is abominable (*Makruh*). It is recommended to eat with servants and slaves, sitting on the ground.

It is a popular belief among scholars that it is abominable (*Makruh*) to eat while walking. It is better to wash the hands before and after eating; and it is recommended that hands washed before eating should not be dried with a cloth. The sequence of washing hands is that before eating, the host should wash the hands firsts; after that the person seated to his right and so on till the end.

After eating, the hands should first be washed of the person seated to the left of the host and so on till in the end the hands of the host are washed.

It is recommended that the hands of all the people should be washed in the same pail and the water must be thrown away.

It is a popular belief among scholars to wash the hands before and after the meal and not to dry them on a towel.

Certain scholars are of the opinion that one should not eat with those, who eat unlawful (*Haram*) things or commit unlawful acts. Even to sit on a table with them is unlawful. It is unlawful to sit and eat with those, who lie about Muslims and accuse them of committing unlawful acts.

To taste salt before and after meals is recommended (*sunnat*).

In a reliable tradition, it is narrated from Imam Musa Kazim (a) that the Messenger of Allah (s) cursed three persons: (1) who eats alone (2) who travels alone (3) who sleeps alone in a house.

Another reliable tradition from the same Infallible says that when four qualities are found in eating, its manners are complete: (1) it should be earned through lawful means (2) many people should eat (3) the name of God should be mentioned before eating (4) God should be praised after eating.

It is mentioned in reliable traditions that the food was laid for Imam Ali Reza (a), the Imam called for an empty vessel and placed a little from each dish and said: Give this to the poor.

In reliable traditions, it is narrated from Imam Ja'far Sadiq (a) that Prophet Yaqub (a) was so aggrieved on missing his son that one day he had got a fat sheep slaughtered and Kebabs prepared from it; a starving man of religious disposition who lived near perceived the smell, but Yaqub (a) neglected to feed

him. That same night the trusted Jibraeel arrived and said: A calamity is going to descend on you from Allah, so be prepared. So, that night Prophet Yusuf (a) had a dream. (and its consequences are clear to all). After that Prophet Yaqub (a) ordered his servants to announce outside his doors upto a distance of three miles, every morning and evening that whoever needed to eat may come to Yaqub's place.

It is mentioned in traditions that a beggar, who arrives when the food is laid out should not be sent back without being given anything.

Another reliable tradition from the Holy Prophet (s) states that a man, who sits on the table with drunkards is cursed.

Another authentic tradition from the Holy Prophet (s) says that it is necessary for one, who has faith on God and Judgment Day, not to place or eat from anything placed on a table, on which wine is served.

It is mentioned in *Fiqhatur Reza* that you must also not eat from a table on which people might drink wine after you leave.

It is mentioned in many reliable traditions that eating in the state of ritual impurity causes poverty.

According to many reliable traditions, the Holy Prophet (s) prohibited using the left hand in eating, except when one was forced to, or whose right hand was diseased.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a) that till his last moments, the Messenger of Allah (s) did not eat resting on his left or his right side. On the contrary, he humbled himself so much for Almighty Allah that whatever he ate, he did so like slaves.

In another tradition, it is narrated from the same Imam that one should not eat anything reclining, lying down or lying on the stomach.

In a good tradition, it is mentioned that one day Ibad Basri, a mystic Ahle Sunnat scholar, was in the company of Imam Ja'far Sadiq (a) and the Imam was eating resting his left hand on the floor. Ibad asked: Do you not know, the Prophet prohibited resting on the hand while eating? Imam (a) raised his hand for a moment then placed it back. Ibad repeated his objection. When he objected the third time, Imam (a) said: By Allah, the Messenger of Allah (s) never prohibited resting on the hand like this.

In a trusted tradition, it is narrated from the Messenger of Allah (s) that he said to Amirul Momineen (a): O Ali, taste salt before eating - as Almighty Allah keeps seventy kinds of calamities away from one, who does so, the least of them being leprosy.

It is mentioned in another tradition that he would be safe from seventy-two calamities, including insanity, leprosy and leucoderma. It is a good traditional report.

It is mentioned in a tradition that one will get relief from pain in throat, ear ache and stomachache.

In reliable traditions, it is narrated from Imam Muhammad Baqir (a) that salt contains the cure for seventy maladies. If people learn of all the benefits of salt, they would not use anything else for cure.

He also stated that the Almighty Allah revealed to Prophet Musa (a): Order your people to taste salt before and after meals; and if this command is not obeyed, they would be involved in a calamity and at that time they would have only themselves to blame.

In another tradition, it is narrated from the same Imam that the Messenger of Allah (s) was stung by a scorpion while praying. The Prophet crushed it under his sandals and after that remarked: Curse of Allah be on you that you neither spare the good nor bad people; you cause harm to both equally. Then he asked for salt powder and applied where the scorpion had stung. Then said: If people come to know about the benefits of salt, they will not remain needful for antidotes.

It is mentioned in a traditional report that it is better to consume vinegar in the beginning of dinner as it sharpens the intellect.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that we begin eating with salt and conclude with vinegar.

It is mentioned in another traditional report from the same Imam that one, who sprinkles salt on the first morsel of food, will become wealthy.

It is narrated from Imam Ja'far Sadiq (a) that all should wash hands in one vessel so that their manners remain congenial.

Another tradition from Imam Ja'far Sadiq (a) explains the etiquette of washing hands. Before the meal, the host should wash his hands first, followed by the guests and there may be no lapse of time between the washing of hands and having the meal. However, at the close of the meal, the guest seated on the left of the host should wash his hands first, followed accordingly by other guests so that the turn of the host comes last. It is obligatory for the host to wait patiently until all the guests have washed their hands.

In a good tradition, it is narrated from Marazim that he saw when Imam Musa Kazim (a) washed his hands for dinner he did not dry them on the handkerchief, but did so on washing them after eating.

In a reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that when you wash the hands after eating, you should not wipe them, because as long as wetness remains, the food remains blessed. He also said that one should wash the hands after eating and wipe the face; as freckles go away and sustenance increases.

Mufazzal Ibne Umar states that he complained of pain in the eyes before Imam Ja'far Sadiq (a). The Imam told him that when he washes his hands after the meal, he should keep the wet hands on his eyebrows and eyelids and recite three times:

اَلْحَمْدُ لِلّٰهِ الْمُحْسِنِ الْمُجْمِلِ الْمُنْعِمِ الْمُفْضِلِ

Translation: All praise is due to Allah who bestows kindness, makes one beautiful, showers one with blessings and elevates one!

Mufazzal states that he followed these instructions and never again had eye pain.

It is narrated from Imam Ali Reza (a) that when the Messenger of Allah (s) washed his hands after eating, he gargled as well.

Imam Ja'far Sadiq (a) said that you must mix *Cyperus*[1] grass in *Ashnan*[2], as it makes the mouth fragrant and increases sexual prowess.

It is narrated that when Imam Ali Reza (a) did not wash his hands with *Ashnan*, he chewed a little and spat it out.

It is narrated that when Imam Muhammad Taqi (a) washed his hands after breakfast, before drying his hands with the handkerchief, he passed them on his head and face:

اَللّٰهُمَّ اجْعَلْنِي مِمَّنْ لا يُرْهِقُ وَجْهَهُ قَتَرٌ وَذِلَّةٌ.

Translation: O Allah, include me among those whose faces do not become horrible due to fear and degradation.

It is narrated from the Messenger of Allah (s) in another traditional report that when you have washed your hands after eating, before you dry them with a hanky, pass them over your face and eyes and recite the following supplication:

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ الزِّيْنَةَ وَالْمَحَبَّةَ وَاَعُوذُ بِكَ مِنَ الْمَقْتِ وَالْبَغْضَةِ

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[1] Fragrant grass.

[2] A kind of grass used as soap and after burning it becomes *Sajji* (impure carbonate of soda).

Translation: O Allah, I beseech You for elegance and love and I seek Your refuge from seeing hatred.

It is narrated from Imam Ali Reza (a) that there is no problem if a person eats without washing his hands if they were ritually pure from before.

When Imam Musa Kazim (a) was eating in the house of Fazal bin Yunus, Fazal brought a napkin so that the Imam may place it over his lap, but Imam refused, saying that it was the etiquette of non-Muslims.

It is narrated from Imam Ja'far Sadiq (a) that when you wash your hands after dinner, you should wipe your wet hands on the eyelids; as you will become secure from pain of the eyes.

It is mentioned in another tradition that when the Messenger of Allah (s) washed his hands after eating, he passed them over the eyebrows and recited the following supplication:

اَلْحَمْدُ لِلّهِ الّذي هَدانا وَاَطْعَمَنا وَسَقانا وَكُلَّ بَلاءٍ صالِح اَوْلانا.

Translation: All praise is for Allah, Who guided us, gave food and water and tested us with every good trial.

It is narrated through reliable chains of narrators from Amirul Momineen (a) that when you sit down to eat, you should do so like slaves and not to place one leg over another. Also, you must not sit cross-legged, because the Almighty Allah regards such a one as enemy.

It is clear from this tradition that the cross-legged sitting, which is prohibited, is the habit of oppressors and arrogant persons; that they sit placing one leg over the thigh of another.

A tradition states that the Holy Prophet (s) used to eat only what was in front of him. He sat as one sits in the state of *Tashahud* while praying. The right foot used to be on the left and the back of the right food used to meet with the front of left. The Holy Prophet (s.a.w.s) used to say that he was a creature like others and he sat among them.

It is narrated from Imam Ja'far Sadiq (a) that it is detestable to eat, drink or lift anything with the left hand like one uses the right hand.

In a reliable tradition, it is narrated from Amirul Momineen (a) that there is no problem in eating something while one is walking.

In another tradition, he said that one morning the Messenger of Allah (s) came out of his house before the Morning Prayer holding a piece of bread soaked in milk, he was eating from it and walking to the place of prayer and

Bilal was reciting the *Iqamah*, after which the Prophet led the prayers.

It is narrated from Imam Ja'far Sadiq (a) that you must never eat walking, except when you are in haste.

In many reliable traditions, it is narrated from Amirul Momineen (a) and the Holy Imams (a) that one, who wants blessings to increase in his house, should definitely wash the hands before eating. He also said that washing hands before and after eating removes poverty and cures many physical afflictions.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that one day I reached the court of Saffah Abbaside when the dinner was already laid. He tugged at my hand in such a way that I stepped on the dinner spread. only Allah knows how aggrieved I was as it was a denial of bounty.

In another traditional report, it is narrated from the same Imam that you must sit on the dinner spread for a long time as the duration in which you sit for dinner will not be counted in your lifespan.

Yasir, the servant of Imam Reza (a) states that the Imam used to call the young and old and even all the servants before taking meals and make these people sit with him.

It is narrated from Ibrahim Ibne Abbas that when the Imam was alone and dinner was laid, he used make his servants sit with him to eat.

The Holy Prophet (s) commanded us to take off the socks and shoes before taking meals as, besides being the best of practice (*Sunnah*), it is very comfortable for us.

It is mentioned in reliable traditions that the difference between animals and humans is that whatever man eats, he does so with his hands; so you must eat only with your hands.

A reliable tradition states that the Holy Prophet (s), while having food with congregation, used to order the guests to start the food early and to finish late or at leisure so that they may be able to eat more.

It is narrated that the Messenger of Allah (s) never ate from the tray; he only ate from the dinner spread.

Studying the circumstances of that period, it is concluded that the trays of that period had legs of considerable height and those, who ate from the trays, used to harbor arrogance so that they do not have to bow down for food. Now, only Allah knows how far these reports are authentic.

It is narrated in a reliable tradition that Sama bin Mahran asked Imam Ja'far Sadiq (a) what he should do first when the time for food and prayers

collide. The Imam asked him to have his meal first if the time for prayer was there, but if having food will deprive him from the excellent time for prayer, he should pray first and take his meal later.

5. Supplications to be recited at the time of eating

According to the Holy Prophet (s.a.w.s), when food is laid and the dining cloth or the food tray is brought, thousands of angels descend from heaven and surround the food. When those who start their food say: In the name of Allah... (*Bismillaah*), the angels pray to God to send His blessings on the eaters and to increase their sustenance and order Satan to leave them alone as he was the one, who trespassed on God's law and therefore he cannot join them.

When after eating, people say: Praise be to Allah (*Alhamdu lillaah*), angels say that these people are among the thanks-giver as they thanked God for the good food. If they don't say *Bismillaah* while eating, then they invite the Satan to eat with them and if they do not say Praise be to Allah (*Alhamdu lillaah*) when they have eaten, the angels remark that these people are those, who are not satisfied with what good food God has given them for they have forgotten to thank God for the blessing; as such they are the cursed.

According to a reliable tradition from Abdullah Ibne Abbas, when the food is laid you must recite: In the name of Allah...and when you begin eating, you should say:

بِسْمِ اللّٰهِ عَلٰى اَوَّلِهِ وَآخِرِهْ

Translation: I take every morsel from the beginning to the end in the name of Allah.

When the spread is removed, you should say: Praise be to Allah.

According to a tradition from Amirul Momineen, Imam Ali (a), one, who mentions the name of Allah before eating and praises Allah after the meal, he will not be questioned about his food on Judgment Day.

According to Imam Ja'far Sadiq (a) a Muslim who eats, and recites the following at the time of lifting the morsel:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِينَ

Translation: I begin in the name of Allah and all praise is for Allah, Who is the Lord of the whole universe.

Before the morsel reaches his mouth, the Almighty Allah will forgive his sins.

It is mentioned in another tradition that when food was laid before the Messenger of Allah (s), he used to recite the following supplication:

سُبْحانَكَ اَللّٰهُمَّ ما اَحْسَنَ ما تَبْتَلينا سُبْحانَكَ ما اَكْثَرَ ما تُعْطينا سُبْحانَكَ ما اَكْثَرَ ما تُعافينا اَللّٰهُمَّ اَوْسِعْ عَلَيْنا وَعَلى فُقَراءِ الْمُؤْمِنينَ وَالْمُؤْمِناتِ وَالْمُسْلِمينَ وَالْمُسْلِماتِ.

Translation: Glorified be You O Allah. With what a nice trial have You tested us. How man innumerable bounties have You blessed us with. How many of our sins and mistakes do You forgive. O Allah, widen sustenance on us and on those believers and Muslims, who are in hard times.

It is mentioned in a reliable tradition that when food was laid before Imam Zainul Abideen (a) he used to recite the following supplication:

اَللّٰهُمَّ هذا مِنْكَ وَمِنْ فَضْلِكَ وَعطائِكَ فَبارِكْ لَنا فيهِ وَسَوِّغْناهُ وَارْزُقْنا حَلَفا اِذا اَكَلْناهُ وَرُبَّ مُحْتاجٍ اِلَيْهِ رَزَقْتَ فَاَحْسَنْتَ اَللّٰهُمَّ اجْعَلْنا مِنَ الشّاكِرينَ.

Translation: O Allah, this food is from You, through Your favor and it is Your gift. Make it blessed for us. And when we finish eating it, give us more. O Allah, how many needy are there for sustenance whom You grant sustenance and You give the best of sustenance. O Allah, include me as well among the givers of thanks.

Also, he (a) used to recite the following supplication when the dinner spread was being removed:

اَلْحَمْدُ لِلّٰهِ الَّذي حَمَلَنا في الْبَرِّ وَالْبَحْرِ وَرَزَقَنا مِنَ الطَّيِّباتِ وَفَضَّلَنا عَلى كَثيرٍ مِنْ خَلْقِهِ مِمَّنْ خَلَقَ تَفْضيلا.

Translation: All praise be to Allah, Who provides us with vehicles in land and in the sea and bestows us nice things by way of sustenance and granted us excellence over all His creation.

It is narrated from Imam Ja'far Sadiq (a) that when you begin eating, you should mention the name of God and when you conclude, you should say:

اَلْحَمْدُ لِلّٰهِ الَّذي يُطْعِمُ وَلايُطْعَمُ.

Translation: All praise is for that God, Who feeds others, but does not eat Himself.

It is mentioned in another tradition that when the dinner spread was lifted, the Messenger of Allah (s) recited the following supplication:

اَللّٰهُمَّ اَكْثَرْتَ وَاَطْيَبْتَ وَبارَكْتَ ماشَبَعْتُ وَاَرْوَيْتُ. اَلْحَمْدُ لِلّٰهِ الَّذي يُطْعِمُ وَلا يُطْعَمُ.

Translation: O Allah, You gave a lot of bounties, and gave the best of them; then You blessed them in such a way that You sufficed us with them. All praise is for Allah, Who feeds others and does not eat Himself.

It is mentioned in a good tradition from Imam Ja'far Sadiq (a) that my respected father recited the following supplication after eating:

اَلْحَمْدُ لِلّٰهِ الَّذي اَشْبَعَنا في جائِعينَ وَاَرْوانا في ظامِئينَ وَآوانا في ضاحينَ وَحَمَّلَنا في راجلينَ وَاَمَّنَنا في خائِفينَ وَاَخْدَمَنا في عانينَ.

Translation: Praise be to Allah in excess, Who satiated us from the hungry and quenched us in thirst; Who gave us refuge among the destroyed and make us astride from those who walk; made us fearless among those who terrify and provided servants in the community for service.

It is narrated through Zurarah (r.a.) in a authentic tradition that I used to eat in the presence of Imam Ja'far Sadiq (a). The Imam often remarked:

اَلْحَمْدُ لِلّٰهِ الَّذي جَعَلَني اَشْتَهيهِ.

Translation: Praise be to Allah, Who gave us the desire to eat this food.

According to a reliable tradition from Imam Ja'far Sadiq (a), Amirul Momineen (a) said that whoever started eating after saying *Bismillaah*, I guarantee that he will not be harmed by that food.

Ibne Kawwa asked Imam (a) that he ate last night and mentioned *Bismillaah* as well, yet it caused distress to him. Imam (a) said: Fool, it seems you ate many things and recited *Bismillaah* on some things and not on others.

According to a reliable tradition, a person complained to Imam Ja'far Sadiq (a) that a certain type of food always harmed him. The Imam said that perhaps he did not say *Bismillaah*. But the man said that he did. So, Imam explained that perhaps he talked while eating and did not utter *Bismillaah* when he started eating again and advised him to do so.

It is mentioned from the same Imam that if there are many dishes, you should recite *Bismillaah* on each. The narrator asked: What if I forget? Imam (a) replied: You must recite:

بِسْمِ اللّٰهِ عَلَى اَوَّلِه وآخِرِه.

Translation: I recite Bismillaah before and after eating this food.

It is mentioned in another authentic tradition that the Imam used to recite the following supplication after eating:

اَللّٰهُمَّ هذا مِنْكَ وَبِمُحَمَّدٍ رَسُولِكَ اللّٰهُمَّ لَكَ الْحَمْدُ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Translation: O Lord, this food is by the mediation of Your Messenger; may there be grace on him and his progeny. O Allah, excessive thanks be to You. Bless Muhammad and the progeny of Muhammad.

According to Imam Ali (a), one should remember God while eating and should not talk too much as food is a divine blessing and when one takes that blessing, it is time to praise and thank God.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that when angels came to Ibrahim (a) and he brought tender meat for the guests and said: Please eat. They said: We will not eat till you tell us of the price. Ibrahim (a) said: Their cost is that you recite *Bismillaah* before and *Alhamduillah* after eating. Jibraeel remarked to the angels: Does it not befit that the Almighty Allah should appoint such a servant of His as His confidant (*Khaleel*)?

Through reliable chains of narrators, it is narrated from the Messenger of Allah (s) that a person who eats and gives thanks is better than one, who keeps fast, but does not thank God after eating.

It is mentioned in another tradition that Imam Ja'far Sadiq (a) said to Shama: O Shama, when you eat, you should praise God; and if you want to keep silent you must not eat.

It is narrated through correct chains of narrators that Imam Zainul Abideen (a) used to recite the following supplication after eating:

اَلْحَمْدُ لِلّٰهِ الَّذي اَطْعَمَنا وَسَقانا وَكَفانا وَاَيَّدَنا وَآوانا وَاَنْعَمَ عَلَيْنا وَاَفْضَلَ. اَلْحَمْدُ لِلّٰهِ الَّذي يُطْعِمُ وَلا يُطْعَمُ.

Translation: Excessive thanks to Allah, Who gave us to eat and drink and made us needless of the help of others. Helped us, gave us refuge and bestowed us blessings and excellence. Excessive thanks to Allah, Who provides food to the servants and does not eat Himself.

It is narrated from Amirul Momineen (a) in a reliable tradition that I never suffered from a overfull stomach, because I never took a single morsel, without reciting the name of God on it.

In another reliable, it is narrated from the same Imam that one, who recites the following words at the time of eating; I stand surety that nothing will cause

any harm to him:

اللّٰهُمَّ اِنّي اَسْئَلُكَ بِاسْمِكَ خَيْرِ الْاَسْماءَ ربِّ الْاَرْضِ وَالسَّماءِ اَلرَّحْمنِ الرَّحيم الَّذي لا يَضُرُّ مَعَهُ داءٌ.

Translation: O Allah, I beseech You in Your name, which is better than all names, which fill up the heavens and the earth. You are beneficent and You are merciful and nothing can cause any harm with Your name?

It is mentioned in another traditional report that a person complained to Imam Ja'far Sadiq (a) about indigestion. Imam (a) said: After eating, pass your hand over the belly and recite the following supplication:

اللّٰهُمَّ هَنِّئْنيهِ اَللّٰهُمَّ سَوِّغْنيهِ اللّٰهُمَّ اَمْرِئْنيهِ.

Translation: O Allah, make this food, good, easily digestible and beneficial for me.

It is mentioned from the same Imam that when the dinner is laid out, even if one of the persons present for dinner recites *Bismillaah*, it would be sufficient for all of them.

6. Etiquette to be observed after meals

A tradition from Imam Reza (a) advises to lie down flat after having food and to keep the right foot over the left.

In a reliable tradition, it is narrated from Amirul Momineen (a) that you must eat from whatever falls down on the dinner spread as Almighty Allah grants cure from all pains through it. Especially for one, who may seek cure from it.

It is mentioned in another tradition that a person complained of stomachache to Imam Ja'far Sadiq (a); he said: You should make it obligatory on yourself to eat whatever drops on the dinner spread.

In another tradition, Muawiyah Ibne Wahab says: We were eating with the Imam. When the dinner spread was lifted, the Imam ate whatever dropped from it; then he said: Eating these crumbs removes poverty and increases progeny.

It is narrated from the Messenger of Allah (s) that if a person finds a piece of bread and he picks it up and eats it, a good deed will be written in his scroll of deeds. And one, who finds a piece of bread in a dirty place, and he picks it up, washes and purifies it and then eats it, seventy good deeds will be recorded in his scroll of deeds.

It is mentioned in a reliable tradition that one day the Messenger of Allah (s) came to the house of Ayesha and found a piece of bread lying on the ground. He picked it up, ate and said: O Ayesha, value the bounty, which Allah has given you; because if a bounty of Allah is taken away from some people, it is never restored.

It is narrated from Imam Ali Reza (a) in authentic tradition that if a person eats in his house and crumbs fall down; it is necessary for him to pick them up and eat them. If he eats in the wilderness, he should leave the crumbs for the birds and animals.

It is narrated from Imam Muhammad Taqi (a) that if a person is in wilderness and even if a mutton leg piece falls from his dinner spread, he should not pick it up.

It is narrated from Abdullah Arjai that: I came to Imam Ja'far Sadiq (a) and saw the Imam walking in the area where dinner was served, and picking up fallen crumbs, even sesame seeds etc. I asked: May I be sacrificed on you, you pick up these as well? He said: Yes, this is the sustenance of man, it should not be left for others, because eating these crumbs cures all maladies.

It is mentioned in another tradition that eating fallen crumbs removes poverty from the person who eats them till his seven generations.

It is mentioned in another traditional report that Almighty Allah will keep secure from insanity, leucoderma, leprosy and jaundice one, who eats the fallen crumbs after dinner.

It is mentioned in another tradition that one, who finds a date or a piece of bread lying on the ground and he cleans it and consumes; it will not reach his stomach, but that Paradise will become obligatory on him.

Through reliable chains of narrators, it is narrated from the Messenger of Allah (s) that the fallen crumbs are the dower of Hourul Ein.

It is narrated through authentic chains of narrators that one day Imam Husain (a) went to the washroom to find a piece of bread. He picked it up and gave it to one of his slaves and told him that when he comes out it should be returned to him pure and clean. When the Imam came out, he asked: Where is that piece of bread? He replied: I ate it. Imam (a) said: I emancipate you in the path of God. Someone asked the Imam why he freed him. Imam (a) replied: I heard from my respected grandfather, the Messenger of Allah (s) that one, who finds a piece of bread and washes and purifies it and then eats it, it will not reach his stomach but that Almighty Allah would free him from Hellfire; and I don't want to keep under my slavery, one, who is freed by God.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that to eat or drink from the leftovers of a believer is cure for seventy diseases.

In another tradition, it is mentioned that the same Imam said that after eating, I lick my fingers so much that it seems I am licking them due to greed, although it is not so.

Almighty Allah bestowed so much on the people of Tharthar that they used bread loaves to clean themselves and their kids after answering calls of nature and then discard the loaves till a mountain of bread formed outside the town. One day a righteous man passed from there and saw a woman cleaning a child with a loaf of bread. He said: Fear Allah and don't waste the bounty, which Allah has given. She replied; Are you threatening us with famine? As long as this stream is flowing, we have no risk of famine. Allah was infuriated at this. Rain stopped falling and nothing grew up from the earth; till those people became needful of the same bread they had used for cleaning. They began to weigh it and distribute it among themselves.

A tradition from Yasir and Nadir, slaves of Imam Reza (a) states that the Imam ordered them not to stand up to show their respect even to him (the Imam) while taking food, and not to work while having food. Yasar says that if they answered that they were having meals, when Imam called them, the Imam used to order them to finish their meal before going for work.

7. Advantages of bread, *Sattu*,[1] meat, ghee, all animal foods and vinegar and sweets

According to a reliable tradition from the Holy Prophet (s.a.w.s), one should give due respect to the bread, for it is the result of the hard work of many angels in heaven and men on the earth.

After that he said: Once, Prophet Daniyal came to a sailor and giving him a loaf of bread asked him to drop it on the opposite bank. That man threw away that loaf saying: What should I do with this? Prophet Daniyal raised his head to the heavens and said: O Lord, please grant respect to bread; You saw how this man acted with bread and You heard what he said. The Almighty Allah commanded the skies not to rain and ordered the earth not to put forth any vegetation; till the situation turned so grim that cannibalism appeared among people.

There were two women, each with an infant. One of them said: Today, let us eat my child and tomorrow we shall together eat your child. When it was the turn of the second woman, she refused to eat her child. A dispute arose and the

[1] Parched barley meal.

matter came to Prophet Daniyal (a). He asked: Has situation reached to such a level? They replied: Yes. Prophet Daniyal (a) raised his hands to the heavens and supplicated: O Lord, please have mercy once more and send down Your blessings and do not chastise the children and sinless people due to the sin of that sailor. The Almighty Allah ordered the heavens to create vegetation for creatures, which they did not get during this period. He said: Indeed, I had pity on those people and their infant.

Through authentic and inauthentic chains, it is narrated from Imam Ja'far Sadiq (a) that bread should not be kept under the bowl of curry.

Another tradition states that the Imam asked people to respect bread. People asked Imam how they can show their respect for bread? The Imam replied that one way is when the bread is kept before them, they should start eating it, without waiting for anything.

It is narrated from the Messenger of Allah (s) that you must not smell at the bread like animals, because it is such a blessed thing that you pray through it; it is through it that you fast and because of it you perform the Hajj.

He said in another traditional report: O Allah, bless us through bread and do not keep us and bread distanced; because if there is no bread, neither we would be able to pray nor fast and neither carry out any other obligation.

In another tradition, the Prophet said that when meat and bread is brought before you, you should begin with the bread and reduce the intensity of hunger through it. After that you may eat the meat.

According to a tradition from Imam Reza (a), the Holy Prophet (s) said that bread should be baked in small loaves as there is divine increase in it for everyone.

It is mentioned in some reliable traditions that bread should not be cut with a knife like other communities do; on the contrary it should be broken with hands.

It is also mentioned in some traditional reports that if you don't have anything else to eat with bread, you can cut the bread with a knife.

It is narrated from Imam Ali Reza (a) in a reliable tradition that the excellence of barley bread over wheat bread is same as the excellence of us Ahle Bayt (a) over all the people. There was no prophet, who did not pray for one, who ate barley bread or barley soup. And no discomfort can remain in the stomach one, who eats barley bread or barley soup. Also, barley bread or any kind of barley food is the diet of prophets and righteous people. Allah deemed only barley as the diet of prophets and also said that there is no better medicine

and diet for a person suffering from consumption.

According to Imam Ja'far Sadiq (a), nothing is better for a patient of tuberculosis and diarrhea than barley bread, and the quality of this bread is that it removes every physical malady.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that as long as the Messenger of Allah (s) was alive, he regularly had barley bread.

It is narrated from Imam Ali Reza (a) that parched barley meal (*sattu*) is the best diet. The hungry is satiated and the satiated is helped in digestion.

According to Imam Ja'far Sadiq (a), parched barley meal (*sattu*) was made with reference to a revelation from God. Therefore, it increases weight, strengthens bones and is the food of Prophets. Dry *sattu* cleans white spots and when had with olive oil, increases sexual strength; and if three tablespoons of *sattu* are taken in the morning, it cures phlegm and yellow bile.

It is mentioned in another tradition that parched barley meal (*sattu*) cures seventy kinds of diseases including high blood pressure and the shoulders would become strong of one, who consumes parched barley meal (*sattu*) for forty mornings.

In another tradition, he said: Parched barley meal (*sattu*) reduces the intensity of thirst, strengthens the stomach, reduces yellow bile and cleans the stomach; it is a cure for seventy kinds of ailments and it cures blood pressure.

In an authentic tradition, it is narrated from Imam Muhammad Taqi (a) that if a woman takes parched barley meal (*sattu*), it will stop the flow of blood, which exceeds the specific period of menstruation.

In another authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that among all the items with which one can eat bread, the best of them in the world and the hereafter is meat. Did you not hear that the Almighty Allah says in the description of Paradise:

﴿ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴾

"And the flesh of fowl such as they desire." (Surah Waqiyah 56:21)

It is mentioned in another reliable tradition that Abdul Aala and Musamma said to Imam (a) that people have narrated to us that the Messenger of Allah (s) said: Allah hates the house, which is filled with meat. The Imam said: This report is correct, but it does not mean what they have understood. On the contrary, it means that Allah is infuriated at the house where flesh of people is eaten through back-biting.

In another tradition, it is narrated from the same Imam that the Messenger of Allah (s) said: We, the people of Quraish, are very fond of meat.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that eating meat increases the flesh of one's body and if someone does not have meat for forty days, he becomes discourteous and *Adhan* should be recited in the ear of one, who has become discourteous.

He also said that if for forty days, a man has not eaten meat, he should relying on God, take loan and eat meat and his loan will be repaid by Almighty.

It is mentioned in a reliable tradition that a person visited Imam Reza (a) and said that the people of his house do not eat mutton as it creates melancholy (*sauda*), headache and other pains. The Imam replied that God prefers mutton better than other kinds of meat otherwise He would not have preferred a sacrifice of it instead of Prophet Ismail (a).

According to Imam Muhammad Baqir (a), Bani Israel complained to Prophet Musa (a) that dandruff has increased among them. God revealed to Prophet Musa (a) that they should have beef with beetroot.

It is narrated from Imam Sadiq (a) that fowl meat and beef cures dandruff. He also said that cow milk is a medicine, oil is its cure and meat, its antidote.

It is mentioned in some traditions that as much one eats fat meat as much pain is removed from his body.

It is narrated from Amirul Momineen (a) that duck is the buffalo among the birds; because it feeds on dirty things and the cock is a pig among the birds as it eats human excreta; and the partridge is a negro among birds; why don't you consume such young ones of pigeons, who have put forth wings, so that it they may make up your lack of strength through their pure strength.

A reliable tradition states that whosoever wants to cure his anger and decrease sadness, should take partridge meat.

Imam Musa Kazim (a) states that one, who takes partridge meat will get strength in his knees and it will also cure fever.

It is narrated from Imam Muhammad Taqi (a) in a correct tradition that *Asfardu*[1] meat is blessed. My father was fond of it and he used to say that you must roast it and feed it to those suffering from jaundice.

It is narrated from Imam Musa Kazim (a) that there is no problem in consuming blackbuck meat. On the contrary, it is good for piles and backache

[1] Yellow colored animal or bird.

and it increases the libido.

Imam Ali Reza (a) was inquired about zebra meat. He said: Since it is a wild animal, its meat is allowed, but in my view, it is better to avoid it.

It is narrated from Imam Musa Kazim (a) that there is no problem in eating buffalo meat, milk and ghee.

It is narrated in a good tradition that the Messenger of Allah (s) prohibited consumption of raw meat and said that it was the diet of wild beasts. Thus, one should not consume it till fire or sun do not change its condition.

A tradition states that when people questioned Imam Ja'far Sadiq (a) about consumption of raw meat, he stated that it was the food of lower grade animals.

Most traditions prohibit having meat dried in the shade, as it causes many types of pains and weakens the stomach and very few traditions negate this.

According to Imam Sadiq (a), three things destroy health and even lead to death: (1) to have meat dried in shade and which smells bad (2) to bathe on a full stomach (3) to have intercourse with old woman.

According to another tradition from the same Imam, there are three things, which have nothing to do with eating, but which increase weight: (1) wearing linen cloth (2) smelling perfume (3) applying *Noora* (hair remover).

Three things are concerned with eating, but decrease weight: (1) dried meat (2) *paneer* (3) buds of dates.

Two things are always advantageous: (1) lukewarm water (2) pomegranate

Two things are always harmful: (1) dried meat (2) *paneer*.

It is mentioned in many traditions that the Messenger of Allah (s) preferred mutton shoulder as it was not near the organ of urine.

It is narrated through many reliable chains that Prophet Adam (a) slaughtered a sheep and those from his progeny who were to be the Ulil Azm prophets, he named each part with the name of that prophet. Thus, he named shoulder for the Holy Prophet (s); therefore he liked mutton shoulder and preferred it over other parts.

A reliable tradition from Imam Ja'far Sadiq (a) states that meat cooked in milk was the special diet of the Prophets.

It is narrated from Amirul Momineen (a) that when a Muslim becomes aged, it is necessary for him to eat meat cooked in milk.

It is mentioned in another tradition that some prophet complained to God

for physical weakness; it was revealed to him: Have meat cooked in milk, you will get physical strength.

It is narrated in reliable traditions that the Holy Prophet (s.a.w.s) liked pomegranate among all the fruits.

A reliable tradition states that Imam Sadiq (a) liked porridge (*Hareera*) made of currants. When currants are added after the preparation of *Aash*[1], it becomes currant porridge.

Many reliable traditions praise meat-broth, in which the bread is put; and also Kebabs, which is supposed to cure weakness and fever and reddens the complexion.

In a reliable tradition, it is narrated from Asbagh bin Nubatah that one day I came to Amirul Momineen (a) and roasted meat was placed before him. He said: Come, have this. I said O Amirul Momineen (a), it will be harmful for me. He said: Come, I will teach you a supplication, which if you recite, nothing will harm you:

بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ مِلَاءَ الْاَرْضِ وَالسَّمَاءِ اَلرَّحْمٰنِ الرَّحِيمِ الَّذِي لَايَضُرُّمَعَ اِسْمِهِ شَيْءٌ وَلَا دَاءٌ.

Translation: In the name of Allah, whose name is better the name of all things in the heavens and the earth. He is the beneficent and merciful, with whose name nothing and no illness harms.

Advantage of cheekbones is also mentioned in traditions, as the head of animal is more clean and pure as it is nearest to the pasture and furthest from the place of dirt (anus).

According to Imam Ali (a), *Hareesa* (meat porridge) should be taken as it gives the strength for forty days' prayers. *Hareesa* was a part of the food, which descended on the Holy Prophet (s) from God.

It is narrated from Imam Ja'far Sadiq (a) that whenever any of the prophets complained of physical weakness and lack of libido, the Almighty Allah ordered him to consume *Hareesa.*

In another tradition, it is narrated from the same Imam that the Almighty Allah sent *Hareesa* from Paradise for His Prophet; all the grains it contained were from the gardens of Paradise and Houries of Paradise had prepared it with their hands. When the Holy Prophet (s) consumed it, he gained the strength of forty men. Allah sent this gift to make His Prophet strong and happy.

Muslasa is also praised a lot – it is a dish prepared from ground rice, grams

[1] Barley soup.

and beans and sometimes instead of beans some other grain is mixed.

Taleen has also been praised. It is a kind of soft sweet meat prepared from *Maida*,[1] milk and honey.

According to Harun Ibne Maufiq, he was invited to Imam Musa Kazim's place one day. There was a lot of Halwa on the dinner spread. He was surprised and the Imam said that he and his followers take a lot of sweet as they were created from sweetness only.

According to Abdul Ala, incidentally, he was at the house of Imam Sadiq (a) when food was served. There was roasted chicken filled with dates and oil.

It is narrated from Yunus Ibne Yaqub in a trustworthy tradition that we were in Medina when Imam Ja'far Sadiq (a) sent a message to prepare and send some *falooda.*

According to another reliable tradition from Imam Ja'far Sadiq (a), one, who consumes fish at night and after that does not eat dates or honey, till the next morning the nerve of paralysis would be in movement in his body.

He also said that when the Messenger of Allah (s) consumed fish, he used to recite:

اللّٰهُمَّ بارِكْ لَنا فيهِ وَأَبْدِلْنا خَيْرا مِنْهُ

Translation: O Allah, give us bounty in this and bestow to us better than this.

According to a tradition of Imam Musa Kazim (a), you should consume fish; for even if you eat it without bread, it is sufficient.

It is narrated from Amirul Momineen (a) that you must not eat fish regularly as it reduces body weight.

It is mentioned in another tradition that fresh fish dissolves the fat of the eye.

It is mentioned in reliable tradition that a person wrote to Imam Hasan Askari (a) that when he gets himself cupped, there is increase in yellow bile. And if I don't opt for it, I am tormented by excess of blood. The Imam replied: After getting yourself cupped, you must eat fresh salted fish, which is roasted. He acted on this advice and got relief.

According to another reliable tradition from Imam Ja'far Sadiq (a), the yolk of hen's egg is very delicious. One no longer requires or feels like having

[1] Superfine flour.

meat when one takes the yolk. It does not possess the disadvantages of meat.

When a person complained to Imam Reza (a) of having few children, he asked him to seek divine forgiveness and eat hen egg with onion.

It is narrated from Imam Ja'far Sadiq (a) that a certain Prophet complained to God about lack of issues. It was revealed to him that he should have hen egg cooked in meat.

In another tradition, it is narrated from the same Imam that the white of hen egg is heavy and the yolk is light.

It is narrated from Imam Musa Kazim (a) that taking more eggs makes one a prolific progenitor (one, who has more children).

Many good traditions have come down in excellence of vinegar as it was among the diets of prophets and the Holy Imams (a) also consumed it.

It is narrated that in view of the Messenger of Allah (s), the best thing with which bread can be eaten is vinegar.

According to Imam Ali (a), there is nothing better than vinegar to have bread as it cures yellow bile and protects the heart.

Many traditions are narrated from Imam Ja'far Sadiq (a) that vinegar prepared from wine kills the germs of the stomach, roots of teeth become strong, strength of brain increases and libido of women is reduced. He also said that Bani Israel consumed vinegar before and after meals; but we taste salt at the beginning of the meals and vinegar in the end.

Many traditions state that olive oil is good for eating as well as rubbing on the body. Many Prophets had bread with olive oil and olive is praised a lot as it expels poisonous gases from the body.

Many authorities state that the Holy Imams used to praise honey, which is a cure for many diseases. Reciting Quran and chewing a gum called mastic (*Kundar*) cures sputum and sharpen memory.

Numerous traditions are recorded in the excellence of sugar and sugar denotes either *Misri*, *Qand* or *Nuqal* etc, which are prepared from sugar.

According to a tradition, Imam Musa Kazim (a) used to have sweets before going to sleep. Sugar is advantageous besides curing sputum.

It is mentioned in traditions that if a person is in possession of nothing, but a thousand dirhams and he purchases sugar worth all the money, even then he would not be included among the spendthrift.

Ghee is praised highly in many traditions, specially ghee from cow's milk.

But aged persons, who are fifty and above are advised not to take ghee.

It is mentioned in reliable tradition that when the Messenger of Allah (s) ate or drank anything, he used to recite:

اللّٰهُمَّ بارِكْ لَنا فيهِ وَزِدْنا مِنْهُ

Translation: O Allah, give us increase in this and bestow us better than this.

When he had milk, he used to recite:

اللّٰهُمَّ بارِكْ لَنا فيهِ وَزِدْنا مِنْهُ

Translation: O God, give us increase in this and bestow to us more than this.

It is narrated from Imam Muhammad Baqir (a) that milk of a black ewe (female sheep) is better than the milk of two red ewes.

It is narrated that milk was the diet of the prophets. A person came to Imam Sadiq (a) and said that he did not feel well after drinking milk. The Imam said that milk was not harmful and he must have taken something else with it.

A person complained to the Imam about physical weakness, at which the Imam ordered him to drink milk as it increases flesh and strengthens the bones.

Imam Musa Kazim (a) said that one, who is no more fertile, should consume honey mixed in milk.

It is narrated from the Messenger of Allah (s) that you must consume cow milk as it feeds on every kind of grass and its milk contains the qualities of every herb.

According to Imam Ali (a) cow's milk is a medicine.

In another tradition, it is mentioned that it is beneficial for indigestion.

Imam Musa Kazim (a) said that camel urine is more beneficial than its milk and the Almighty Allah has placed cure in its milk.

It is mentioned in another traditional report that camel milk is cure for all illnesses. Many traditional reports are recorded in excellence and specialty of donkey milk.

It is narrated from Imam Musa Kazim (a) in a reliable that one, who wants that buttermilk should not cause indigestion, should drink it with *paneer*.

Imam Muhammad Baqir (a) has said: I like *paneer*.

It is mentioned in a traditional report that eating *paneer* is harmful during the day, but it is beneficial during the night. On the contrary, it causes birth of male children.

According to Imam Ali (a), walnut seeds, if eaten during summer, increase body heat and cure boils, pimples etc. but if eaten during winter, warm kidneys and fight cold. Many traditions say that walnut, if taken with cheese is highly advantageous. If taken alone, it is harmful.

8. Advantages of grains, vegetables, fruits and other eatables

According to Imam Ja'far Sadiq (a), rice is a good food as it expands intestines and cures piles. It is also mentioned in some traditional reports that: We cure our sick through rice.

It is mentioned in trustworthy tradition that a person complained to Imam Ja'far Sadiq (a) about stomachache. The Imam asked him to wash the rice, dry it in shelter, powder it and have about a handful every morning.

It is mentioned in another traditional report that the Imam had stomachache. He asked them to cook rice with *Samakh*[1]. When he consumed it, he was cured of his pain.

In reliable tradition, it is narrated that Imam Ali Reza (a) used to have roasted grams before eating food and after it.

Other traditions from the Holy Prophet (s) state that seventy prophets invoked blessings for grams.

It is mentioned in numerous traditions that *Masoor* lentils softens one heart and makes one easily moved.

According to a reliable tradition, *baqila* beans increase marrow of thighs and brain, and produces fresh blood in the body.

In another tradition, it is narrated that you must have *baqila* beans with skin, as it cleans the stomach.

It is narrated that consumption of Haricot beans[2] removes internal gases.

It is stated that a person complained to Imam Musa Kazim (a) of white spots; the Imam asked him to take grass pea[3] in his food.

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[1] A kind of marble.
[2] Persian/Urdu: *Lobia*
[3] Urdu/Persian: *Maash*

It is mentioned in reliable traditions that if a number of foods were brought for the Messenger of Allah (s) including dates, he began with the dates.

Imam Ali Ibne Husain (a) used to prefer those, who liked dates as the Messenger of Allah (s) was fond of it.

It is narrated from Sulaiman Ibne Ja'far that he visited Imam Reza (a) one day and saw a huge quantity of fresh dates kept before him and he was eating them. When Sulaiman commented that Imam was helping himself to the dates quite generously, the Imam said that he liked the dates very much, because they were liked by the Holy Prophet (s), Imam Ali (a), Imam Hasan (a), Imam Husain (a), Imam Zainul Abideen (a), Imam Muhammad Baqir (a), Imam Ja'far Sadiq (a) and his father Imam Musa Kazim (a). All who have accepted the faith of the Imams will like them as they are made from same matter and enemies of Imam and Ahle Bayt (a) like wine, because they are made from fire.

It is narrated from Imam Ja'far Sadiq (a) that if a person takes seven *Ajwa* dates[1] on an empty stomach, no poison, illness, sorcery, ghost or devil will cause harm to him.

In another tradition, he stated that one, who takes seven *Ajwa* dates at night; it would kill the worms of his stomach if he has any.

A reliable tradition states that five fruits have come from heaven: Seedless pomegranate, quince (*Behi*), pineapples, apples of Shaam, white grapes and fresh dates.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that to remove the skin of any fruit is detestable (*Makruh*).

In another tradition, he said that there is a kind of poison on every fruit. When a fruit is given to you; you must first wash it and then eat it.

It is mentioned in another tradition that people asked Imam Musa Kazim (a) regarding fig, dates and all the fruits; that what is the opinion if two of each were eaten together. The Imam replied: The Messenger of Allah (s) prohibited this. Thus, if you are alone, you may eat in any way you like and if you are seated with a group of Muslims, you must eat them one at a time.

In another tradition, he said: If you wish to eat two fruits at once, you must first take the permission of your companions.

It is mentioned in reliable tradition that once Imam Ali Reza (a) noticed that the servants had eaten half the fruits and thrown the other half. The Imam said: Very nice! If you are satiated the whole world is not satiated. You must eat

[1] Pressed dates.

as per the need and leave the rest for the needy.

In a trustworthy tradition, it is narrated from Imam Ja'far Sadiq (a) that there are two things, which should be eaten with both hands: grapes and pomegranate.

Imam Musa Kazim (a) said that three items do not cause any harm: white grapes, sugarcane and apples.

It is narrated from Imam Ja'far Sadiq (a) in reliable traditions that when Prophet Nuh (a) disembarked from the Ark, he was much aggrieved at the human skeletons. Almighty Allah revealed: Eat black currants so that your grief is dispelled.

In another tradition, he said that some prophet had complained to God about sorrow and grief and he was advised to have grapes.

It is mentioned in a good tradition that Imam Zainul Abideen (a) was very fond of grapes. He was fasting once; when it was the time of breaking the fast, his slave wife brought him a bunch of fresh grapes. Just then a beggar came and the Imam gave the grapes to him. The slave wife went to that beggar secretly and purchased those grapes from him and brought them back to the Imam. Just then another beggar came and the Imam gave the grapes. This happened four times. The Imam ate them the fourth time.

It is narrated from Abu Akasha that I went to meet Imam Muhammad Baqir (a) and some grapes were placed near him. The Imam said: Old people and children have a grain and one, who is not satiated, should take three or four grains. You should eat two grains, as it is recommended.

Through two chains of narrators, it is narrated from Amirul Momineen (a) that to have a breakfast of twenty-one pieces of red currants is curative of all maladies, except death.

It is narrated from Imam Ja'far Sadiq (a) that currants from Taif strengthen the muscles, remove sloth and please the heart.

In reliable tradition it is narrated from Imam Ali (a) said that fruits are of 120 kinds, but the best of them is pomegranate. Pomegranate appeases the hunger and for those who already had their fill, pomegranate helps in digestion. The Holy Prophet (s) liked pomegranate the best and he never shared it with others (the cause of which is shown in the next tradition).

It is mentioned in most traditions that every pomegranate fruit contains one grain from Paradise and if a disbeliever eats the fruits an angel takes away that grain, so that he may not eat it. That is why it is recommended to eat the pomegranate alone.

It is narrated from Imam Ja'far Sadiq (a) that if a believer eats a whole pomegranate, Almighty Allah will remove Shaitan away from the light of his heart for forty days. And a believer who eats three full pomegranates, the Almighty Allah removes Shaitan away from the light of his heart for a year. And a person, from whom the Shaitan is removed for a year, will not indulge in sins; and one, who does not indulge in sins, will enter Paradise.

It is mentioned in an authentic tradition from the same Imam that you must eat sweet pomegranate as the part, which goes into the stomach of a believer, cures some pain or other and removes the instigation of Satan.

It is mentioned in another good tradition that you must eat pomegranate with the seeds as this cleans up the stomach and promotes hair growth. He also said: Both kinds of Pomegranate: sweet and sour is beneficial to the stomach.

A tradition from Imam Musa Kazim (a) states that if a person has one pomegranate first thing in the morning on Friday, his heart will remain bright for forty days. If he has two, it will remain bright for eighty days and if he has three, it will remain bright for one hundred and twenty days. The person will also be protected from temptations of the devil and one, who is safe from temptations is safe from sinning and one, who does not sin, will enter heaven.

In another tradition, he said that the smoke from burning date palm wood destroys insects and poisonous creatures.

It is narrated from Imam Ja'far Sadiq (a), through reliable traditions that apple imparts polish to the stomach (cleans it).

According to Imam Musa Kazim (a), eating apple keeps one secure from all types of poison, magic, influence of jinns and increase sputum; and nothing is as swift and as beneficial as this.

Another tradition states that *sattu* of dried apple stops nosebleed and is the best medicine for cleaning body and warding off any kind of poison. If people come to know the advantages of apple, they will not use any medicine except apple.

It is narrated from Amirul Momineen (a) that you should eat apple, as it purifies the stomach.

The effects of eating quince (*Behi*), as stated by Imam Ali (a), are the following: Strengthens weak heart, causes increase in weight, cleans the stomach, increases reason, makes man courageous.

According to Imam Ja'far Sadiq (a), eating quince (*Behi*) improves complexion and causes beautiful children.

Another tradition states that whosoever has a seed of quince first thing in the morning, his semen is clarified and his children are born beautiful.

Another tradition states that whosoever will have one quince, first thing in the morning, God will bless his tongue with wisdom for a period of forty days.

He also said that no prophet has passed, whose body had not smelt of quince (*Behi*). He also said that quince (*Behi*) makes sorrow depart from sad people in the same way as one's hand cleans one's sweat.

Through reliable chains of narrators it is narrated from Amirul Momineen (a) that consuming guava polishes the heart and by Allah's command, makes internal pains tranquil.

A tradition from Imam Ja'far Sadiq (a) states that eating guava cleans stomach and gives strength. It is better if one takes it after meals instead of first thing in the morning.

According to a good tradition from Imam Reza (a), fig cleans bad smell of the mouth, strengthens bones, increases hair and cures different types of pains. One does not need any medicine after having figs. Among all the fruits, fig has close similarity with the fruits of heaven.

In another tradition, he said that fig cures colic (*qulanj*).

It is narrated from Amirul Momineen (a) that fig softens stools and cures flatulence and colic. He also said that if you eat them during the day you must eat more and if you eat them at night you must eat less.

It is also stated that figs cure piles and pain in toes. It increases sexual strength.

Ziyad Qandi narrates that he visited Imam Musa Kazim (a) and saw a vessel of water with plums. The Imam said that he was suffering from fever and fresh plums decrease temperature and nausea. Dried plums balances the temperature of blood and cures all types of pains.

Some people inquired from Imam Ja'far Sadiq (a) as to what the doctors think about citron fruit. The Imam said that it should be taken after meals though doctors say that it be taken before meals.

In another tradition, it is narrated that you must have citron as Aale Muhammad (a) have always taken it. He also said that plain bread digests citron.

It is narrated from Imam Ali Reza (a) that the Messenger of Allah (s) was very fond of gazing at green citron and red apples (Arabs call lime and tangerine also as citron).

Raisins are also praised in some traditions.

According to a tradition from Imam Ja'far Sadiq (a), from the pulp of *sanjad* (a fruit like plum), meat is created, skin from its dermis and bones from its seed. Eating *sanjad* softens and cleans stomach and cures piles. It cures intermittent urination and imparts strength to the calves. It also cures dandruff.

It is narrated from Imam Ja'far Sadiq (a) that you must have musk melon; as there are many benefits in it. Firstly: there is no kind of illness in it; secondly, it can be eaten as well as drunk; it is a fruit as well as a fragrant thing; it cleans the mouth and can be eaten with bread as well. It increases sexual prowess; it cleans the bladder; increases urine and removes the sand particles from the bladder.

According to Imam Reza (a), one should not take melon before breakfast as it causes paralysis. It should always be taken with dried dates or sweet potatoes as the Holy Prophet (s) used to take.

It is narrated from Imam Ja'far Sadiq (a) that when the Messenger of Allah (s) saw a new fruit, he kissed it and touched it to his eyes and said:

اللّٰهُمَّ كَما اَرَيْتَنا اَوَّلَها فِي عافِيةٍ فَاَرِنا آخِرَها فِي عافِية

Translation: O Allah, like You have shown us its beginning in a period of prosperity, in the same way, please show us its end in a period of prosperity.

It is narrated from the Messenger of Allah (s) in another tradition that one, who eats some fruit and says *Bismillaah* before eating, it would not cause harm to him.

According to a tradition from Imam Ja'far Sadiq (a), the meal of Imam Ali (a) always consisted of green vegetables. He stated that the heart of believer is green and leans towards greenery. He also stated that whosoever has eaten seven endive leaves during the night, he will be safe from colic pain and whosoever desires increase in property and offspring should take endive leaves in large quantities.

Another tradition describes green endive leaves as a very good vegetable. Not a single leaf of endive is devoid of a drop of heavenly water and therefore when one eats it, one should not shake it. It is also mentioned that endive leaves are superior to all vegetables like Ahle Bayt (a) are superior to all mankind. Endive leaves cause birth of male children, who are beautiful as well.

Imam Ali Reza (a) said that endive cures all diseases; that is there is no human ill, which endive cannot cure.

When a person was ill with fever and headache, the Imam asked endive

leaves to be beaten in pulp, spread on paper, and sprinkled with violet oil and then applied to forehead of that person as it will completely cure both the fever and headache.

According to Imam Ja'far Sadiq (a), endive was the preferred vegetable of the Messenger of Allah (s). *Badroj*[1] was the favorite of Amirul Momineen (a) and fresh parslain leaves were liked by Lady Fatima Zahra (s.a.).

Many traditions are recorded in praise of *Badroj*; among them being that they should be eaten before food, as it softens stool, increases appetite, cures consumption, makes burps fragrant, cures dandruff and when it reaches the stomach, it cures all kinds of pains.

According to another tradition, Imam Musa Kazim (a) was told that a person was afflicted with inflamed spleen. He said: Give him *Tura*[2] leaves for three days. He was cured by this.

According to another tradition from Imam Ja'far Sadiq (a), one should have *Tura* vegetable as it has four good effects: It cleans bad breath, takes out poisonous gases from the body, cures piles and safeguards from leprosy and dandruff.

It is narrated that Amirul Momineen (a) used to have *Tura* leaves with grounded salt.

It is mentioned in reliable tradition that the Messenger of Allah (s) said that you must eat celery (*Karfas*) as it was the diet of Prophet Ilyas (a), Yasa and Yusha bin Nun.

It is narrated from Imam Musa Kazim (a) that consumption of sour apples and coriander creates forgetfulness.

It is narrated from Imam Ja'far Sadiq (a) that no other vegetable is as good and beneficial as parslain, the preferred vegetable of Lady Fatima Zahra (a).

In yet another tradition, he states that one should eat lettuce leaves to clear one's blood.

It is narrated from Imam Ja'far Sadiq (a) that one, who consumes *Turah Teezak*[3] to the fill at the time of Isha Prayer, he will be afflicted by leprosy or dandruff by the morning.

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[1] *Badroj* is a mountain herb and desert mint leaves, which grow on the banks of streams in excess.
[2] Leek.
[3] A kind of vegetable.

It is mentioned in another tradition that *Badroj*[1] and *Kasni*[2] are our vegetables and *Turah Teezak* is of Bani Umayyah.

In another tradition, it is narrated from the servant of Imam Musa Kazim (a) that when the Imam ordered us to purchase vegetables he ordered that we must not buy *Turah Teezak*. He also said that how foolish are those who say that *Turah Teezak* grows on the banks of the river in Hell; although the Almighty Allah says that stones and men will be the fuel of hellfire and those stones either imply stones from which idols are shaped or sulphur stones; then how is it possible for vegetable to grow in Hell?

According to Imam Ja'far Sadiq (a) the Almighty Allah had shown the Jews two methods of curing dandruff, one was eating beetroot and the other was taking out vein from meat.

It is narrated from Imam Musa Kazim (a) that beetroot was a very good vegetable.

Imam Reza (a) had stated that the leaves of beetroot should be given to those who are ill as it has got beneficial effects and no harmful effect. They will sleep comfortably after having them; but roots of beetroot cause melancholy (*sauda*).

In another tradition, he said that nothing is better than beetroot leaves for one suffering from pleurisy.

In *Al-Kafi,* it is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that the Messenger of Allah (s) said that mushroom is included among Manna and Salwa, which descended on Bani Israel and it arrived from the Paradise for me. Its water is cure for the eyes.

It is mentioned in many reliable traditions that the Messenger of Allah (s) was very fond of pumpkin and he instructed his wives to cook it often.

The Holy Prophet (s) said to Imam Ali (a) that he should take pumpkin as it increases brain and wisdom.

According to Imam Ja'far Sadiq (a), there are three qualities of radish: Its leaves take out poisonous gases from body, its seeds are easily digestible and its vein take out sputum.

It is mentioned in another tradition that radish leaves help in memorization.

It is mentioned in another reliable tradition from Imam Ja'far Sadiq (a) and

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[1] *Badroj* is a mountain herb and desert mint leaves, which grow on the banks of streams in excess.

[2] Chicory.

Imam Musa Kazim (a) that carrots enhance sexual health, secure one from colic and cure piles.

Four reliable traditions encourage consumption of turnip.

Another reliable tradition encourages eating turnip in large quantities for it dissolves the capacity of leprosy; and dandruff in those who eat sweet potatoes and turnip.

According to reliable traditions, the Holy Prophet (s) used to have cucumber with salt. Imam Ja'far Sadiq (a) has said that cucumber should be eaten from the root side as it is more advantageous.

It is also narrated from the same Imam that it is good to eat brinjal as there is no harm in it; and many other traditions have come down praising it.

It is narrated through many chains from Imam Ja'far Sadiq (a) that onion cleans dirt of teeth and sputum, lessens fatigue and laziness, strengthens veins and muscles and the roots of the teeth, increases offspring, beautifies complexion and cures fever.

A tradition from the Holy Prophet (s) narrates that whenever a person visits any new country, he should eat the onion grown over there so that he may be safe from all the diseases of that country.

According to a tradition from Imam Muhammad Baqir (a), the Holy Prophet (s.a.w.s) asked the person, who eats garlic not to come in his mosque on account of it's bad smell. But the person, who is not in a mosque or who is not going to the mosque can have it.

According to Imam Ja'far Sadiq (a) there is no problem in consuming cooked and uncooked onion and Tura leaves, but one should not visit the Masjid after eating them. [It is detestable because those seated near to him will be inconvenienced.]

Traditions have come down in praise of *Absham*[1] that they strengthen the stomach and if eaten on empty stomach in the morning, remove the wetness of the stomach.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that since the Almighty Allah created Adam from dust, Adam (a) made the consumption of mud unlawful for his progeny.

It is narrated from the Messenger of Allah (s) that if a person consumes mud and dies, it is as if he has committed suicide.

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[1] Persian Shiraz natural hilly mint leaves.

According to another tradition from Imam Muhammad Baqir (a) the biggest snare of Satan is to make you eat mud. Eating mud causes multiple diseases, itch and piles; insanity; lessens the strength of legs on account of lessening strength of body, there is lessening of good deeds. That man will be questioned on Judgment Day and be punished.

According to Imam Musa Kazim (a), four things are temptations of devil – eating mud, to break mud in hand habitually, to chew nails with teeth and to chew one's beard.

It is mentioned in reliable traditions that eating of mud is as unlawful as consumption of carrion blood and pork; except the mud from the grave of Imam Husain (a), which is called as *Khake shifa*: taking a gram of it cures every malady and it is security from every kind of fear and danger.

9. Manner of welcoming believer to one's home

According to Imam Ja'far Sadiq (a), whenever a fellow believer visits one's house, one should offer him food and if he refuses, offer him something to drink and if he does not even accept that, one should wash his hands with any scented water or just plain water.

It is narrated from the Messenger of Allah (s) that among that which is necessary on a believer to accord respect and hospitality to his believer brother, is that he should accept his gift and to give what he has with him; and he should not take trouble in what he does not have.

Another tradition from the same Imam asserts that a person will be considered not worthy of reward, who regards his friends as unworthy and is hesitant in offering to his guests.

Another reliable tradition from the same Imam states that if a believer comes by himself to your place, then offer him whatever you have; but if you have invited him, then take all the trouble over his visit.

According to a good tradition Hisham visited Imam Ja'far Sadiq (a) in the company of Ibne Abi Yafur. When Imam ordered for breakfast (*chasht*), Hisham said that he would have only a little. The Imam said that perhaps Hisham did not know that one could find out the depth of friendship between two believers by the amount of food they take in each other's company. The more friendly they are the more they will eat in each other's company. Many reliable traditions stress this aspect.

According to Imam Ali Reza (a), one, who is courageous, he eats at others so that others may also eat from him; and one, who is miserly, he does not eat from others fearing that others would also eat from him.

According to the Holy Prophet (s), inviting relatives, friends and neighbors for a *Walima* dinner is recommended (*Sunnat*) on five occasions – Marriage, *Aqiqa*, circumcision, on buying or constructing a house anew and lastly, when a visitor returns from travel.

It is mentioned in another tradition that Walima is also recommended after one returns from Hajj.

However, the Holy Prophet (s) has asked people not to accept an invitation for dinner where only the well off are invited and the poor excluded.

It is mentioned in reliable traditions that one, who reaches a town, is the guest of his believer brother till he stays over there. And it is not allowed for the guest to observe a recommended fast, without the permission of the host. For it should not be that the host may have food prepared for him and it is wasted. In the same way, the host also cannot observe a recommended fast, without informing the guest lest he should feel shy and remain hungry.

It is narrated from the Messenger of Allah (s) that the duration of having anyone as guest is three days. The service rendered to the guest is counted as Sadaqah (charity).

He said: Do not live with your believer brother for such a long duration that he should become worried and nothing remains with him to spend on you.

Ibne Abi Yafur has narrated that I saw a guest in the house of Imam Ja'far Sadiq (a) rising up to perform a chore; but the Imam restrained him and himself did that. Then he said: The Messenger of Allah (s) has forbidden making the guests perform some chore.

It is mentioned in another tradition that Imam Ali Reza (a) was having a guest. He stretched his hand to increase the flame. The Imam stopped him and did that himself. Then he said: We Ahle Bayt (a) do not make our guests perform any chore.

Ibne Yafur states that once he saw a guest at Imam Ja'far Sadiq's place getting up for some work. The Imam stopped him and performed that job personally. He stated that the Holy Prophet (s) has prohibited any work to be taken from the guest.

According to Imam Muhammad Baqir (a), laziness and lack of manners also cause one's failure to return the obligation someone has done for him. To take work from a guest is lack of good behavior and morals. Whenever a guest arrives, one should welcome him by helping him in unpacking in a befitting manner; but when the guest is packing to leave, one should not help, as it is a sign of one's selfish motive. One should provide the guest with most delicious

food to have on his way, as it is a sign of one's generosity and manliness.

Another tradition from the Holy Prophet (s) states that the host should go at least as far as the door when the guest is leaving.

According to Imam Muhammad Baqir (a), when a person visits a certain place, he should stay wherever the host thinks is suitable for him as the host knows the internal problems of his own home very well.

Holy Prophet (s) said that eight types of persons are worthy of being cursed: (1) One, who joins the meal uninvited. (2) The guest, who orders his host. (3) One, who expects a good turn from one's enemy. (4) One, who hoards, is mean and stingy and still expects to be obliged by others. (5) One, who interferes without permission when two people are talking among themselves (6) One, who does not give due respect to rulers or those in authority (7) One, who sits in the company he is not worthy of. (8) One, who talks with a person, who does not pay due attention to him.

Another tradition orders one to ask only those people to have food with, with whom one is friendly, just on account of God.

According to Imam Muhammad Baqir (a), a person, who gives food to a single fellow believer with whom he is friendly for God's sake, has done something, which is better than providing food to the needy.

It is stated that when the Holy Prophet (s) used to have food with guests, he used to start first and end later than all so that no guest may remain hungry.

Another tradition from the Holy Prophet (s.a.w.s) states that if one offers drinking water to a group, one should drink last of all.

Through correct chains of narrators, it is narrated from Imam Ja'far Sadiq (a) that if a believer brother visits your place, you must not ask him if he has eaten or not; you must bring whatever is present in your house; generosity lies in the fact that you serve him whatever you have.

It is mentioned in another tradition that if a person spends a thousand dirhams on food and only one believer eats from it, it will not be wasteful expenditure.

It is mentioned in many reliable traditions that one, who believed in God and has faith in Judgment Day, should accord respect to his guest.

The Messenger of Allah (s) said that one of the rights of the guest is that he should be accorded respect and that food should be procured for him through lawful means.

Many traditions have come down saying that when a guest arrives, he

brings his sustenance along with himself (it is a divine grace). When he has eaten, the host receives divine forgiveness.

It is mentioned in another tradition that when he leaves, the sins of the host and his family members are forgiven.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that I prefer a morsel, which a believer brother eats sitting near me, than emancipating a slave.

Imam Muhammad Baqir (a) said that if I feed three believers; it is better in my view than freeing seven slaves.

It is narrated from Amirul Momineen (a) that a believer, who becomes happy on hearing the sound of his guests, all his sins would be forgiven, even though he might have filled up the sky and the earth with disobedience of God.

It is narrated from the Messenger of Allah (s) that angels will not visit a house, which does not get visitors.

It is narrated from Imam Ja'far Sadiq (a) that the rights of a believer brother obligatory on a believer is that he should accept when he is invited.

The Messenger of Allah (s) said that I advise all those who are present and absent that do not reject the invitation of a Muslim, even though the distance is of five miles, because acceptance of invitation is among the necessary duties of religion. He also said that if a believer asks me to have a mutton shoulder (and he is incapable to offer anything more), I will definitely go. He also said that the worst deprivation is that if a person invites his believer brother, but the latter does not accept it.

10. Manners and advantages of picking teeth

A tradition from Imam Ja'far Sadiq (a) states that Jibraeel (a) brought for the Holy Prophet (s): toothbrush, toothpick and cupping horn and said that toothpick strengthens the roots of teeth, makes them healthy and increases sustenance.

A tradition from Imam Ja'far Sadiq (a) states that the Holy Prophet (s) prohibited the use of pomegranate or any fruit tree stick as toothpick as it causes dandruff.

It is narrated from Imam Ja'far Sadiq (a) that one, who picks the teeth with *Fayy* wood[1], his needs would not be fulfilled for six days. He said: The Messenger of Allah (s) used to pick the teeth with anything, except the leaf of

[1] Fallen.

date tree and *Fayy*.

A tradition from Imam Ja'far Sadiq (a) states that the Holy Prophet (s) prohibited using pomegranate or any fruit tree twig or *Fayy* as toothpick as it causes dandruff.

According to Imam Ali (a), picking teeth with broom stalks causes poverty.

Another tradition states that the Holy Prophet (s) ordained that the host should provide his guest with toothpicks; for angels look with anger at the food particles trapped in anyone's teeth.

A tradition from Imam Ja'far Sadiq (a) states that food particles clinging to the roots of the teeth should be eaten and those trapped between the teeth should be removed and thrown away.

According to Imam Ja'far Sadiq (a), whatever is removed with toothpick should not be eaten as it causes internal wounds.

It is mentioned in another tradition that you must not eat what comes out with toothpick. It has come in traditions that you must wash the mouth from outside and inside with *Cyperus* grass and *Ashnan*[1](which is used to wash the hands).

11. Types and advantages of water

A reliable tradition states that in this world and hereafter, there is nothing better than water.

It is narrated from Imam Ja'far Sadiq (a) that one, who takes pleasure in drinking water will be given the pleasure of drinking the wine of Heaven by Allah.

Someone asked the Imam what the taste of water was? He replied: The taste of life.

The Almighty Allah says: We have created every living thing from water, but the disbelievers did not believe in God.

According to Amirul Momineen (a) the interpretation of the holy verse:

﴿ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴾

"Then on that day you shall most certainly be questioned about the boons." (Surah Takathur 102:8)

[1] A kind of grass used as soap and after burning it becomes *Sajji* (impure carbonate of soda).

...implies fresh dates and water.

According to a tradition from Imam Ali (a), Zamzam water is the best water among all the waters of the earth and Burhoot water (in Yemen) is the worst, for it is haunted by the spirits of disbelievers, and day and night they are chastised.

According to Imam Ja'far Sadiq (a), Zamzam water is a cure for all diseases.

It is mentioned in another tradition that for any purpose it is taken, it is achieved.

Imam Ali (a) said that one should drink rain water, as it purifies the body pains and diseases.

According to Imam Ja'far Sadiq (a), one should refrain from consuming hail stones.

It has come in another tradition that hail stones are beneficial to the body.

It is narrated from Masadif that a friend of ours fell ill while in Mecca and he became serious. I reported his condition to Imam Ja'far Sadiq (a). He said: If I were you, I would have given him water from the rain spout of Kaaba. I searched for that water, but was unable to find it. By chance there was shower of rain and I filled up a cup with it and administered it to the ailing man and he was instantly cured.

According to Imam Ja'far Sadiq (a), the child, whose palate is lifted with Euphrates water, will be from our followers.

He also said that two spouts of Paradise continuously drop into the Euphrates river. He also said that if between me and Euphrates river, there is a long distance, I will go to it for cure.

In another tradition, he said: If I was near, I would have preferred to visit Euphrates every morning and evening.

It is narrated from Amirul Momineen (a) that if people of Kufa had lifted the palate of their children with Euphrates water, there is no doubt that all of them would have been believers.

It is narrated from Imam Zainul Abideen (a) that an angel arrives every night and drops three mithqal of Paradise musk in Euphrates river. And there is no river anywhere in the world, which is more blessed than Euphrates.

It has come in many traditions that the Messenger of Allah (s) said: Don't seek cure from hilly water springs, which smell of Sulphur. He also said that

their heat is from the heat of Hell.

Imam Hasan (a) and Imam Husain (a) said: Our Wilayat and devotion was presented to all the waters; whichever water accepted, it became sweet and potable and whichever did not, remained salty and bitter.

Imam Muhammad Baqir (a) considered it detestable (*Makruh*) to seek cure from dirty water and water smelling of sulphur. He also stated that at the time of deluge, Prophet Nuh (a) summoned all the waters; all obeyed him, except bitter water and that which smells of sulphur. So he cursed both of them.

Amirul Momineen (a) said that the water of Nile river in Egypt makes the hearts dead.

According to Imam Ja'far Sadiq (a), cold water lessens temperature, cures vomiting, digests food, and is an antidote for heat and also stated that boiled water is good for all types of pains and is not harmful in any way.

Imam Musa Kazim (a) said that drinking cool water is most pleasing.

According to Imam Reza (a), the water which is boiled seven times in seven different vessels cures fever, and strengthens leg muscles.

Ibne Abi Taifur, a doctor, states that when he visited Imam Musa Kazim (a), he saw him drinking a lot of water. When he stopped, the Imam replied that drinking water even in excess is not harmful in any way as it digests food in the stomach, lessens excitement (anger), increases intellect and cures vomiting.

Another person visited Imam Ja'far Sadiq (a) to find him eating dates and drinking water. He said: It would be better if you don't drink water after eating dates. Imam replied: I am eating dates only to improve the taste of water.

12. Manner of drinking water

According to Imam Ja'far Sadiq (a), whosoever, while drinking water, remembers Imam Husain (a) and his Ahle Bayt and curses his murderers and tormenters, a hundred thousand good deeds will be written in his record, a hundred thousand sins will be forgiven, he will be elevated a hundred thousand time and he will be rewarded to the extent as though he has freed a hundred thousand slaves in the name of God and on Judgment Day, God will look towards his welfare. If he recites the following while drinking water, it is better:

صَلَواتُ اللّهِ عَلَى الْحُسَيْنِ وَاَهْلِ بَيْتِهِ وَاَصْحابِهِ وَلَعْنَةُ اللّهِ عَلَى قَتَلَةِ الْحُسَيْنِ وَاَعْدائِهِ.

Translation: May Allah shower his blessings on Husain (a) and his Ahle Bayt and his companions. May He increase His curses on the murderers of Husain (a) and his enemies.

Another reliable tradition from the same Imam asserts that if a person does not drink water when he is feeling thirsty and appeases his thirst late, God makes him an inhabitant of Heaven. Actually before appeasing his thirst, he should wait for a while praising Almighty and then drink and at that time God makes heaven compulsory for him.

In another tradition from the same Imam, it is stated that whenever the Messenger of Allah (s) had water, he used to recite the following supplication:

اَلْحَمْدُ لِلّٰهِ الَّذي سَقانا عَذْبًا زُلالاً وَلَمْ يُسْقِنا مِلْحا اُجاجاً وَلَمْ يُؤاخِذْنا بِذُنُوبِنا.

Translation: All praise is for that God, Who gives us clean and sweet water and does not give bitter and salty water and does not interrogate us for our sins.

In another tradition from the same Imam, it is stated that if a person recites *Bismillaah* (In the name of Allah) before drinking water then stops after drinking one gulp and then says *Bismillaah* again. And after drinking water, he says *Alhamdulillah* (Praise be to Allah), as long as that water remains in his stomach it will continue to recite the praise of Allah and its reward would be written for that person.

In another tradition from the same Imam, it is stated that if a person, before drinking water at night recites three times:

ياماءُ، ماءُ زَمْزَم وَماءُ فرْاتٍ يَقْرَأنكَ السَّلام.

Translation: Salutations on you from the water of Zamzam and water of Furat.

Then water will not harm him.

In another tradition, the same Imam says that one, who drinks water at night, should recite the following supplication:

عَلَيْكَ السَّلام مِنْ ماءِ زَمْزَمٍ وَماءِ الْفُراتِ

Translation: Salutations on you of the water of Zamzam and water of Furat.

Drinking water at night will not harm him.

It is mentioned in another report that the following supplication should be recited at the time of drinking water.

اَلْحَمْدُ لِلّٰهِ الَّذي سَقاني فَاَرْواني وَاَعْطاني فَاَرْضاني وَعافاني وَكَفاني اَللّٰهُمَّ اجْعَلْني مِمَّنْ تَسْقيهِ في

الْمَعادِ مِن حَوْضِ مُحَمَّدٍ صَلَّى اللّهُ عَلَيهِ و لِهِ وسَلَّمَ وَتُسْعِدُهُ بِمُرافَقَتِهِ بِرَحْمَتِكَ يا اَرْحَمَ الرّاحِمِينَ.

Translation: All praise is for Allah, Who quenched my thirst with water, please me with bounties and by forgiving my sins did not leave me needful for others. O the most merciful of the merciful ones, make me of those whom You will quench by the pool of Muhammad (s) by Your mercy; and whom you will please by the companionship of His Eminence.

According to a tradition from Imam Ja'far Sadiq (a), you should not drink excess of water as it creates all kinds of maladies and as long as you can bear that malady, do not take medicine.

Imam Ali Reza (a) said that there is no harm in drinking more water after food; but you must not drink water when the stomach is empty.

He also said that if a person has two spoonfuls of food and does not drink water after that; why his stomach does not burst?

It is famous among scholars that you must not drink water standing and it is recommended that it one should drink water in three parts.

It is mentioned in many traditions that drinking water in the standing position is the best and it should be drunk in three parts. During the day one should drink water in the standing position and in the seated position at night.

It is narrated from Imam Ja'far Sadiq (a) that drinking water in the standing position during the day digests the food and drinking water in standing position at night increases bile.

In another tradition, he said that drinking water in the standing position makes the body strong and healthy.

It is narrated from Amirul Momineen (a) that you should not drink water in the standing position at night, for it might create an illness which none, but God can cure.

According to a tradition from Imam Ja'far Sadiq (a), one should not have water while standing, one should not walk around a grave and should not urinate in standing water. If a person does these things, he will be affected by troubles and then he will have to curse himself alone.

Ibne Babawayh says that this implies drinking water in standing position at night.

It is narrated from Imam Ja'far Sadiq (a) through two chains that drinking water in three parts is better than drinking it in a single breath.

It is mentioned in another tradition that a person asked him what if

someone does not stop before being quenched? Imam (a) replied: There is pleasure in going against it. To drink it non-stop is compared to a thirsty camel drinking water.

Imam (a) said that drinking water like a thirsty camel is that in which the name of Allah is not mentioned while drinking.

It is mentioned in another traditional report that one, who serves water to you, if he is your servant, you should drink it in three parts; and if he is free, you must drink it at once.

It is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s) was fond of drinking water from Syrian pots and he used to say that Syrian utensils are the best and people used to present Syrian utensils to His Eminence as gifts.

It is mentioned in another tradition that Imam Muhammad Baqir (a) used to drink water in an earthen bowl.

In reliable tradition, it is narrated that the Holy Prophet (s) passed by some people drinking water from the mouth, like quadrupeds. The Prophet said: Drink it with your hands, as there is no better utensil for you.

According to Imam Muhammad Baqir (a), one should say *Bismillaah* before drinking water and *Alhamdolillah* after drinking. If the clay container has a handle, then one should take water from the front and if it is broken from somewhere or has a hole, then one should have water from the other side as both these are related to the devil.

The Holy Prophet (s) has prohibited blowing with mouth in the water.

It is narrated from Imam Ja'far Sadiq (a) that blowing in the water is detestable at a time when another person is waiting to drink from the same water.

In another tradition, the Imam had forbidden drinking water with the left hand and said that you must drink water, in little gulps getting pleasure from it; and don't drink it all of a sudden as it creates liver and stomach disorders.

It is stated that sometimes the Holy Prophet (s) used to drink water in glass utensils, which had come as a present from Syria and at times in wooden and leather containers and if none were available, in his cupped hand.

Chapter Four: Importance of marriage, family life, upbringing of children and rules of interaction with them

1. Importance of marriage and prohibition of celibacy

According to a reliable tradition from Imam Ja'far Sadiq (a), it is stated that being fond of women was the etiquette of prophets. He also emphasized that there can be no progress in the faith of any believer unless he loves women more. He also stated that those who love their women more have more faith.

A reliable tradition from Imam Reza (a) states that there are three things, which are included in practice (*sunnat*) of the prophets: (1) Smelling perfume (2) Cleaning excess hair of the body (3) Being closer to women and having relations with them.

Through many chains of narrators, it is narrated from the Messenger of Allah (s) that I have preferred women and perfume from your world and prayer is most precious to me.

According to a reliable tradition, Sikkeen Nakhai ignored women, perfume and tasty food and engaged himself in prayers and had written a letter about this to the Imam. He answered that while questioning about women, he should have been aware of the number of wives of the Holy Prophet (s) had and about tasty food, he ought to know that the Holy Prophet (s) used to eat meat and honey.

The Holy Prophet (s) stated that a man who marries has protected half the faith and the other half will be protected if he practices piety.

He also said the worst among you are those who are single.

The Holy Prophet (s) further said that there was nothing to hinder a man from marriage for the man may be blessed with a son, who may brighten the earth with the word of *La ilaaha Illallaah* (God is One) and emphasized that those who believe in his practice should perform marriage.

Imam Muhammad Baqir (a) said that it is not at all acceptable to me that I should get the whole world and whatever it contains in exchange of spending a single night without a wife.

He also said that two units of prayer performed by a married person is

equal to all night prayers and all days' fasts of a single man.

The Holy Prophet (s) has stated that a person who does not marry on account of his poor financial condition does not have faith and confidence in God. God says:

﴿ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ﴾

"If they are needy, Allah will make them free from want out of His grace." (Surah Nur 24:32)

It is mentioned in a tradition of Imam Ja'far Sadiq (a) that the wife of Uthman Ibne Mazun came to the Messenger of Allah (s) and said: O Messenger of Allah (s), Uthman fasts during the days and prays all nights and he does not approach me at all. The Prophet became infuriated; he came to Uthman and said: O Uthman, God has not sent me with the message of monasticism; He sent me for a straight and easy religion. I fast, pray and establish contacts with my wives as well. One, who wishes to follow my religion, should follow my practice; and marriage is one of my practices.

In another tradition from Imam Ja'far Sadiq (a), it is stated that three women came to the Holy Prophet (s). One stated that her husband did not eat meat, the second said that her husband did not smell perfume and the third stated that her husband did not live with her. The Holy Prophet (s.a.w.s) came out of his chamber in a fury apparent from the expression of his face and cloak dragged behind. In the same condition, he mounted the pulpit and after praising Almighty, asked why some people have stopped eating meat, smelling perfume and living together with women as all these were his practices. One, who was against his practice was excluded from his followers.

In another tradition, it is mentioned that a woman came to the Holy Prophet (s) and complained that her husband did not approach her. The Prophet asked her to apply perfume in order to attract him. She said: I have tried every perfume, but he has kept away from me. The Prophet said: If he knew the rewards of intimacy with you, he would never have remained away from you. Then he said: If he takes interest in you the angels will surround him and he would earn so much divine reward as if he has fought Jihad in the path of God. And when he becomes intimate with you, his sins will fall off like leaves fall off during autumn. And when he takes the ritual bath, no sin will remain in his account.

Imam Ja'far Sadiq (a) has stated that two units prayer of a married man is better than seventy units of a celibate.

2. Types of women – good and bad

It is narrated from Imam Ja'far Sadiq (a) that woman is like a necklace, which you tie to your necks and it is necessary to know what type of necklace you prefer for yourself.

He said: The chaste and the unchaste woman cannot be same. The value of a chaste woman is much more than precious metals; on the contrary the precious metals are nothing in comparison to her and the unchaste woman is not equal to dust; on the contrary dust is better. Also, my holy grandfather, the Messenger of Allah (s) said: Give your daughter in marriage to a family having same social status as yours and marry your sons also from families having same social status. You must seek a woman, who is suitable for your seed so that a righteous son is born.

It is narrated from Imam Ja'far Sadiq (a) that one, who marries for wealth and beauty, would be deprived of both and one, who marries for piety and religiosity, the Almighty Allah would bestow him wealth as well as beauty.

The Messenger of Allah (s) said: Marry chaste women, so that many issues are produced; and don't fall for beautiful women, who are infertile, because tomorrow on Judgment Day, I will boast over the nations of other prophets.

It is mentioned in another tradition that do you not know that those who die young, they pray for the forgiveness of their parents below the Divine Throne (*Arsh*) and Lady Sarah is rearing them on mountains of musk, ambergris and saffron and Prophet Ibrahim (a) is looking after them.

It is mentioned in another tradition that you must propose to women who have more fragrant mouths and who are more fertile, who are potentially more prolific producers of breast milk. Do you not know that tomorrow on Judgment Day, I will boast about your majority so much so that even that unborn fetus will be included, who was aborted. On the contrary, such a child would stand at the gate of Paradise in anger and the Almighty Allah will order it to enter Paradise, it will say: I will not enter till my parents do. At that time an angel will be ordered to bring his parents and admit them in Paradise. Then that child will be addressed: Our mercy is there for you in excess, due to which we admitted them also in Paradise.

It is narrated from Imam Ali (a) that the woman, whose hand one seeks in marriage, should possess the following qualities: (1) Wheat complexioned face (2) Broad forehead (3) Black eyes (4) Medium height (5) Heavy hips.

If someone is able to find such a woman and he proposes to her, but he is unable to pay the dower, he should take the dower amount from me.

It is mentioned in another tradition that when the Messenger of Allah (s) used to send a match-maker with a proposal to a lady, he used to say: Smell her neck, if it is fragrant; the calf should be fleshy.

It is narrated from Imam Ali Reza (a) that beautiful woman is a proof of the good fortune of man.

It is narrated from Imam Ja'far Sadiq (a) that when a man is asking a woman's hand in marriage, he should inquire about her hair; for in the beauty of the hair lies half of the charm.

The Holy Prophet (s) had stated that the best woman is one, who produces many children, is the well-wisher of her husband, is chaste and holds respects among her relatives and acquaintances, obeys her husband and adorns herself for him.

Who is modest with strangers, who guards her chastity; who is obedient to the husband, who does not refuse when the husband wants to became intimate with her. But she must not compel the husband for intercourse.

After that he said: The worst of your women is one, who is degraded among her people; who is dominant on her husband, who does not produce children, who bears malice, who has no qualms about promiscuity, who adorns herself for others when the husband is not present and when the husband arrives, she becomes secluded; she does not obey him; and when the husband tries wooing her, she prevents him like a nasty lioness; she never accepts his excuse and never forgives his shortcomings.

It is narrated that a person came to the Messenger of Allah (s) and said: My wife is such that when I enter the house she welcomes me. When I leave the house she sees me off. When she finds me aggrieved, she asks for the reason and she says: If it is regarding sustenance, Allah is the guarantee of you and all the people and if it is regarding Judgment Day, may Allah increase this worry.

The Holy Prophet (s) said that there are divine agents in the world and such a woman is one of the divine agents and will get half the reward of martyr.

He said in another tradition that the best woman of my nation is one, who is most beautiful and who is having less dower.

Imam Ja'far Sadiq (a) said that the highest merit of woman is that her dower should be less and she must not have trouble producing offspring and the worst quality is that her dower is more and she has trouble producing offspring.

The Messenger of Allah (s) said that the best of your women are Quraish women as they are more kind on their husbands than other women and most merciful to their children than other women; and they never refuse the advances

of their husbands and they are chaste in connection with strangers. During that time the Quraish women imply the Sadaat[1].

In another reliable tradition, it is stated that when God wants to bless a man with virtues of the world and that to come, He gives him a heart, which will be merciful to those facing difficulties, is fearful of the Almighty and gives him complete attention and He gives this man a tongue, which always speaks about Him and gives him a body, which can bear all hardships and a woman, who will be happy on seeing him and is chaste during his absence and does not waste his money.

It is narrated from Imam Muhammad Baqir (a) in a reliable tradition that there was a very wise and wealthy man in Bani Israel. He had a son from a chaste wife. This boy resembled his father closely. He had two other sons from another wife, who was not chaste. When he was on his death bed, he said: My property belongs to you alone. Now, all claimed the property. At last the case was presented before the judge. He told them: Go to the three brothers, who are famous for their intellect. So they went to the first one; he was an old man. He said: Go to my brother, who is elder to me. So they went there and found him middle aged. He said: Go to my elder brother. They went and saw that he was a young man. Before posing their query, they asked him why his younger brother has become old and how you, who is the eldest, is most youthful? He replied: The wife of my younger brother is bad and he is patient on evil, lest he may get involved in a trouble on which he might not remain patient. That is why he seems to be so aged. As for the second brother, she is such that sometimes she keeps him happy and sometimes aggrieved; that is why he is middle aged. And my wife always keeps me happy and never aggrieves; that's why I am young. The brother heard them and then told him of their matter. He said: First of all dig up the bones of your father and burn them up and then I will decide your case. When they set out from there the youngest of them picked up a sword and the other two elder brothers took pickaxes. On reaching the grave of the father the elder brothers began to dig and the youngest pulled out his sword saying that he will not allow them to dig the grave of his father. He said: I give up my claim; you may take all his property. Again the matter reached the judge. He awarded all the property to the youngest brother and said to the elder brothers: If you had also been the issues of the deceased, like the youngest son, you would have also protested against the opening of his grave.

3. Etiquette of Marriage

A good tradition from Imam Ja'far Sadiq (a) states that when a person

[1] Sayyids.

intends to request for marriage, he should offer two units of prayer, praise the Almighty and recite the following supplication:

اللّٰهُمَّ اِنّي اُريدُ انْ اَتَزَوَّجُ فَقَدّرْ لي مِنَ النِّساءِ اَعَفَّهُمَّ فَرْجا وَاَحْفَظَهُمَّ لي في نَفْسِها وَمال وَاَوْسَعَهُنَّ رِزْقا وَاَعظَمَهُمَّ بَرَكَةً وَقَدّرْ لي وَلَدا طَيِّبا تَجْعَلَهُ خَلَفا صالِحا في حَياتي وَبَعْدَ مَوْتي.

Translation: O Allah, I intend to perform my Nikah. Bless me with a woman out of all who is highly virtuous and who, for my sake will safeguard her self and my belongings and will be a source of increase in daily bread and also in luck. And then make her give birth to a son, who will be my virtuous remembrance in life and after death.

It is mentioned in a reliable tradition that it is recommended (*Sunnat*) to perform marriage ceremony at night.

It is mentioned in a trustworthy tradition that Imam Muhammad Baqir (a) came to know that a person had married during the day when the climate was hot. He said: I don't expect love and affection to develop between them. After a short period they got separated.

It is mentioned in other reliable tradition that it is good to marry during the month of Shawwal.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that one, who marries or consummates the marriage during 'moon in Scorpio' its result will not be good.

It is mentioned in another tradition that one, who marries or consummates the marriage during eclipse, he should remember that the seed established during that time will be aborted before it is complete.

It is narrated from Amirul Momineen (a) that Friday is the day of engagement and marriage. We should know that inviting believers, giving them dinner and reciting the sermon before the Nikah ceremony is recommended (*Sunnat*).

It is narrated from the Messenger of Allah (s) that giving dinner on the occasion of marriage is a practice of the prophets.

When the Messenger of Allah (s) married Maimoona, he served *Khubais*[1] to people.

The Messenger of Allah (s) said that Walima is necessary on the first day, there is no problem on the second and on the third day it is extravagance.

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[1] A sweet dish consisting of dates and oil etc.

It is narrated that when Imam Muhammad Taqi (a) married the daughter of Mamun, he recited the following sermon:

اَلْحَمدُ لِلّهِ اِقْرارا بِنِعْمَتِهِ وَلا اِلهَ اِلاّ اللّهُ اِخْلاصا لِوَحْدانِيَّته وَصَلّى اللّهُ عَلى سَيِّدِ بَرِيَّتِهِ وَالاَصْفِياءِ مِنْ عِتْرَتِهِ اَمّا بَعْدُ فَقَدْ كانَ مِنْ فَضْلِ اللّهِ عَلَى الاَنامِ اِنْ اَغْناهُمْ بِالْحَلالِ عَنِ الْحَرامِ فَقالَ سُبْحانَهُ: (وَاَنْكِحُو الاَيامى مِنْكُمْ وَالصّالِحينَ مِنْ عِبادِكُمْ وَاِمائِكُمْ اِنْ يَكُونُوا فُقَراءَ يُغْنِهِمُ اللّهُ مِنْ فَضْلِهِ وَاللّهُ واسِعٌ عَليمٌ.)

Translation: Confession to the blessings of the Almighty Allah is through the world of 'praise be to Allah' and evidence of sincerity of monotheism is through the word of 'there is no god, except Allah'. May Almighty Allah bless the chief of His creatures and who are chosen from his progeny. So to say: Among the favors of God is that He made them needless through lawful means, so that they do not stand in need of the unlawful. Thus, that sacred being said: "And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing."

Other longer sermons are mentioned in detailed books and there is no scope to bring them here. The humble author has compiled another book on Nikah sermons.

4. Consummation of marriage and sexual intercourse

Sexual intercourse is detestable during eclipse and coition during menstruation and post natal discharge (*Nifas*) is unlawful. It is also detestable to touch any part of her body between the navel and the knees, during these periods. One should avoid intercourse before compulsory bath for physical purity and after the period is over; although if it is absolutely necessary there is no problem. In that case the woman should be asked to wash her genitals and then one can have intercourse with her. If the woman having Ishihaza bleeding has performed the bath or other rituals it is allowed to have intercourse with her. There is difference of opinion regarding anal intercourse. Some regard it to be unlawful and some consider it is detestable to the extent of prohibition. In any case, prevention is necessary and when one has intercourse with a free woman. It is better that the semen should not fall outside (*coitus interruptus*). Some scholars regard coitus interruptus to be unlawful, but there is no problem if one is being intimate with slave girl.

It is narrated from Imam Ja'far Sadiq (a) that sexual intercourse is unadvisable on Tuesday night.

Imam Musa Kazim (a) said that one, who has intercourse with his wife during eclipses, he should know that miscarriage will occur before the creation is complete.

Imam Ja'far Sadiq (a) advised against sexual intercourse in the beginning, middle and the last of the (lunar) month as it could end in miscarriage and even if a child is born, it would be afflicted with insanity or epilepsy. Do you not see that one, who is afflicted with epilepsy; he suffers the pain either in the beginning or middle or at the end of the month?

The Messenger of Allah (s) said that one, who has intercourse with his wife during her menses; if a child is born from that union, it would be afflicted with dandruff, leprosy or leucoderma.

Imam Ja'far Sadiq (a) said that the enemy of us Ahle Bayt (a), is either illegitimate born or his conception took place when the mother was in menses.

It is narrated from the Messenger of Allah (s) in a number of reliable traditions that one, who has intercourse with his wife, he should not approach her like a cock. He should first initiate the act with touching and foreplay and then go on to perform the actual act.

It is narrated from Imam Ja'far Sadiq (a) that if one speaks during sexual intercourse, there is risk that the issue might be born dumb. And if during the act, man glances at the female genitals there is risk that the child might be born blind.

In another traditional report, it is narrated from the same Imam that there is no problem in glancing at the female genitals during sexual intercourse.

It is mentioned in many reliable traditions that intercourse is unadvisable when either partner has applied henna or dye.

When people asked Imam Ja'far Sadiq (a) whether there was any problem if during the sexual act the face of the man or woman was uncovered. He said: There is no problem. Then they asked about kissing the wife during intercourse. He said: There is no problem.

People asked the same Imam whether a man can see is wife in nude. He replied: There is more pleasure in not seeing.

Then they asked: Is it allowed if a person uses his hand or finger to play with the genitals of his wife or slave girl? He replied: There is no problem. But other than any part of his body, he must not insert anything in her genitals.

People asked whether it was allowed to have sexual intercourse in water. He said: There is no problem in it.

It is mentioned in authentic tradition that people asked Imam Ali Reza (a) about sexual intercourse in the bath. He said: There is no problem in it.

Imam Ja'far Sadiq (a) said that man should not have intercourse in a room where a child is present; otherwise that child will grow up to be a fornicator.

It is narrated from the Messenger of Allah (s) that he said: By the one in whose hands my life is; if a person has intercourse in a room, in which someone is awake and they are seen in that act or their breathing is heard, the issue of that union will not get salvation; it would be a fornicator.

When Imam Zainul Abideen (a) intended having sexual intimacy, he used to send his servants away on some pretext, close the doors and draw the curtains.

It is narrated from Imam Ja'far Sadiq (a) that a person, who has intercourse with his slave girl and before having the ritual bath wants to have intercourse with another slave girl; it is necessary that he should first perform ablution.

It is mentioned in reliable tradition that there is no problem in having sexual intercourse with slave girl where the act can be seen or heard by someone.

It is well known among scholars that a man can sleep between two slave girls; but he cannot do so between two free women.

It is mentioned in a trustful tradition from Imam Ja'far Sadiq (a) that if a person sleeps between two free women or two slave girls, there is no problem in it. He also said that it is detestable to have sexual intercourse facing the prayer direction (*Qibla*).

When people asked Imam Ja'far Sadiq (a) whether a man could unite with his wife making himself nude, he replied in the negative. No one should unite keeping face or back towards Kaaba or while sailing in a boat.

Imam Musa Kazim (a) said that he did not like sexual intercourse during journey when the water was not available for ritual bath (Ghusl), except when one felt the risk of health if the intense excitement was not gratified. Scholars have declared this intercourse as unlawful, except in unavoidable circumstances.

The Holy Prophet (s) stated that one should not cohabit with his wife before taking compulsory bath due to seminal emission during sleep. If anybody neglects this instruction and a child is born out of this intercourse and suffers from lunacy, then one should blame himself.

It is narrated from Imam Ja'far Sadiq (a) that it is detestable to unite at the

time of sunrise before it gets bright or at sunset before the sun disappears completely.

It is narrated from Amirul Momineen (a) that it is recommended to have sexual intercourse on the first night of the month of Ramadhan.

It is narrated from Abu Saeed Khudri that the Messenger of Allah (s) advised Imam Ali (a): O Ali, when the bride arrives, take off her shoes; then wash her feet and sprinkle the water from the door till the rear wall of the house as this would remove seventy thousand types of troubles, seventy thousand types of blessings would enter, seventy thousand types of blessings would descend on you and that bride. Its blessing will reach every corner of the house and as long as the bride remains in that house, she would be secure from dandruff, leprosy and insanity. O Ali, do not allow that bride to consume milk, vinegar, coriander and sour apples for seven days.

Amirul Momineen (a) asked: O Messenger of Allah (s), what is the reason for that?

He replied: These things make the womb sterile and she remains barren. O Ali, a sack lying in some corner of the house is better than a woman, who cannot produce children.

Then he said: O Ali, do not become intimate with your wife during the beginning, middle and end of the month, as she and her issues would be prone to insanity, dandruff and leprosy. O Ali, do not have intercourse after the noon prayer, as the issue born of that union will remain in distress.

O Ali, do not speak during the act; if a child is born, it might have speaking disability. And one should not glance at the female genitals during intercourse; he should keep his eyes closed as it might cause the issue to be born with a visual handicap.

O Ali, don't have intercourse with your wife when you are aroused by looking at some other woman, as the child born of that union will be eunuch or insane.

O Ali, if one sleeps in the bed of his wife in condition of sexual impurity, he should not recite the Holy Quran, as I dread that fire may descend from the heavens and burn down both of them.

O Ali, before intercourse, keep a napkin ready for yourself and a napkin for your wife. Both of you must not use the same napkin as it first of all, creates enmity between the partners finally leading to separation.

O Ali, do not have intercourse in the standing position, as it an act of donkeys; if a child is born, it would wet the bed like donkeys.

O Ali, do not have intercourse on the eve of Eidul Fitr; if a child is born of that union, many evils will be seen from him.

O Ali, do not have intercourse on the eve of Eid of sacrifice; if a child is born of that union, it will have six or four fingers in the hand.

O Ali, do not have intercourse under fruit bearing tree. If a child is born of that union, it would be either a killer or a leader of oppressors.

O Ali, do not have intercourse in front of the sun, without drawing a curtain; because child is born of that union would remain in poverty and distress as long as he lives.

O Ali, do not have intercourse between *Adhan* and *Iqamah*; if a child is born of that union, it would be inclined to bloodshed.

O Ali, do not have intercourse without ablution, when the wife is pregnant; otherwise the child born will be hard hearted and miser.

O Ali, do not have intercourse on 15th of Shaban; if a child is born of that union, it would be niggardly and mark of blackness shall be present on its face.

O Ali, do not have intercourse at the end of the month of Shaban; if a child is born of that union, it would be a robber and killer and many would be killed at his hands.

O Ali, do not have intercourse on the terrace; if a child is born of that union, he would be a hypocrite, ostentatious person or heretic.

O Ali, do not have intercourse on the night preceding the morning when you set out for a journey; if a child is born of that union, he would become a squanderer and the squanderers are brothers of Satan. And if you are going on a journey of three days' duration; if a child is born of that union, it will be an oppressor.[1]

O Ali, have intercourse on Monday eve; if a child is born of that union, it would be a memorizer (*Hafiz*) of Quran and will be thankful to divine blessings.

O Ali, if you have intercourse on Tuesday eve, the child born of that union would, in addition of getting the good fortune of Islam, will also get the status of martyrdom. His mouth will be fragrant, he would be merciful, generous and devoid of backbiting, rumor mongering and false allegation.

O Ali, if you have intercourse on Thursday eve, the child born of that

[1] Though apparently Amirul Momineen (a) is addressed in this tradition, the intended audience is the whole community, like in the Holy Quran, the Messenger of Allah (s) is addressed, while the targeted audience is all people.

union would either be a religious jurisprudent or a scholar. And if you have intercourse at midday on Thursday, the satan will not have access to him till his last moments and the Almighty Allah will bestow him with the well being of religion and the world.

O Ali, if you have intercourse on Friday eve, the child born of that union would be famous for his oratory and eloquence and no speaker will not be able to equal him.

O Ali, if you have intercourse on Friday afternoon (*Asr*), the child born of that union would be considered among the intellectuals of the time. If you have intercourse on Friday eve, after the Night Prayer (*Isha*), it is expected that the child born of that union will be included among the mystic pivots (*Abdaal*).

O Ali, do not have intercourse in the first part of night (early evening); because a child born of that union might become a sorcerer, and might prefer the world over the hereafter.

O Ali, learn these advices from me, like I learnt them from Jibraeel.

It is mentioned in reliable traditions that on the day of the marriage of Lady Fatima Zahra (s.a.), the Almighty Allah had commanded the Farthest Lote Tree (*Sidratul Muntaha*) to gift away as offering for the sake of Lady Fatima (s.a.) whatever it had; so it distributed offerings among the residents of Paradise whatever it possessed, whether pearls, corals and jewels. The Paradise Houries took those offerings and felt proud of it and they shall continue to boast about it till Judgment Day and they exchange them as gifts among themselves saying: This is the offering of Lady Fatima Zahra (s.a.).

On the eve of sending out the bride, the Holy Prophet (s) called for his mule called Ashab and put on its head, a sheet of multi-colored cloth pieces. He ordered Salman Farsi to lead it holding its rein, asked Lady Fatima (s.a.) to mount it and followed in the rear. On the way, the Prophet heard the sound of angels. He saw that Jibraeel and Mikaeel had arrived with a thousand angels each and they said that the Almighty Allah has sent us to offer felicitations on the marriage of Lady Fatima Zahra (s.a.). Since that time Jibraeel and Mikaeel continue to repeat 'God is the greatest' along with their companion angels. That is why, it became a recommended act to recite 'God is the greatest' at the time bidding farewell to the bride.

It is mentioned in another traditional report that a person said to Imam Ja'far Sadiq (a) that we prepare very hygienic food and mix fragrances in it, even then it does not have those qualities, which the food of a marriage function has. He said: It is so, because food of a marriage function is prepared for a lawful matter; that is why it is touched by the breeze of Paradise.

It is mentioned in traditions that it is recommended (*Sunnat*) to have the marriage function in the evening and it is recommended (*Sunnat*) to have the Walima dinner during daytime.

It is mentioned in some reports that it is allowed to take the offerings made for the bride and the bridegroom; but when there is pillage and snatching, it is detestable.

According to scholars, taking from the offering is only allowed when it is known that the owners approve it.

It is narrated from Imam Muhammad Baqir (a) that when you are invited to a marriage function, you must delay it; as it would remind you of the world.

It is mentioned in another tradition that when you are called to attend a funeral, you must make haste, as it would remind you of the hereafter.

It is mentioned in another tradition that the Messenger of Allah (s) disapproved sexual intercourse under the open sky and in public places; and he said that God, angels and people curse one, who indulges in sexual act in public places.

The Messenger of Allah (s) said that you must learn three habits from the crow. Having sexual intercourse in privacy, going out to earn livelihood early in the morning and being absolutely alert of the enemies.

Imam Ali (a) has said that a man should not make haste when he feels an urge for sexual intercourse with the wife as she has to perform other household duties. If anybody looks at any woman and feels inclined towards her, he should immediately unite with his wife as she possesses the same thing, which the other has. Anyhow, the Satan should not dominate him. If there is no wife for gratification of passion, he should perform a two-unit prayer. He should recite other supplications and invoke blessings on the Holy Prophet (s) and his Ahle Bayt (a) that he should be blessed by God's grace and saved from committing unlawful act. His prayers for getting married will be accepted and God will protect him from committing unlawful for gratifying sexual desire.

It is mentioned in a tradition from the Holy Prophet (s) that the partners should not become nude during sexual intercourse as the angels would go away from them in that condition.

In another reliable tradition, it is narrated from Imam Muhammad Baqir (a) that it is not allowed to have intercourse with a girl, who has not yet completed nine years. If a person does it and some harm comes to that female, the man would be responsible.

In another tradition, it is mentioned that one should avoid sexual

intercourse in the following hours: (1) At sunrise – it means before the appearance of sun. (2) At the beginning of sunset – till the appearance of complete dusk (Maghrib). (3) In the day, when there is solar eclipse and night of lunar eclipse. (4) At night or day when windstorm is blowing or there is earthquake.

Imam Ali (a) said that no sign of happiness will be seen in the person born of the union mentioned above, because his father had belittled the signs of God.

It is mentioned in the Book of *Fiqhatur Reza* that one, who wants to have sexual intercourse after giving ritual bath to a corpse, but before performing the ritual bath; he should perform the ablution (*Wudhu*).

It is narrated from Amirul Momineen (a) that when a person is afflicted with some malady or fever, he should have sexual intercourse with his wife; he would get relief.

It is narrated from Imam Ja'far Sadiq (a) that if a person has intercourse with the wife while he has applied hair dye, the child born of that union would be a eunuch.

Imam Muhammad Baqir (a) has prohibited sexual intercourse with a free woman (wife) in the presence of another; but there is no problem if one has intercourse with a slave girl in the presence of another.

It is narrated from Imam Ali Reza (a) that when Imam Ja'far Sadiq (a) wished to have one intercourse after another before performing the ritual bath, he used to perform ablution.

It is mentioned in another tradition that one should not have sexual intercourse before taking out the ring engraved with holy names or sacred engraving.

5. Prayers and supplications for the night of consummation

It is narrated from Imam Muhammad Baqir (a) that when one conducts his bride to his house, he should direct her to perform ablution, recite two units of prayer and do the same himself. Then invoke blessings on the Holy Prophet (s) and his Ahle Bayt (a) and all ladies who have accompanied the bride to groom's house should say Amen. Then he should recite the following supplication:

اللّٰهُمَّ ارْزُقْنِي الْفَها وودَّها وَرِضاها وَارْضِنِي بِها وَاجْمَعْ بَيْنَنا بِاَحْسَنِ اِجْتِماعٍ وَآنَسَ اِئْتِلاف فَاَنَّكَ تُحِبُّ الْحَلالَ وَتَكْرَهُ الْحَرامَ

Translation: O Allah, bless me with the love, freedom and happiness of this woman. Let me be happy with her and keep Thou, forever, love and

kindness between us as Thou like what is right and dislike what is not permissible.

Afterwards, Imam said, "Love is a gift from God and hatred is a gift of Satan. Shaitan wants that people should refrain from performing the lawful."

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that when you approach the bride for the first time; hold her forelocks, make her face the prayer direction (*Qibla*) and recite the following supplication:

اللّٰهُمَّ بِاَمانَتِكَ اَخَذتُها وَبِكَلِماتِكَ اِستَحْلَلْتُها فَاِنْ قَضَيْتَ لِي مِنْها وَلَدا فَاجْعَلْهُ مُبارَكا تَقيا مِنْ شيعَةِ آلِ مُحَمَّدٍ وَلا تَجْعَلْ لِلشَّيطانِ فيهِ شَرَكا وَلا نَصيبا.

Translation: O Allah, I have taken her as Your trust and made her lawful for myself through Your words. Now, if You have intended some issue from her for me, then make it blessed and pure and among the Shia of the progeny of Muhammad and that the Satan should not have any share in him.

In another reliable tradition, it is narrated from the same Imam that you should recite the following supplication, placing the right hand on her forehead:

اَللّٰهُمَّ عَلى كِتابِكَ تَزَوَّجْتُها وَفي اَمانَتِكَ اَخَذْتُها وَبِكَلِماتِكَ اِستَحْلَلْتُ فَرْجَها فَاِنْ قَضَيْتَ لي في رَحِمِها شَيْئا فَاجْعَلْهُ سَوِيا وَلا تَجْعَلْهُ شرَكَ شَيْطانٍ

Translation: O Allah, I married her according to Your Book and took her in Your security and through Your sacred words made her private parts lawful for myself. Thus, if You intend something for me from her womb, make it healthy and complete and the Satan should not have any share in it.

The narrator asked how a child can become a share of Satan? He replied: If the name of God is mentioned at time of intercourse, the Satan will be dispelled and if it is not mentioned, he (Satan) will make his penis penetrate along with that of the man.

The narrator then asked how it was possible to know whether Satan is a partner in some person or not? He replied: Satan has not become a partner in one, who is devoted to us and he has definitely become a partner in our enemies.

Many traditions of this topic are recorded in both the sects in various ways.

It is narrated from Amirul Momineen (a) that when the bride is brought to the husband's place, the following supplication must be recited:

اللّٰهُمَّ بِكَلِماتِكَ اِستَحْلَلْتُها وَبِاَمانَتِكَ اَخَذْتُها اللّٰهُمَّ اجْعَلْها وَلُودا وَدُودا لا تَفْرَكْ تَاْكُلُ مِمّا راحَ

وَلاتَسْئَلُ عَما سَرَحَ.

Translation: O Allah, I made her lawful for myself through Your sacred discourse and took her under my protection. O Allah, may she produce many children; I should continue to remain fond of her and never should I become inimical. She must eat and wear what we manage to get.

In another reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that we should recite the following supplication:

بِكَلِماتِ اللّهِ اسْتَحْلَلْتُ فَرْجَها وَفي اَمانَةِ اللّهِ اَخَذْتُها اللّهُمَّ اِنْ قَضَيْتَ لي في رَحِمِها شَيْئا فَاجْعَلْهُ بارًا تَقيا وَاجْعَلْهُ مُسْلِما سَوِيا وَلا تَجْعَلْ فيهِ شَرَكا لِلشَّيطانِ.

Translation: O Allah, I made her private parts lawful for myself through the sacred words and took her in the trust of Allah. O Allah, if You intend something for me from her womb make it pure, healthy and complete, in which the Satan should not have any share in it.

In another tradition, it is narrated from the same Imam that people listen and narrate about the Satan sharing the seed of man with great amazement. The narrator asked: How it is possible to prevent this? He replied: When you want to have sex, you should recite:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ الَّذي لا اِلهَ اِلاّ هُوَ بَديعُ السَّمواتِ وَالْاَرْضِ اللّهُمَّ اِنْ قَضَيْتَ مِنّي في هذه اللَّيْلَة خَليفةً فَلا تَجْعَلْ لِلشَّيطانِ فيهِ شِركا وَلا نَصيبا وَلا حَظّا وَاجْعَلْهُ مُؤْمِنا مُخْلِصا مُصَفّى مِنَ الشَّيطانِ وَرِجْزِهِ جَلَّ ثَناؤُكَ.

Translation: In the name of Allah, the Beneficent, the Merciful. There is no deity other than Him. He is the creator of the heavens and the earth. O Allah, if on this night You intend to create my heir from my seed, may the Satan not have any share in it. On the contrary, make him a pure believer, who is pure of the Satan and his impurity; Your praise is beyond our capacity.

In another tradition, Ali (a) has stated that if one wants to keep himself away from the influence of Satan at the time of coition, one should recite *Bismillaah* and *A-o-dhubillah* (I seek the refuge of Allah).

It is narrated from Amirul Momineen (a) that the following supplication must be recited at the time of intercourse:

بِسْمِ اللّهِ وَبِاللّهِ اللّهُمَّ جَنِّبني الشَّيطانَ وَجَنِّبِ الشَّيطانِ ما رَزَقْتَني

Translation: In the name of Allah, and by Allah. O Allah, save from Satan

also save from Satan the child, which You give.

If now a child is born, the Satan will never cause any harm to him.

It is narrated from Imam Muhammad Baqir (a) that when you intend to have sexual intercourse, you should recite the following supplication:

اَللّٰهُمَّ ارْزُقْنِي وَلَدا وَاجْعَلْهُ تَقِيا زَكِيّا لَيْسَ فِي خَلْقِهِ زِيادَةٌ وَلا نُقْصانٌ وَاجْعَلْ عاقِبَتَهُ إِلى خَيْرٍ.

Translation: O Allah, bestow me with a son, who is pure, clean and free of defect and whose end is good.

6. Mutual rights and duties of the spouses

According to Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a), the Almighty Allah has not permitted for a woman not more than one man as is given to males: because one man can have four permanent wives at the same time; secondly, fixed time marriage; thirdly as many slave girls as he wants; the Almighty Allah has made all of them lawful. For the woman, He has not allowed her more than one husband at a time. If she desires or intends another man, she is regarded as fornicator before Allah. Now, the unchaste women are jealous of the God-given rights of man and those who are faithful, they do not regret this.

According to Imam Ja'far Sadiq (a), women are only jealous of each other, because they are very fond of the husband.

It is narrated from the Messenger of Allah (s) that the statement of 'I love you' from the husband to his wife is never forgotten.

It is narrated from Imam Muhammad Baqir (a) in an authentic tradition that a woman asked the Holy Prophet (s): O Messenger of Allah (s), what is the right of the husband on the wife? He replied: It is obligatory for her to obey him and not to disobey in any instance. She must not even pay alms (*Sadaqah*) from his funds; she must not observe recommended fast without his approval; when he wants intimacy she mustn't refuse, even though she might be on the back of the camel. She must not leave the husband's house without his permission. If she does so, till she does not return, all the angels of the heavens and the earth and the angels of fury and mercy will continue to invoke curse upon her. Then she asked: Who has the greatest right on man? He replied: The father. She asked: Who has the greatest right on a woman? He replied: The husband. She asked: Do I have not as much right on him as he has on me? He replied: No, it is not even in a ratio of one is to hundred. She asked: O Messenger of Allah (s), by that same God, who sent you for propagating the truth, I will not get married at any cost!

It is mentioned in another tradition that a woman came to the Messenger of Allah (s) and asked about the right of husband on the wife. His Eminence said: They are so many as cannot be mentioned. Among them being that the wife should not observe recommended fasts without his permission, should not leave the house without his permission, should use perfume, should dress in the best clothes and as far as possible, must embellish herself for him and she must not refuse his advances.

In another tradition, he said: She must not give away anything without the permission of the husband; if she does so, the reward would be recorded in the scroll of deeds of the man and the sin will be included in the account of woman. She must not sleep on any night while her husband is displeased with her. That woman asked: Though he might have oppressed her to any extent? He replied: Yes. Though he might have oppressed her to any extent.

According to Imam Ja'far Sadiq (a), a woman who displeases her husband and spends a night in the same condition, will not have her prayers heard until she is on good terms with her husband. And a woman who uses perfume for men other than her husband will not have her prayers accepted. The Imam has stated that the deeds of three people dos not reach heavens: (1) A slave, who has run away from his master (2) A woman, whose husband is displeased with her (3) One, who has worn an ostentatious dress.

It is mentioned in reliable traditions that the holy war (*Jihad*) of men is that they spend their wealth and life in the path of God; and the holy war (*Jihad*) of women is that they observe patience on the harassment and polygamy of their husbands.

It is narrated from the Messenger of Allah (s) that if I were able to order that a person can prostrate to someone other than God, I would have ordered the wives to prostrate before their husbands.

He said: A woman should not prolong her prayer in order to prevent her husband from satisfying his sexual desire. When the husband calls his wife for sexual satisfaction, but she delays and the husband goes to sleep, angels will curse her till the husband wakes up.

A reliable tradition states that except in certain circumstances, a woman cannot spend her wealth in any manner, without having permission of her husband. Those exceptional circumstances are: Hajj, Zakat and helping parents and poor relatives.

According to Imam Ja'far Sadiq (a), if a woman says to her husband that she has seen no kind act on his part, then all the rewards of her good deeds disappear.

It is mentioned in many reliable traditions that the husband is bound to provide sufficient food and clothes to his wife and forgive her occasional mistake.

In another tradition, it is stated that the husband should not be harsh to his wife, but should supply her everyday with sufficient quantity of oil. She should be provided with meat once in three days. Henna and *Vasma* etc, whatever she is used to, be provided to her once in every six months. He must also provide her with at least four complete sets of clothing, two for winter and two for summer. One should keep her hair oil, vinegar and olive oil in the house. She must be given a kilo of food everyday and the seasonal fruits must be given to her. On Eid days and festivals, she must get food better than the regular fare.

It is narrated from Imam Ja'far Sadiq (a) that you must have mercy on two persons: the orphans and the women.

The Holy Prophet (s) has stated that the best among men is he, who treats his wife the best. His wife and children are his prisoners and God is happy with those, who treat their prisoners well.

Imam Ja'far Sadiq (a) said that if a man is having a wife in a city, it is detestable for him to sleep in the house of someone else, it would cause the death of the owner of the house.

Amirul Momineen (a) advised Imam Hasan (a): Never take the counsel of women, as their opinion is weak and their intention is slow; and always keep them veiled, and do not send them out and as far as possible, make such arrangements that they do not become familiar with anyone other than you. Do not make them work other than their household work as it would be best if they are not assigned any extra duty and it is favorable for their beauty and attraction, because the woman is a flower; she is not a servant. Keep her like a flower, but do not accept what she says about others and do not surrender yourself to her in excess.

It is mentioned in a reliable tradition from the Messenger of Allah (s) that women should not be allowed to sit in the windows and upper storey; and do not teach them writing; do not teach them reading of Surah Yusuf; teach them spinning and Surah Nur.

The Messenger of Allah (s) has prohibited women from horse riding and also said that you must not obey the women even in good deeds; lest their greed increases and then they make you inclined to evil. Seek refuge from those, who are evil among them and also seek refuge from those, who are good.

It is narrated from Imam Muhammad Baqir (a) that he said: Do not share your secrets with them; do not pay any heed to what they say regarding your

relatives.

Amirul Momineen (a) said that cursed is the man, whose administrator is a woman.

When the Messenger of Allah (s) planned expeditions, he initially sought counsel of his women and then acted exactly against their advice.

The Messenger of Allah (s) said that a husband who obeys his wife will be thrown headlong into Hell. People asked: O Messenger of Allah (s), what obedience is implied here? He replied: That a woman should seek his permission for going to the baths, weddings, recreation or battlefields and he accords the permission to her; or she asks him to buy her fine clothes for wearing them outdoors and he get them for her.

In another tradition, he said: The simile of women is like a rib; if you leave it as it is, you will gain and if you try to straighten it, you might break it.

The conclusion is that you must observe patience at the ordinary displeasures of women.

In connection with wife's rights over husband, one should know that it is obligatory that a couple should have intercourse, at lease once in four months, if the husband is at home and has no legitimate reason to abstain from it. One should live together with wife at night, making equal arrangements of living together with other wives when he has more than one. Some scholars believe that each night should be reserved for each wife when there are more than one wife. Sleeping with the wife does not necessarily mean coition.

These rules do not apply to slave girls and women, with whom one has contracted Mutah marriage; on the contrary the best option with regard to the slave girl is that either he should remove her lust himself or marry her to someone. It is mentioned in some traditions that if he does not take this step and she indulges in fornication, the sin of it will be recorded in the scroll of deeds of the owner.

It is well known among scholars that when a man having a wife, marries another virgin, then he should reserve seven successive nights for her, and if she is not a virgin, then three successive nights.

7. Prayers for conception and its excellence

It is narrated from the Holy Prophet (s) that a woman is a flower of Heaven; pious children are the sign of man's good fortune. He also stated that one should produce more children so that he may feel proud of them on Judgment Day.

Amirul Momineen (a) said: The malady a child has is an expiation of the sins of the mother.

It is mentioned in an authentic tradition that one day Jibraeel (a) came down to find the Holy Prophet (s) and Amirul Momineen (a) weeping. Jibraeel (a) asked the reason of their lamentation and they explained that their both children were unwell and they were distressed because of their weeping. Jibraeel (a) said: O Messenger of Allah (s), the Almighty Allah will create some believers for these children: such that when their children weep, for seven years their weeping would be regarded as intonation of "There is no god, except Allah" and after seven years their weeping would be regarded as expiation for the parents; and when they come of age, all their righteous acts would be regarded as having the share of parents; but not in sinful deeds.

A tradition from the Holy Prophet (s) states that a woman from the time of pregnancy to delivery, and delivery to weaning gets the reward of a man stationed at borders to repel the attacks of infidels and if a woman dies during that period, she will get the reward of a martyr.

A tradition from the Holy Prophet (s) states that the Prophet Isa (a) crossed a grave and found its inmate in a state of punishment; when he crossed the grave again the next year, that man was not under divine punishment. Prophet Isa (a) inquired of God about it and God revealed unto him that a child of his, who was pious had now attained adulthood. He had repaired a road and made a shelter of an orphan. On account of these deeds of his son, God pardoned that man. The Holy Prophet (s) stated that the heritage a man leaves is his son, who will remain engrossed in His worship.

It is mentioned in another tradition that one, who dies childless is like one, who was not born in this world at all and one, who dies leaving many children is as though he is not dead.

According to the Holy Prophet (s), the Almighty God is more generous towards daughters than sons. A man, who will help a lady, who is his relative and *Mahram* (in prohibited degree) in a permissible manner will be rewarded likewise on Judgment Day.

Imam Ja'far Sadiq (a) has stated that daughters are virtues and sons are blessings. God will reward the virtues and inquire about blessings.

It is narrated that the same Imam told one of his companions: I heard that a girl was born to your wife and you are unhappy with it? Does she cause any harm to you; she is a flower, which is given to you for fragrance. Then her sustenance is upon God. (Are you not pleased that) the Messenger of Allah (s) also had daughters [implying that he was only survived by a daughter and his

generations continue only through the daughter].

In another tradition, Imam (a) stated that Prophet Ibrahim (a) asked God for a daughter, who will lament his death. He also stated that if a person prays to God for the death of his daughter and she dies, he will not earn any divine reward for it; on the contrary, he will be considered a sinner on Judgment Day.

It is stated that once a man was in the company of the Holy Prophet (s) and when the news of his wife giving birth to a daughter arrived, he turned pale. The Holy Prophet (s) said to the man that the earth was ready to bear its burden and the sky to shelter and the Almighty God to provide it with sustenance and inspite of everything, the child was a flower to please him. Then addressing his companions, the Prophet (s) said that a person, who has one daughter carries a heavy burden, a person who has two should be helped when in need, a person who had three should be excused from Jihad and such other religious sanctions, and the person having four daughters should be given loans and dealt with mercifully.

In another authentic tradition, it is narrated from the Prophet that one, who has three daughters or three sisters and takes upon himself the responsibility and trouble of their upbringing, Allah, through His grace and mercy, shall make him enter Paradise. Then the man asked "O Prophet of Allah, if he has two daughters or sister?" The Prophet replied, "Even then he shall enter Paradise." Another man asked, "O Prophet of Allah, if he has one?" The Prophet replied, "Even then he shall enter Paradise."

It is narrated from Imam Ja'far Sadiq (a) that the following supplication should be recited if one is childless:

اَللّٰهُمَّ لا تَذَرْنِي فَرِدا وَاَنْتَ خَيْرُ الْوارِثِينَ وَحيدا وَحْشا فَيَقْصُرُ شكْري عَنْ تَفَكرُّي بَلْ هَبْ لي عاقِبَةَ صِدْقٍ ذُكُورا وَاِناثا آنَسُ بِهِمْ مِنَ الْوَحْدَةِ وَاَسْكُنْ اِلَيْهِمْ مِنَ الْوَحْدَةِ وَاَشْكُرُكَ عِنْدَ تَمامِ النِّعْمَةِ يا وَهّابُ يا عَظيمُ يا مُعْظِم ثُمَّ اَعْطِني في كُلِّ عافِيَةٍ شُكْرا حَتّى تُبْلِغُني مِنْها رِضْوانَكَ في صِدْقِ الْحَديثِ وَاَداءِ الاَ مانَةِ وَوَفاءِ بِالْعَهْدِ.

Translation: O Allah, keep me not alone though You are the best of Guardians. I am lonely and I am scared of my loneliness. This worry has made me forget thanks due to You. Bless me with true comfort, that is, give a male or female child, whose love will alleviate my depression and loneliness and let me thank Thee on fulfilling my request. O the One, Who gives the most! O One, Who is the best revered and one, Who showers reverence on others! After this, bless me with piety enough to thank Thee for Thy blessings that in thanking Thee, I may come nearer to You, and let me be able to fulfill my promises and

return the property of others placed under my care.

It is mentioned in a good tradition that the following supplication is to be recited in prostration for getting a child:

﴿ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ ﴾

﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ ﴾

Translation: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.[1] O my Lord leave me not alone; and Thou art the best of inheritors.[2]

He said in another traditional report that one, who wants his wife to get pregnant, he should pray two units of prayer after the Friday Prayer and prolong the genuflections and prostrations and then recite as follows:

اللّٰهُمَّ اِنّي اَسْأَلُكَ بِماسَأَلَكَ بِهِ زَكَرِيّا رَبِّ لا تَذَرْنِي فَرْدا وَاَنْتَ خَيْرُ الْوارِثينَ اللّٰهُمَّ هَبْ لي مِنْ لَدُنْكَ ذُرِّيَةً طَيِّبَةً اِنَّكَ سَميعُ الدُّعاءِ اللّٰهُمَّ بِاسْمِكَ اِسْتَحْلَلْتُها وَفي اَمانَتِكَ اَخَذْتُها فَاِنْ قَضَيْتَ في رَحِمِها وَلَدا فَاجْعَلْهُ غُلاما مُبارَكا زَكِيا وَلا تَجْعَلْ لِلشَّيطانِ فيهِ شِركا وَلا نَصيبا.

Translation: O Allah, I beg only through the medium of one, through whom Zakariya asked: that is he said: O my Lord, do not leave me alone and no one is better heir than You. O Allah, please bestow a pure child from Your side; indeed You hear the supplication. O Allah, I have made woman lawful for myself through Your pure name and taken her in Your protection. If You have intended a child from her womb for me; make it a fortunate and pure male child, in which there is no share of the Satan.

According to a tradition, Abresh Kalabi approached Imam Muhammad Baqir (a) and complained of having no children. The Imam advised him to seek divine forgiveness (*Istighfar*) a hundred times; and the best form of Istighfar is the following:

اَسْتَغْفِرُاللّٰهَ رَبّي وَاَتُوبُ اِلَيهِ

Translation: I seek forgiveness of Allah and to Him do I turn in repentance.

In another tradition, it is narrated from the same Imam that he should recite

[1] Surah Aale Imran 3:38
[2] Surah Anbiya 21:89

Subhan Allah (Glory be to Allah) seventy times every morning and evening. After that:

اَسْتَغْفِرُاللّٰهَ رَبّي وَاَتُوبُ اِلَيهِ

Translation: I seek forgiveness of Allah and to Him do I turn in repentance.

...ten times. Then say *Subhan Allah* (Glory be to Allah) nine times and then:

اَسْتَغْفِرُاللّٰهَ رَبّي وَاَتُوبُ اِلَيهِ

Translation: I seek forgiveness of Allah and to Him do I turn in repentance.

...once.

The reporter of the tradition says that many people followed this advice and numerous children were born and in all these acts, instead of *Astaghfirullah rabbi wa Atoobo ilaihe* you can just say: *Astaghfirullah.*

In another traditional report, it is narrated from Imam Ja'far Sadiq (a) that recite Istighfar a hundred times every morning for a child; and if you forget it some day, you must repeat the missed part.

In another report, a person complained to the same Imam that he was childless. The Imam said: When you become intimate with your wife, you should recite:

اللّٰهُمَّ اِنْ رَزَقْتَني ذَكَرا سَمَّيْتُهُ مُحَمَّدا

Translation: O Allah, if you bestow a child to me, I would name him as Muhammad.

In another tradition, a person complained to Imam Reza (a) that he was always ill and no child was born to him. The Imam advised him to recite *Adhan* in his house loudly. He did accordingly and he regained health and also had a child.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that someone complained to him about childlessness. Imam (a) said: You should recite the following three verses; if Allah wills, you will get a child:

﴿ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ

سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنجِي
الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

"And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss. So We responded to him and delivered him from the grief and thus do We deliver the believers. And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors." (Surah Anbiya 21:87-89)

In another tradition, the Imam has stated that a person who decides to name the male child Ali or Husain will be blessed with a male child.

It is narrated from Imam Zainul Abideen (a) that one, who recites the following supplication, Allah will bestow him the good things of the world and the hereafter:

رَبِّ لا تَذَرْنِي فَرْدا وَأَنْتَ خَيْرُ الْوارِثِينَ وَاجْعَلْ لِي مِنْ لَدُنْكَ وَلِّيا يَرِثُنِي فِي حَياتِي وَيَسْتَغْفِرُ لِي بَعْدَ مَوْتِي وَاجْعَلْهُ خَلْقا سَوِيّا وَلا تَجْعَلْ لِلشَّيْطانِ فِيهِ نَصِيبا اللّٰهُمَّ إِنِّي أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Translation: O Lord, do not leave me alone, although You are the best of the heirs and grant an heir to me so that he may inherit my property in my life and after my passing away, seek forgiveness for me. O Allah, let his creation be complete and the Satan should not have any share in him. O Allah, I seek forgiveness from You and I refer to You. Indeed You are very forgiving and very merciful.

The above supplication is to be recited seventy times for getting a child.

It is narrated from Imam Ja'far Sadiq (a) that when the woman is four months pregnant make her face the Qibla and recite the Throne Verse (*Ayatul Kursi*); then tapping her side, recite as follows:

اللّٰهُمَّ إِنِّي قَدْ سَمَّيْتُهُ مُحَمَّدا

Translation: O Allah, I have named this unborn one as Muhammad.

Through the blessing of that name, the Almighty Allah will make that child male.

If after birth, he is named as Muhammad, he would be blessed. If he is not

named as such the Almighty Allah has the choice whether to take the child back or to forgive.

It is mentioned in several reliable traditions that a woman, who decides to give the name of Muhammad or Ali to her male child will be blessed by one.

It is mentioned in another tradition that if you name the child as Ali, he will have a long life.

It is mentioned in *Tibbul Aimma* that a person complained to Imam Muhammad Baqir (a) of scarcity of children, the Imam asked him to recite for three days: *Subhan Allah* and *Astaghfirullah* 70 times each after morning and Isha prayers and recite the following verse after it:

﴿ فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ ﴾

"Ask forgiveness of your Lord, surely He is the most Forgiving: He will send down upon you the cloud, pouring down abundance of rain: And help you with wealth and sons, and make for you gardens, and make for you rivers." (Surah Nuh 71:10-12)

And have intercourse on the third night. God will bestow a flawless son to you.

It is mentioned in the book of *Nawadirul Hikmat* that a person came to Imam Ja'far Sadiq (a) and said: O son of Allah's Messenger, I have eight daughters and there is no hope of getting a son. The Imam said: When you are about to begin the sexual act, keep your right hand on the right side of her navel and recite Surah Qadr seven times. After that have intercourse with her. And when signs of pregnancy are seen, place the index finger to the right of her navel and recite Surah Qadr seven times. That person reports that I did exactly as advised and the Almighty Allah gave seven male children one after another.

It is narrated from Imam Hasan (a) that one, who is desirous of many issues, he should recite *Istighfar* in excess.

8. Period of pregnancy, delivery and naming of children

According to Imam Ja'far Sadiq (a), a pregnant woman should take Quince (*Behi*) so that the child's complexion may be fair and it may smell good.

According to the Holy Prophet (s), a woman should take fresh dates after child bearing, as the Almighty God ordered Lady Maryam (s.a.) to take fresh dates at the time of Isa's birth. People inquired what should they do if fresh

dates were not available. The Prophet (s) replied that one should give nine dried Madani dates and in case of non-availability, any kind of dates to a woman, who has given birth to a child, for the Almighty God promised on His Honor that He would bless the child with modesty and sobriety.

It is narrated from Amirul Momineen (a) in a reliable tradition that ladies should be fed with barni dates after the delivery, so that the issues may turn out to be intelligent and modest.

Another tradition from the Holy Prophet (s) states that one should provide his pregnant wife with *kundar* (a kind of gum) for eating. A child who will get this food in his mother's womb will have a courageous heart and an intelligent mind. If a child is male, he will be brave and if it is female, the lower part of the body will be heavy on account of which she will be dear to her husband.

It is mentioned in a reliable tradition that when it was the time of the delivery of a woman, Imam Zainul Abideen (a) used order all ladies to leave the house, so that the glance of none should fall on the child.

It is narrated that when the Imam was given the good news of the birth of a child, he did not inquire of the child's sex; he inquired whether was born without congenital defects. If he was told that it was flawless, he used to remark:

اَلْحَمْدُ لِلّٰهِ الَّذي لَمْ يَخْلُقْ مِنّي شَيْئا مشوها

Translation: All praise is for Allah, Who did not create any defective thing from my seed.

According to Imam Ja'far Sadiq (a), before cutting the umbilical cord of the child, two drops of mixture of *Jaosheer*[1] in water should be poured in the right and left nostrils and *Adhan* in the right ear and *Iqamah* in the left ear be recited. After this, the child will neither be afraid nor will be affected by rickets.

In another tradition, the Imam said: Tell the wet nurse or someone else to recite the Iqamah in the right ear; so that it will not be afflicted with insanity.

According to Imam Muhammad Baqir (a), the palate of the child should be raised with Euphrates water and *Iqamah* should be recited in its ear.

It is mentioned in another traditional report that its palate should be lifted with Euphrates water and dust of the grave of Imam Husain (a) and if Euphrates water is not available, you may use rain water.

It is narrated from Amirul Momineen (a) that raise the uvula of your

[1] A broth of barley.

children with dates, because the Messenger of Allah (s) raised the palate of Hasan and Husain (a) in this way only.

The Messenger of Allah (s) said that the children in whose right ear *Adhan* is recited and *Iqamah* is recited in the left ear; they would remain safe from the mischief of Satan.

It is clear from the traditional report of the birth of Imam Husain (a) that as soon as the child is born, it is detestable to wrap him up in a yellow cloth and it is recommended to wrap him up in a white cloth.

It is narrated from Imam Ja'far Sadiq (a) that you must raise the uvula of the child with dust from the grave of Imam Husain (a) as it would keep him secure from many ills.

It is narrated that Imam Ja'far Sadiq (a) congratulated in the following words a person, whom the Almighty Allah had bestowed a male child:

رَزَقَكَ اللّٰهُ شُكْرَ الْواهِبِ وَبارَكَ لَكَ فِي الْمَوهُوبِ وَبَلَغَ بِهِ اَشُدَّهُ وَرَزَقَكَ بِرَّهُ

Translation: May Allah grant you the good sense of thanking the giver of the bounty and may He give increase in whatever is bestowed to you and that He may convey him to the full strength and that you may have the fortune to see his goodness.

Many other traditions are narrated from Imam Hasan (a) of the same connotation.

Ibne Idris (r) has narrated from Imam Ja'far Sadiq (a) in the book of *Sirrul Abrar* that when a woman faces some problem in the delivery; write the following verses on deer hide, wrap it up and tie it to her right thigh and untie it immediately after the delivery:

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحِيم. (كَاَنَّهُمْ يَوْمَ يَرَوْنَ ما يُوعَدُونَ لَمْ يَلْبَثُوا اِلاّ ساعَةً مِنْ نَهارٍ) (كَاَنَّهُمْ يَوْمَ يَرَوْنَها لَمْ يَلْبَثُوا اِلاّ عَشِيَّةً اَوْضُحاها) (اِذْ قالَتْ اِمْرَاَت عِمْرانِ رَبِّ اِنّي نَذَرْتُ لَكَ ما فِي بَطْنِي مُحَرَّرا).

Translation: In the name of Allah, the Beneficent, the Merciful. On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it. When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb.

The author of *Tibbul Aimma* has narrated that a person came to Imam Muhammad Baqir (a) and said that his wife was on the verge of death due to her

labor pains. The Imam said: Recite the following supplication on her:

(فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هذا وَكُنْتُ نَسْيًا مَّنسِيًّا. فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا. وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا.)

Translation: And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten! Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you; And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates.

And recite in a loud voice:

(وَاللهُ أَخْرَجَكُمْ مِّنْ بُطُوْنِ أُمَّهَاتِكُمْ لاَ تَعْلَمُوْنَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُوْنَ.)

Translation: And Allah has brought you forth from the wombs of your mothers – you did not know anything – and He gave you hearing and sight and hearts that you may give thanks.

When you recite this, if Allah wills, she will get relief immediately.

Through another chain of narrators, it is narrated from the same Imam that if the delivery becomes difficult the following verses should be written with musk and saffron on a pure vessel, washed in well water and administered to that lady and sprinkle some water on her belly. It is as follows:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُوْنَ لَمْ يَلْبَثُوْا إِلاَّ سَاعَةً مِّنْ نَّهَارٍ بَلاَغٌ فَهَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الْفَاسِقُوْنَ.)

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلاَّ عَشِيَّةً أَوْ ضُحَاهَا.)

Translation: On the day that they shall see what they are promised; they shall be as if they had not tarried, save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people? On the day that they see it, it will be as though they had not tarried, but the latter part of a day or the early part of it.

It is narrated from Imam Ja'far Sadiq (a) that the following verses should be written for the pregnant woman on a paper in the beginning of delivery and wrap it with something without tying a knot and tie it on the thigh of the woman; she will definitely not experience labor pains. But it should be untied soon after the delivery without the least delay. The verses are as follows:

(أَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلاَ يُؤْمِنُوْنَ.) (وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ. وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ. وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ. لاَ الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ. وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ. وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ. وَإِن نَّشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ لَهُمْ وَلاَ هُمْ يُنقَذُونَ. إِلاَ رَحْمَةً مِّنَّا وَمَتَاعًا إِلَى حِيْنٍ. وَنُفِخَ فِيْ الصُّوْرِ فَإِذَا هُمْ مِّنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُوْنَ.)

Translation: Do not those, who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe? And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark; And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. And (as for) the moon, We have ordained for it stages, till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere. And a sign to them is that We bear their offspring in the laden ship. And We have created for them the like of it, what they will ride on. And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued, But (by) mercy from Us and for enjoyment till a time. And the trumpet shall be blown, when lo! from their graves they shall hasten on to their Lord.

The following verses should be written on the other side of the paper:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُوْنَ لَمْ يَلْبَثُوْا إِلاَّ سَاعَةً مِّنْ نَّهَارٍ بَلاَغٌ فَهَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الْفَاسِقُوْنَ.)

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلاَّ عَشِيَّةً أَوْ ضُحَاهَا.)

Translation: On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?[1] On the day that they see it, it will be as though they had not tarried, but the latter part of a day or the early part of it.

According to Imam Muhammad Baqir (a), the best names for the child are those that convey submission of God, like Abdullah and also the names of prophets and names of Ahle Bayt (a).

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[1] Surah Ahqaf 46:35

According to the tradition of Imam Ali (a), a child should be named when it is still in the womb, for if the child dies due to miscarriage, it will ask its parents on Judgment Day why he was not given a name. The Holy Prophet (s) named Lady Fatima's child as Mohsin while he was still in his mother's womb and who died after a few days of the Prophet's passing away while still in womb on account of a door falling on Lady Fatima when her house was burnt.

It is narrated from Imam Musa Kazim (a) that the first favor that a father can do to his child is that he should give him a good name.

It is narrated from the Holy Prophet (s) that: If one has four children, and he does not name even one of them after me, he has done injustice to me.

It is narrated from Imam Musa Kazim (a) that if one of the following names is kept in the family, there will be no poverty – Muhammad, Ahmed, Ali, Hasan, Husain, Ja'far, Talib, Abdullah and Fatima.

It is mentioned in reliable traditions that a person came to the Messenger of Allah (s) and said: A son is born to me, what should I name him as? He replied: In my view, Hamza is a nice name; name him as such.

According to Jabir, he accompanied Imam Muhammad Baqir (a) to the house of a person. A boy came out of the house and the Imam asked him his name. The boy answered, Muhammad; and when he was asked his agnomen (*Kunniyat*), he said, Abu Ali. At that time the Imam said that the boy has made himself safe from the mischief of Satan. When the Satan hears anyone calling: O Muhammad or O Ali, he melts like gilt melts in furnace. And when he hears the names of the Ahle Bayt's enemies being called, he is happy.

According to another tradition, a person told Imam Ja'far Sadiq (a) that God has blessed him with son. The Imam congratulated him and when he was told that the boy's name was Muhammad, he bowed down saying "Muhammad, Muhammad". He neared touching the ground in this process and said that he, his offspring, his parents and wives were ready to sacrifice over the Holy Prophet (s). He further said that when he had kept such a name, he should not scold or hurt (abuse) his child. When a child of the name of Muhammad is in any house, it is daily visited by angels.

It is mentioned in many traditions that the Messenger of Allah (s) forbid naming children as Hakam, Hakeem, Khalid and Maalik and also said that the most hateful names in view of God are the following: Harith, Maalik, Khalid. And he advised against four agnomens (*Kunniyat*): Abu Isa, Abul Hakam, Abu Maalik and Abul Qasim. The last is prohibited when both name and agnomen is same as that of the Messenger of Allah (s).

It is mentioned in tradition that the name of Yasin should not be kept as it

was particularly meant for the Holy Prophet (s). And it is narrated from the Holy Prophet (s) that if a group had the people of the following names; Muhammad, Ahmed, Mahmud and Hamid, then their advice will be the best. It is stated that if a child is named Muhammad, he should be given due respect, given a place in a gathering and should not be scolded or hurt (or abused). He further stated that if one in the family is named after the Prophets, an angel will be appointed to pray for the piety of the child.

According to *Fiqhatur Reza*, the child should be named within seven days of birth. It is obligatory or emphasized recommendation to bathe a child after the birth with this intention that one is bathing the child for proximity to God. First his head should be washed followed by his right and left sides. In view of some scholars, this bath is obligatory.

9. Etiquette of *Aqiqa* and tonsuring

A person, who is capable, should perform *Aqiqa* for his child as it is strongly recommended and according to some scholars, it is compulsory. It is advisable to have *Aqiqa* on the seventh day of birth and if it is not possible, then it can be done by the father of the child as this recommended ritual can performed till the child reaches puberty. If it is not performed till puberty by the father, then the child becomes responsible for carrying out this ritual from his reaching adulthood till the end of his days.

It is mentioned in many traditions that it is obligatory for the person to whom a son is born, to perform the *Aqiqa*.

It is mentioned in many traditions that a child, whose *Aqiqa* is not performed, is at a risk of death and different kinds of calamities.

According to Imam Ja'far Sadiq (a), *Aqiqa* is compulsory for both, the rich and the poor, but a poor man can perform when possible and if he cannot perform at all, he is not responsible. And if a child's *Aqiqa* has not been performed till sacrifice (of a lamb), then the first sacrifice will be done in his name and considered in lieu of *Aqiqa*.

According to another tradition, people complained to Imam Ja'far Sadiq (a) that even after searching they were unable to find a sheep for *Aqiqa*. They asked whether they could give in charity the total cost of sheep instead. The Imam asked them to wait and said that if they searched more, they would get the animal, as God like the giving of food after sacrifice.

People asked if they have to do the *Aqiqa* of the child, who died on the seventh day, the Imam answered that they should not do if the child died before Noon Prayer, but perform if the child died after Noon Prayer.

According to an authentic tradition from Umar Ibne Ziyad, he told Imam Ja'far Sadiq (a) that he was not sure if his father had performed his *Aqiqa*. The Imam asked him to perform his own *Aqiqa*. So Umar did it in his old age.

A reliable tradition from the Imam states that a child's name should be kept on the seventh day after his birth and also his *Aqiqa* performed and the child's head should be shaved and silver equal in weight to the shaven hair should be given in charity. One leg of the sheep should be sent to the midwife, who helped in the delivery and the remaining meat should be distributed among other people and given in charity.

In another trustworthy tradition, he said that when a child is born to you, on the seventh day sacrifice a sheep or camel and name the child; tonsure his head and give in charity gold or silver of equal weight of the hair.

It is mentioned in another tradition that you must give a fourth share of the sheep to the midwife and if the child is born without a midwife, you should give it to the mother; she can give to whoever she likes; the rest may be fed to at least ten Muslims and the more the better. Do not eat from the *Aqiqa* mutton yourself. If the midwife is Jew or non-Muslim, give her 25 percent of the cost of the sheep.

It is mentioned in a tradition that the share of the midwife is one-third. It is well known among scholars that *Aqiqa* should be with a camel, a sheep or goat. If it is a camel it should be five years old or more. If it is a goat it should be more than a year. If it is a sheep it should be six months old. It is better if it is seven months old. But it is necessary that the *Aqiqa* animal should not be castrated or have a defect; but it is narrated from Imam Muhammad Baqir (a) in a reliable tradition that *Aqiqa* is not a sacrifice; any kind of animal will do; but it is better if it is flawless and fat.

According to Imam Ali Ibne Musa Reza (a), the Holy Prophet (s), at the birth of Hasan and Husain recited *Adhan* in their ears on the first day and Lady Fatima (s.a.) performed the *Aqiqa* on the seventh day and gave the mid-wife a leg of the sheep and a gold coin.

It is popular among Shia scholars that it is recommended to have a male animal sacrificed for a son and a female for a daughter. According to the author, however, the male is best for both. According to many reliable traditions, female animal is good for both, a son or a daughter.

It is recommended that parents should not eat from *Aqiqa* mutton. It is better that they should also not eat dishes prepared from this meat.

It is recommended that in an *Aqiqa* the animal's bones should not be broken and the meat should be detached from the joints.

It is recommended to distribute the meat cooked or uncooked and the best way of cooking is by boiling the meat in salt and water. But distribution of uncooked meat also does not matter. If the animal for sacrifice is not available, then it is no use to give the total cost of the sacrificial animal in charity; in this situation one should be patient. There is no condition that the meat should be given to the needy only, but it is advisable to give meat to the wealthy too.

It is a popular that first of all it is recommended to tonsure the head and to perform *Aqiqa* later and according to another tradition, tonsuring the head, performing *Aqiqa*, measuring silver or gold equal to the shaven hair and giving that silver or gold in charity should be done at the same place and at the same time. It is recommended to tonsure the whole head without leaving a single hair.

In another tradition, it is stated that a child with a plait was brought to the Holy Prophet (s) that he may pray for it. The Holy Prophet (s) refused and asked his plait to be shaved off.

It is mentioned in a tradition that the Messenger of Allah (s) had left two hair on the left side of the head of Hasan and Husain (a) at the time of tonsuring them. According to one report they were left in the middle of head. It is possible that this was only restricted to them or that it is detestable to shave them in this manner only the first time.

It is mentioned in another tradition that it is recommended to rub saffron on the head after it is tonsured.

Many reliable traditions prohibit the rubbing of the animal's blood on child's head as it is a custom of the period of Ignorance (*Jahiliyya*).

A reliable tradition states that Imam Ja'far Sadiq (a) used to recite the following prayer while *Aqiqa* animal was sacrificed:

بِسْمِ اللّٰهِ وَبِاللّٰهِ اللّٰهُمَّ عَقِيقَةٌ عَنْ فلانٍ

Translation: I begin with the name of Allah and with reliance on him. O Allah, this *Aqiqa* is of (take the name of the child).

لَحْمُها بِلَحْمِهِ وَدَمُها بِدَمِهِ وَعَظْمُها بِعَظْمِهِ اللّٰهُمَّ اجْعَلْها وَقاءً بآلِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلامُ.

Translation: This meat is instead of his meat, this blood is instead of his blood and these bones are instead of his bones. O Allah, through Muhammad (s) and Aale Muhammad (a) consider this *Aqiqa* instead of the child.

If it is female, the middle portion of the supplication should be recited as follows:

لَحْمُها بِلَحْمِها وَدَمُها بِدَمِها وَعَظْمُها بِعَظْمِها

Translation: This flesh is instead of her flesh, this blood is instead of her blood and these bones are instead of her bones.

In another authentic tradition, he has stated the following supplication to be recited:

بِسْمِ اللّهِ وَبِاللّهِ وَالْحَمْدُ لِلّهِ وَاللّهُ اَكْبَرُ إيمانا بِاللّهِ وَثَناءً عَلَى رَسُولِ اللّهِ وَالْعِصْمَةُ لِاَمْرِهِ وَالشُّكْرُ لِرِزْقِهِ وَالْمَعْرِفَةُ بِفَضْلِهِ عَلَيْنا اَهْلَ الْبَيْتِ

Translation: I begin with the name of Allah. I rely on Allah. All praise is for Allah. Allah is the greatest. We believe in Allah, commend the Messenger of Allah, seek shelter with Him, and thank Him for the sustenance He gives us and for the recognition of the superiority of the Ahl al-Bayt.

He said in another trustworthy tradition that the following supplication should be recited:

اَللّهُمَّ إِنَّكَ وَهَبْتَ لَنا ذَكَراً وَاَنْتَ اَعْلَمُ بِما وَهَبْتَ وَمِنْكَ ما اَعْطَيْتَ وَكُلُّ ما صَنَعْنا فَتَقَبَّلْهُ مِنّا عَلى سُنَّتِكَ وَسُنَّةِ نَبِيِّكَ وَرَسُولِكَ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وسَلَّمَ وَاخْسَأْ عَنا الشَّيْطانَ الرَّجيمَ لَكَ سَفَكْتُ الدِّماءَ لا شَريكَ لَكَ وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ اَللّهُمَّ لَحْمُها بِلَحْمِهِ وَدَمُها بِدَمِهِ وَعَظْمُها بِعَظْمِهِ وَشَعْرُها بِشَعْرِهِ وَجِلْدُها بِجِلْدِهِ اَللّهُمَّ اجْعَلْها وِقاءً لِفُلانِ بْنِ فلانٍ

Translation: O Allah You have blessed us with a son and You are aware of what caliber he is. Whatever You have blessed us with and whatever You have done for us is by Yourself. O Allah, accept this from us; it is in accordance with Thy practice and the practice of Thy Prophet and keep Satan away from us. O Thou, Who has no partner! Only for Thy goodwill am I offering this blood. All praise is for Allah, Who is the creator of the Universe. O Allah this meat is instead of his meat and this blood is instead of his blood and these bones are instead of his bones and these hair are instead of his hair and this skin is instead of his skin. O Allah, accept this as the sacrifice of so and so, son of so and so (name of the son and the father); and if it is a girl, the first part of the prayer is enough.

He said in another tradition that the following supplication must be recited:

(يا قَوْمِ إِنّي بَريءٌ مِما تُشْرِكُونَ. إِنّي وَجَّهْتُ وَجْهِي لِلَّذي فَطَرَالسَّمواتِ وَالْاَرْضَ حَنيفا مُسْلِما وَما اَنَا مِنَ الْمُشْرِكينَ. إِنَّ صَلاتي وَنُسُكي وَمَحْياي وَمَماتي لِلّهِ رَبِّ الْعالَمينَ. لاشَريكَ لَهُ وَبِذلِكَ

أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.) اللّٰهُمَّ مِنْكَ وَلَكَ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَاللّٰهُ اَكْبَرُ اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْ مِنْ فلانٍ

Translation: O people, indeed I see what you associate with. Indeed I turn my face to the originator of the heavens and the earth, the upright and a Muslim and I am not from the polytheists. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds, No associate has He; and this am I commanded, and I am the first of those, who submit. O Allah, from You and for You. In the name of Allah and by Allah and Allah is the greatest. O Allah bless Muhammad and the progeny of Muhammad and accept from so and so.

10. Circumcision of boys and girls and rules of piercing the ears

It is emphasized recommendation to circumcise a boy on the seventh day after birth. To do it on eighth day or before puberty is also recommended. Some say that it is obligatory on the guardian to get in done when the boy is approaching the age of puberty.

Circumcision of girls is also obligatory and it is recommended that the excess skin should be cut off a little and not in excess.

The right ear of boys should be pierced and the upper part of the left ear should be pierced.

It is mentioned in a reliable tradition from Imam Ja'far Sadiq (a) that the body will become handsome and improve weight after circumcision within the seven days after his birth. The earth dislikes the urine of one, who is not circumcised.

In a correct tradition, he has stated that it is recommended to circumcise the boy and to pierce his ear on the seventh day.

It is stated from the Holy Prophet (s) that the earth remains impure for forty days by the urine of a person, who is not circumcised.

He has mentioned in another tradition that the earth pleads to the Almighty Allah due to his urine.

It is mentioned in a reliable tradition from Imam Musa Kazim (a) that it is recommended to circumcise a boy on the seventh day after his birth, but there is no harm if it is done later.

According to Imam Ali (a), one should get circumcised even at the age of

eighty if he has professed Islam.

It is mentioned in many traditions that circumcision of males is recommended and circumcision of females is not recommended; due to circumcision a woman earns respect of her husband; then what more does she want?

It is narrated from Amirul Momineen (a) in a report that girls should be circumcised after the age of seven years.

It is mentioned in a reliable tradition that one of the ladies, who had migrated with the Messenger of Allah (s), came to him; she was named Umme Habiba and she used to perform circumcision of ladies. The Holy Prophet (s) asked: O Umme Habiba, do you still practice what you did before? She replied: I still do it, but if you prohibit, I will leave it. His Eminence said: Don't leave it. It is lawful. On the contrary, I will explain to you what you should do. When you perform circumcision of ladies, you must only cut off a little bit of flesh as it makes the face radiant, the complexion improves and she earn more respect in the view of her husband. Then her sister, Umme Atiyyah arrived, who was a beautician. The Messenger of Allah (s) said; Do not wipe the faces of women with cloth, as it leads to loss of their natural beauty and do not add artificial hair to the real hair.

It is narrated from Imam Ja'far Sadiq (a) that at the time of circumcision, the following supplication should be recited:

اللّٰهُمَّ هٰذِهِ سُنَّتُكَ وَسُنَّةُ نَبِيِّكَ صَلَوَاتُكَ عَلَيهِ وَآلِهِ وَاتِّبَاعٌ مِنَّا لَكَ وَلِنَبِيِّكَ بِمَشِيَّتِكَ وَبِارَادَتِكَ وَقَضَائِكَ لِاَمْرٍ اَرَدْتَهُ وَقَضَاءٍ حَتَمْتَهُ وَاَمْرٍ اَنْفَذْتَهُ وَاَذَقْتَهُ حَرَّ الحَدِيدِ فِي خِتَانِهِ وَحِجَامَتِهِ بِاَمْرٍ اَنْتَ اَعْرَفُ بِهِ مِنِّي. اللّٰهُمَّ فَطَهِّرْهُ مِن الذُّنُوبِ وَزِدْ فِي عُمْرِهِ وَادْفَعِ الآفَاتِ عَنْ بَدَنِهِ وَالاَوْجَاعِ عَنْ جِسْمِهِ وَزِدْهُ مِنَ الغِنَى وَادْفَعْ عَنْهُ الفَقْرَ فَاِنَّكَ تَعْلَمُ وَلا نَعْلَمُ.

Translation: O Allah! This is Your practice and that of Your Prophet on whom and on whose progeny, You shower Your blessings. We follow You and Your Prophet, which is in accordance with Your will, intention and the affair about which You had willed and decided and commanded according to which You have made him taste the temperature of iron in the performance of circumcision and vivisection the suitability of which You are more aware than us. O Allah clean him of his sins, lengthen his age, alleviate all his bodily pains, make him healthy, grant him more wealth, and let him not suffer from poverty for You have knowledge, whereas we do not have.

Even if the circumcision is performed near the age of puberty, the above

supplication should be recited as the heat of the iron is dispelled by it.

It is narrated from Husain Ibne Khalid that someone asked Imam Ali Reza (a) in what way congratulations should be offered on the birth of child. He replied: When Imam Hasan (a) was born, Jibraeel came to the Holy Prophet (s) to offer congratulations on the seventh day and brought instructions that he should be named, his head shaved and his ears pierced.

In the same way, upon the birth of Imam Husain (a) also, Jibraeel arrived on the seventh day and brought the same orders. Two strands of hair were left unshaved on the left side and the lobe of the right ear and the upper part of his left ear was pierced.

It is narrated from the Imam of the Time (a) that the boy should be circumcised again if the foreskin of the genital organ has developed after the first circumcision and covered the front portion of the organ. The earth complains to God for forty days when a person, whose organ is covered with foreskin, urinates upon it.

It is narrated from Imam Ja'far Sadiq (a) that one cannot be a prayer leader or give evidence if he is not circumcised, without any strong reason, neither is the prayer on his death permissible. The only acceptable strong reason is danger to life in case of circumcision.

In another tradition, it is narrated that the first female to be circumcised was Lady Hajra, mother of Prophet Ismail (a) as Lady Sarah, mother of Prophet Ishaq (a), had circumcised her in anger; but it increased the beauty of Lady Hajra and from that day started the practice of female circumcision.

11. Manners of feeding and upbringing children and consideration of their rights

We should know that a child should be nursed for not more than two years and Shia scholars do not think it correct to nurse a child for more than two years, except when there is some disease or dangerous situation, and the feeding period should not be less than 21 months unless there is some compulsion as the non-availability to pay the wet-nurse, or the mother's milk has dried in the process of feeding or she suffers from some dangerous disease. According to some Shia scholars, it is obligatory on a mother to feed the baby the moment the milk is filled in her breast; otherwise the child will die, or even if it survives, it will be weak.

It is narrated from Amirul Momineen (a) that the best thing for a child is the breast milk of its mother.

It is mentioned in another tradition that Imam Ja'far Sadiq (a) saw Ishaq's

mother feeding her child. Imam (a) told her not to feed with one breast; but both the breasts, as one is in lieu of food and the other in lieu of water and he also stated that feeding the child for less than 21 months is cruelty on the part of the mother on the child.

It is narrated from the Imam in another tradition that the wet nurse should be kept under vigilance to feed the child properly. The wet nurse can be a Jew or a Christian. In case she takes the child home, she should be prohibited to commit any act forbidden in Islam, but allowed in their religion, like drinking wine, eating pork etc. It is prohibited to feed the child with any woman's milk, who gives birth to a child by committing fornication.

It is mentioned in some traditions that if a slave girl commits fornication and then gives birth to a child, if the owner of the slave girl makes her lawful for the man with whom she has fornicated, her milk can be fed to the child. And the free woman, who committed fornication through choice and from which milk was produced; there is prohibition for that milk in traditions.

The Messenger of Allah (s) has also prohibited the milk of a woman, who is foolish or one, who has some defect in the eye, as breast milk affects the child.

According to Imam Ali (a), one should find a feeding woman, who is both: good looking and of good character; because when the milk enters the child's body, he resembles his feeding woman both, in looks and character.

It is narrated from Imam Ja'far Sadiq (a) that allow your child to play for seven years and then train and educate him for the next seven years; if he is well behaved, you should make further efforts to train him; if not, you should know that no good can be expected from him.

In another tradition, he stated that a child should be allowed to play for seven years and teach him reading writing in the next seven years and during the third seven years teach him about religion and religious law.

It is narrated from Amirul Momineen (a) that the first seven years should be spent in physical upbringing and in the next seven years he should be taught morals and manners and then he should be entrusted with work in the next seven years and supervised how he completes those jobs.

He also said: The height of the child grows till twenty-three years and his intellect grows till twenty-five years.

In another tradition, he stated that when a child reaches the age of six, he should not be allowed to sleep with another child of the same age on the same bed.

In another tradition, it is stated that a boy and a girl reaching the age of ten should sleep on different beds.

According to Imam Ja'far Sadiq (a), children should be taught traditions as soon as possible, so that the opponents may not lead them astray.

It is mentioned in authentic traditions that you must teach your children love for Amirul Momineen (a); if they do not accept, you should investigate about their mothers, because non-acceptance of the love of Ali (a) is a sign of illegitimate birth.

Imam Ja'far Sadiq (a) said that one, who possesses love of Ahle Bayt (a) in his heart should pray in excess for his mother as she has not been dishonest with the right of his father.

It is narrated from the Messenger of Allah (s) that the right of the son on his father is that he should give him a good name; he should given nice education and training and as far as possible, he should teach him a noble profession.

According to another tradition, Sakooni presented himself before Imam Ja'far Sadiq (a) and said that he was badly hurt. When Imam inquired into the case, Sakooni said that God had given him a daughter. The Imam told Sakooni that there was no need for him to be hurt as the earth was ready to bear her burden and God was ready to provide her with food and not a single moment from his life would be given to the child and she would not even eat a single grain of food that was reserved for him. When the Imam asked him what name he had given to the child, he replied, Fatima, at which the Imam sighed twice and keeping his hand on the forehead told Sakooni that the Holy Prophet (s) had made the parents responsible for certain rights of the child. The Holy Prophet (s) had said that if the child is a son, the father is responsible for keeping a beautiful and pious feeding woman for the child and for giving him a good name, for educating him in the Quran, for circumcising him and to make him learn swimming. If the child was a daughter, it is the responsibility of mother to appoint a good feeding woman for her, to give her a good name, to make her learn Surah Nur and to keep her from reciting Surah Yusuf, not to keep her on the floor of the house and to get her married as soon as possible. The Imam told Sakooni that if he has named his daughter Fatima, he should not be rude and harsh to her or abuse her in any other way.

It is narrated from Amirul Momineen (a) that the Messenger of Allah (s) said: Teach your sons swimming and archery.

Imam Musa Kazim (a) said that if a child is naughty and bad mannered, it should be understood that he will grow up to be wise and serious.

According to a tradition from the Holy Prophet (s), some parents were punished by God for being disinherited by their children; i.e., the children can disinherit their parents, in the same manner as parents can disinherit children, and the Holy Prophet (s) also said that may God have mercy on those parents, who help their children in good deeds and make them pious.

According to Imam Ja'far Sadiq (a), the Holy Prophet (s) said that a person, who helps his children with good deeds is blessed by the Almighty God. The reporter asked how help could be rendered? The Holy Prophet (s) said that the parents should show their children simple work and congratulate them on completion of the work so that they may be encouraged and refrain from allotting difficult tasks to children and as far as possible, should not burden the children and deal with them without anger and embarrassment.

According to another tradition, a person asked Imam Ja'far Sadiq (a) with whom he should do a good turn. Imam (a) said: With your parents. He said: They are no more. He said: Do good to your children.

According to another tradition, the Holy Prophet (s), said that you must love and be kind to your children and fulfill the promise you make to them; because in their view, you are the provider of their sustenance.

Imam Musa Kazim (a) said that God is not as infuriated on anything as He is infuriated on the injustice committed on women and children.

According to a tradition from the Holy Prophet (s), a person, who kisses his child, will have a good act recorded in his scroll of deeds by God and a person, who makes his child happy and makes him recite Quran, on Judgment Day, parents of the child will be called and clothed in two heavenly robes that the light emanating from them will brighten the faces of inhabitants of heaven.

In another tradition, a person came to the Holy Prophet (s) and said that he has never kissed his children. When he went away His Eminence said: In my view, he is an inmate of Hell.

The Holy Prophet (s) said in another tradition that a person having a child should play with him like children.

Imam Ja'far Sadiq (a) said that Allah has mercy on one, who is more fond of his children.

Another tradition states that the Holy Prophet (s) noticed a person, who had two sons. The person used to kiss only one son. The Holy Prophet (s) asked him why he was not kind to both his sons? One should remember that one child should not be given preference over other children, except when one of them has more knowledge or righteousness.

According to a reliable tradition from Imam Ja'far Sadiq (a), when the child is of three years, he should be made to recite: There is no god, except Allah. (*Laa ilaaha illal-laah*) seven times and when the child is of 3 years 7 months and 20 days, he should be made to recite Muhammad is the Messenger of Allah (*Muhammadur Rasoolullaah*) and when he reaches the age of four years, he should be made to recite: May Allah bless Muhammad and his progeny (*Sallal-laahu Muhammadin wa aalihi*) seven times and when the child is five years, he should learn to prostrate before God. When the child reaches the age of six, he should be made to learn ablution and prayers and at the age of seven he should know the prayers completely and should be punished for not performing ablution or prayers. The result being, that when the child knows ablution and prayers completely, God forgives his parents.

It is mentioned in another tradition that Amirul Momineen (a) prohibited arming the children with weapons, lest someone is caused harm through them.

He said in another reliable tradition that before sending them to bed, the hands, legs and face of children should be washed (of dirt), otherwise Satan smells them and they are frightened during sleep and the guardian angels are also troubled.

According to the Holy Prophet (s), a person who brings gifts for his wife and children, gets the reward of providing beggars with charity and handing it over personally to them. It is advisable, that whatever is brought, should be given first to the daughter then to the sons. For a person, who makes the daughters happy, gets the reward of freeing an offspring of Prophet Ismail (a) from slavery and one, who makes his sons happy gets the reward of crying on account of the fear of God and one, who weeps in fear of God will enter heaven.

According to Imam Ja'far Sadiq (a), feeding children with *Qawoot* (a sweet dish) will increase flesh on their bodies and strengthen their bones.

He said in another tradition that they should be given pomegranate as it provides much strength and makes them matured.

In *Tibbul Aaimma*, Imam Ali (a) has stated that if a child cries a lot or a woman is afraid in her dreams or a person cannot sleep in the night, the following verses should be recited:

﴿ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾ ﴾

"So We prevented them from hearing in the cave for a number of years.

Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained." (Surah Kahf 18:11-12)

According to a reliable tradition, when a girl reaches the age of six, she should observe Hijab (modest dress) with unrelated (*na-mahram*[1]) and should not be allowed to sit in their lap.

It is mentioned in another tradition that Imam Ali Reza (a) was present in a gathering. A girl was brought there and people present there kissed that girl one after another and made her sit in their lap. When it was the turn of the Imam, he asked how old she was. They said she was five years old. The Imam sent her away without kissing her or making her sit in his lap.

It is mentioned in another tradition that the girl, who has completed six years of age, her mother should not make her sleep with her naked, as she is now regarded as matured.

It is mentioned in a tradition that when the girl is six years old, no boy should see her unclothed.

According to a reliable tradition, accursed is one, who does not provide sustenance to his children till they starve to death.

Imam Musa Kazim (a) said that the wife and children of a man are his prisoners. One, who is blessed, should provide the good things to them as well; otherwise the bounty will disappear shortly.

According to Imam Ja'far Sadiq (a), maintenance of two daughters, two sisters, two paternal aunts or two maternal aunts is enough to save a person from the fire of hell.

According to the Holy Prophet (s), there is a special level in heaven. No one can reach that level, except three persons: (1) Just Imam (2) A person, who is kind and generous to his relatives (3) One, who bears with patience the expenditure of his wife and children and difficulties faced on account of them.

According to Imam Ja'far Sadiq (a), providing food to the following is compulsory: (1) Offspring (2) Father (3) Mother (4) Slave (5) Wife.

Children of one's offspring are also included in the term offspring (and so on through generations) and paternal grandfather and grandmother are also included among parents (and so on through generations).

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[1] Persons, with whom marriage is not prohibited.

12. Rights of parents on their children and obedience and respect due to them

One should remember that respecting one's parents is one of the essentials of faith and keeping them happy is the most excellent form of worship and to make them hurt on one's account or disowned by them is a major sin. The Almighty God has revealed in the Holy Quran that if one's parents are infidels and order one to become disbeliever, still one should be kind towards them, though one may not agree to become a disbeliever (obey their orders).

According to a reliable tradition, a person came to the Holy Prophet (s) and asked him for some advice. The Holy Prophet (s) said: I advise you not to regard anyone as partner with Almighty God even if people burn you; though you can say something to save your life, but your heart should have solid faith in the Oneness of God and I advise you to give due respect to parents and be kind towards them, whether they are alive or dead. So much so that even if they ask you to forgo what you have, you should obey them as their obedience is obligatory in worldly matters.

It is mentioned in another tradition that someone asked the Messenger of Allah (s) that what was the right of the father on the son. He replied: He should not mention the father by name; should not precede him while walking, should not tale a seat before the parents and he should not commit any such act that people curse and condemn his father due to that.

Imam Ja'far Sadiq (a) asked the people why they were not kind to their parents whether they were dead or alive. After the death of the parents, one should offer prayers on their behalf, keep fast for them, perform Hajj by proxy for them; and both, the dead parents and the child will be rewarded for these deeds. These kind deeds are on behalf of the parents and God will reward one bountifully for these.

A reliable tradition states that a man came to the Holy Prophet (s) and asked him to whom should he render kindness. The Prophet (s) asked him to be kind with his mother. Thrice he put the same question to the Holy Prophet (s) and thrice he got the same answer. When he asked the fourth time, he was asked to be kind to the father.

According to another tradition, a person came to the Holy Prophet (s) and said that he liked to go on Jihad very much. The Prophet (s) answered that he should go on Jihad for Almighty and if he dies during it, he would be washed off all his sins as though he had just been born. The man told the Holy Prophet (s) that his parents were very old and were attached to him and could not bear his separation. The Holy Prophet (s) asked him to remain with his parents and,

taking an oath on the Almighty in whose power lay his life, the Holy Prophet (s) said that the nearness of the parents for a night for the man was better than a year of Jihad for the Almighty God.

Imam Muhammad Baqir (a) said that no one can recompense the rights of parents, except in case the father is a slave and the son purchases him and emancipates him; or if he is indebted and the son repays his debt.

In another tradition, the Imam has stated that at times children are kind to their parents while they are alive, but after their death, they forget to pay back their debts or pray for their salvation and this makes the Almighty God disinherit the children of their parents. And at times it happens that the child is disinherited of his parents during their lifetime, but after their death he pays back their debts and prays for the forgiveness and on account of this, God considers him among those who are kind to their parents.

According to another tradition, the Imam has said that there are three things, which are not prohibited by God in any way: (1) Returning a thing of which you were given responsibility, whether the thing is good or bad. (2) Fulfilling one's promise regardless of its being with good or bad people (3) Obedience of parents, whether they are good or bad.

He said in another tradition that the least disobedience of the parents is to utter the word of 'Uff' to them. He said: On Judgment Day, a curtain will be lifted from Paradise and fragrance of Paradise will be perceived everyone upto the distance of five hundred years, except one, who has displeased his parents.

He said in another tradition that Almighty Allah will not accept any prayers of one, who looks upon his parents in anger, even when they are being oppressive to him.

He said in another tradition that glaring sharply at parents is also included in disobedience.

In another tradition from Imam Muhammad Baqir (a), it is stated that the Imam's father saw a person walking on the road. His son was walking along with him supporting himself against the hand of his father. The Imam never spoke to him as long as he was alive.

Imam Ja'far Sadiq (a) has asked one to be kind to one's parents that one's children may in turn be kind to him and that one should not ignore the veil of other women so that people may not ignore the veil of your household. He also said that whosoever desires God to ease the pain of death, then it is compulsory on him to be considerate to relatives and kind to parents, for on account of these deeds, God eases the difficult time of death and keeps one safe from difficulties during lifetime.

It is narrated from Imam Muhammad Baqir (a) that a believer, in whom four qualities gather, will get the highest level of Paradise by Allah: He provides shelter and becomes a guardian to an orphan; secondly, he has mercy on a person in need; thirdly, one, who bears the expenses of the parents and who behaves nicely with them and never angers them; he helps his slave and does not act harshly with him and helps him in whatever he entrusts to him and does not order him to do what is beyond his capacity.

According to a reliable tradition from Imam Ja'far Sadiq (a), three prayers and three curses are definitely heard: 1. Prayers of parents for their pious offspring and curses of parents for their disobedient offspring. 2. Curse for the cruel and prayers of the innocent for one, who takes revenge on the cruel person in justification of the innocent. 3. The prayers of the believer for a believer, who shares his wealth with the former for the sake of Ahle Bayt and curse of the believer for a believer who, inspite of having ability, did not oblige the request of believer.

According to the Holy Prophet (s), a pious offspring, who looks towards his parents with kindness and love, is rewarded for every look of his with the reward of an accepted deed. When the people asked the Holy Prophet (s) whether he will be rewarded even if he looks a hundred times towards his parents in that manner, the Holy Prophet (s) replied that the greatness and generosity of God is larger than his deeds.

In another tradition, the Holy Prophet (s) has stated that looking towards the faces of four persons is equal to supplication: (1) the just Imam (2) the scholar (3) the parents (4) the believer brother, whom he likes for the sake of God.

He also stated that one is punished for three sins very soon in this world only: (1) disobeying parents (2) cruelty to creatures of God (3) thanklessness to God and His creatures.

It is mentioned in another tradition from Imam Muhammad Baqir (a) that there was a pious man in Bani Israel, named Jarih. He was always engrossed in worship in his hermitage. One day, his mother came and called him out. He did not reply as he was engrossed in prayers. She called out the second and the third time, but he remained engrossed in his prayers. His mother said: I beg the God of Bani Israel to punish you for this sin. The following day a woman of loose morals came to his hermitage and gave birth to a child and spread the rumor that it was the child of Jarih through fornication. There was a scandal in the whole country that though he advocated piety, he himself indulged in fornication. The ruler condemned him to the gallows. His mother arrived there lamenting. Jarih said: Keep quiet! This happened only because of your curse. When people heard

this, they inquired about the matter. The worshipper narrated the whole story. They asked how it can be verified? He replied: Bring the child and ask him only. When they brought the child and asked him from whose seed he was born; the child spoke up by the command of God and said: From the seed of so and so shepherd of so and so person.

As a result of this testimony that worshipper was saved from the gallows and he swore that he will never give up service to his mother.

In other words, so numerous are traditions regarding parents that it is not at all possible to compile them in one place.

Chapter Five: Etiquette of brushing teeth, combing, trimming nails and shaving the head

1. Advantages of brushing teeth

According to many reliable traditions from Imam Ja'far Sadiq (a), brushing teeth is the practice (*sunnat*) of all Prophets. The Holy Prophet (s) used to say that Jibraeel emphasized so much on brushing the teeth that he dreaded that his teeth would wear off or fall.

In another tradition, he said that Jibraeel emphasized so much on brushing the teeth that I expected that it would become obligatory on my followers.

Imam Ja'far Sadiq (a) said that there are twelve advantages of brushing teeth: (1) it is the practice of prophets (2) cleans the mouth (3) improves eyesight (4) earns God's pleasure (5) removes phlegm (6) increases memory (7) teeth are whitened (8) reward of good deeds increases manifold (9) stops weakness and falling of teeth (10) strengthens roots of teeth (11) increases appetite in a healthy manner (12) angels are happy with all those who brush the teeth.

He said in another tradition that it improves eyesight and delays watering of eyes.

According to a tradition from the Messenger of Allah (s) he said to some people: Why do I see yellowness in the root of your teeth? Why don't you brush the teeth?

According to a tradition from Imam Ali (a), the Holy Prophet (s) had advised people to brush teeth at the time of every prayer.

According to Imam Musa Kazim (a) and Imam Ali Reza (a), among practices of the Prophet Ibrahim (a), there are five things about the upper half of the body and five about the lower part. Those concerned with head are: (1) to brush teeth (2) trimming of moustache (3) parting the hair (4) gargling (5) rinsing the nostrils.

The five things recommended about the lower part of the body are: (1) removing unwanted hair (2) circumcision (3) trimming nails (4) ritual bath after sex (5) to purify with water after urination.

According to another traditional report, the issues regarding the head are as follows: (1) trimming mustaches (2) trimming the beard (3) shaving the head (4) brushing teeth (5) picking teeth.

The issues regarding the body are as follows: (1) removing unwanted hair (2) circumcision (3) trimming of nails (4) ritual bath after sex (5) washing with water after urination.

It is narrated from the Messenger of Allah (s) that if there was no concern about the hardship of the Ummah, I would have made it obligatory to brush the teeth before every obligatory prayer.

According to Imam Ja'far Sadiq (a), when one gets up for Midnight (*Shab*) Prayer, one should brush the teeth as an angel descends from heaven and keeps his mouth on one's mouth and whatever one is reciting; Quran, prayers or *Durood*, he takes it to heaven. Therefore, it is necessary that one's mouth should be smelling good.

Ali Ibne Ja'far asked his brother, Imam Musa Kazim (a) whether a person, who wakes up for Midnight (*Shab*) Prayer, and if he is unable to brush his teeth, can he clean his teeth with only his finger? The Imam replied: He can do this if there is risk of the rising of dawn.

It is mentioned in another tradition that two years before his passing away, Imam Ja'far Sadiq (a) had stopped brushing, because his teeth had weakened a great deal.

According to Holy Prophet (s), three things sharpen memory and cure all pains: chewing mastic (*kundar*), brushing teeth and reading the Quran.

It is mentioned in another tradition that there are four practices of prophets: (1) smelling perfume (2) sexual intercourse (3) brushing teeth (4) dyeing hair with henna.

It is narrated from Imam Muhammad Baqir (a) that the holy Kaaba complained to Almighty Allah about foul smell of the disbelievers. Allah revealed to it: I will in their stead, send to you such people, who would brush their teeth with twigs. So, when the Messenger of Allah (s) got prophethood, Jibraeel brought the twig and toothpick for him.

It is mentioned in reliable tradition that a person asked Imam Ja'far Sadiq (a) about brushing teeth after ablution. The Imam said: Teeth should be brushed before ablution and if someone performs the ablution first forgetfully, he can brush the teeth later on; but he must gargle three times after brushing the teeth.

It is narrated from Amirul Momineen (a) that if a person brushes the teeth along with ablution and then stands up for prayer, an angel will come and place

the mouth upon his mouth and will record all what comes out from his mouth; and if he has not brushed the teeth, the angel will stand away and listen to the recitation.

It is narrated from the Messenger of Allah (s) that two units prayer after brushing teeth is better than seventy units of prayer, without brushing.

It is narrated from Imam Ja'far Sadiq (a) that one should gargle after brushing the teeth.

It is narrated in another tradition that the Messenger of Allah (s) used to brush the teeth from side to side.

Imam Musa Kazim (a) and Imam Ali Reza (a) said that brushing the teeth in a toilet creates mouth odor.

It is narrated from Imam Muhammad Baqir (a) that brushing teeth in the bathroom causes the teeth to fall off. He also said that you must never give up brushing of teeth, even though it might be once in three days.

2. Etiquette and advantages of shaving the head

It is narrated from Imam Musa Kazim (a) that if one gets used to three things, he is never able to give it up. (1) shaving of head (2) wearing short clothes (3) having sex with slave girls.

Imam Ja'far Sadiq (a) said that one should shave off one's head so that it may be clean and free of lice. Besides, it strengthens one's neck and enhances eyesight and the body relaxes and also said that he shaves the head every Friday.

He said in another tradition that shaving the rear part of the head removes grief.

According to a tradition from Imam Musa Kazim (a), when hair get long, the eyes get weak and dim and when the hair is trimmed, the brightness of eyes increases. (This applies to men).

It is mentioned in *Fiqhatur Reza* that when you go to a barber, you should sit facing the Qibla and the barber should start from the forehead and move up to the sides of the head and then continue with the rest and when the haircut begins, the following supplication must be recited:

بِسْمِ اللّهِ وَبِاللّهِ وَعَلى مِلَةِ رَسُولِ اللّهِ وسُنَّتِهِ حَنيفاً مُسْلِماً وَما اَنَا مِنَ الْمُشْرِكينَ اَللّهُمَّ اَعْطِنِي بِكُلِ شَعْرَةٍ نُوراً ساطِعاً يَوْمَ الْقِيامَةِ

Translation: In the name of Allah and in His name I trust and the practice

of Allah's Apostle I follow and I am firm upon it with sincerity and I am not from the polytheists. O Allah, instead of each strand of hair bestow effulgence to me on Judgment Day.

After the dressing, recite as follows:

اللّٰهُمَّ زَيِّنِي بِالتُّقى وَجَنِّبْنِي الرّدى وَجَنِّبْ شَعْرِي وَبَشَرِي الْمَعاصي وَجَميعَ ماتَكْرَهُ مِنِّي فَإِنِّي لا اَمْلِكُ لِنَفْسي نَفْعاً وَلا ضَرّاً.

Translation: O Allah, embellish me with piety and save me from destruction. Keep my hair and face secure from sin and from all, which You dislike, because I am not capable on my profit and loss.

It is mentioned in another report that the following supplication must be recited at the beginning of hair dressing:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلى مِلَةِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ اللّٰهُمَّ اَعْطِنِي بِكُلِّ شَعْرَةٍ نُوراً يَوْمَ الْقِيامَةِ

Translation: In the name of Allah and in His name I trust and the practice of Allah's Apostle I follow and I am firm upon it with sincerity and I am not from the polytheists. O Allah, instead of each strand of hair bestow effulgence to me on Judgment Day.

And recite the following after the process:

اللّٰهُمَّ زَيِّنِي بِالتَّقْوى وَجَنِّبْنِي الرَّدى.

Translation: O Allah embellish me with piety and save me from destruction.

3. Etiquette of maintaining hair for ladies and gents

It is not permitted for ladies to cut or shave hair without any reason; and both are recommended for males. They have a choice of either shaving them or sporting and maintaining them: that is to wash and comb them and part them from the front. However, shaving the head is best, because in the beginning of Islam, shaving of head was regarded as something very bad. And the Prophet and Imam should not do anything, which is bad in the view of people; therefore the Holy Prophet (s) used to maintain two inches long hair and he shaved them at the time of Hajj and Umrah.

It is narrated from the Messenger of Allah (s) in a reliable tradition that one, who wishes to keep long hair, should maintain them well; otherwise he should shave them off or keep them close cropped.

It is mentioned in many traditions that people asked Imam Ja'far Sadiq (a) whether the Messenger of Allah (s) used to part his hair often? He said: The Prophet had his hair so long that this was not needed. The ends of his hair reached to his earlobes. No other prophet sported hair.

Another reliable tradition states that a person, who will not part his hair when he has kept them long, his head will be opened on Judgment Day with a cutter of fire.

It is mentioned in tradition that the Holy Prophet (s) prohibited a woman, who has physically matured to gather her hair in front or at the sides and knot them and hang them in front like men.

It is mentioned in another tradition that the Holy Prophet (s) prohibited women from braiding the hair, making bun at the forehead and making tattoos. And he said that Bani Israel women were destroyed for these last two things only. Making tattoos or sketches with henna was customary among Arab women.

It is mentioned in another tradition that people asked Imam Ja'far Sadiq (a) what was the order regarding the woman, who gets her front hair trimmed to the skin, gets them plucked, gets her facial hair plucked, or braids ribbon in the braid. The Imam said: There is no problem.

Two other traditions state that there is no harm in making an addition (something to tie a plait) from the hair of one's own hair or that of an animal, but the hair of other women should not be mixed with one's own. One should be careful to take off the addition of animal's hair from one's hair before prayer, as prayer is not allowed with it. But if it is of the hair of permissible animals, then its usage even during prayers is not prohibited.

4. Advantages of trimming the moustache

Trimming the moustache is emphasized recommendation (*sunnah*). It is better to cut them sharply and according to the tradition of the Holy Prophet (s), if one allows the moustache to grow long, one is succumbing to Satan.

According to a tradition from Imam Ja'far Sadiq (a), trimming moustache decreases grief and satanic instigations and one, who does this, is also following the practice of the Holy Prophet (s).

The Messenger of Allah (s) said that it is recommended to trim the mustache till they are above the upper lip.

Imam Ja'far Sadiq (a) used to cut his moustache till the root of the hair and also stated that cutting of nails on Friday prevents dandruff from that Friday to

next.

It is mentioned in another tradition that a person asked him to teach a supplication that would increase income. The Imam said: Get your mustache and nails trimmed on Friday.

Another tradition from the same Imam states that if a person cuts his moustache and nails on Friday during which he recites the following supplication:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: In the name of Allah, I trust Allah and follow the practice of Muhammad and Progeny of Muhammad.

God will give him the reward of freeing as many slaves from the children of Ismail as many segments there are of the nails and hair; and except the illness of death, he will not suffer from any other illness.

It is narrated from the Messenger of Allah (s) that one, who gets his mustache and nails trimmed every Wednesday and Thursday, would remain secure from the malady of teeth and eyes.

He said in another tradition that you must trim your mustache till the roots of hair and allow the beard to grow as long as would become clear from the tradition: Do not make yourself to resemble Jews and Fire worshippers (*Majus*).

He also said: One, who does not trim the mustache, is not from us.

5. Etiquette of beard

It should be remembered that keeping a beard of normal length is recommended. It should be neither long nor very short. But it is abominable to have one's beard longer than the length of a closed fist. It is even considered unlawful.

It is popularly accepted among scholars that except the hair on cheeks and below the lower lip, to shave the beard on both sides is unlawful; and it should preferably be cut in a manner that it does not resemble a shave.

It is narrated from Imam Ja'far Sadiq (a) the beard exceeding the length of a fist is in Hellfire.

Another tradition states that one should keep one's hand on the beard and the part of beard exceeding the fist should be cut off.

Muhammad Ibne Muslim narrates that I saw a barber dressing Imam Muhammad Baqir (a). The Imam asked him to level the beard.

It is narrated from Imam Ja'far Sadiq (a) that the Holy Prophet (s) passed by a person with a long beard. The Prophet remarked: How nice it would have been, if this man had trimmed and combed his beard. When he learnt of this, he trimmed his beard to medium length and came to meet the Prophet. The Prophet said: All of you should sport such beards.

It is mentioned in a reliable tradition that Imam Muhammad Baqir (a) used to maintain light temple hair and also shaved the hair of neck.

It is mentioned in another tradition that the Imam used to keep a thin beard and did not sport thick hair.

Ali, the son of Imam Ja'far Sadiq (a) asked his respected brother, Imam Musa Kazim (a) how one should trim a thick beard? He replied: You must trim some from the sides and some from the front.

It is mentioned in another tradition that Amirul Momineen (a) said: In the ancient age, some people used to shave their beard and twist the mustaches. The result was that the Almighty Allah transmogrified them.

A tradition from the Holy Prophet (s) states that when God accepted Adam's repentance, he prostrated for thanksgiving and while getting up, looked towards the sky and prayed for increase in his elegance. A little while later a dark and thick beard grew on his face. He had no beard before it and when he inquired from God about it, He revealed that it was an embellishment for him and his male offspring till Judgment Day.

6. The grace of white hair and prohibition of plucking them

It is narrated from Amirul Momineen (a) that before the time of Prophet Ibrahim (a) the hair and beard did not turn grey; and often if a stranger came to a group in which father and son were present, he could not distinguish between the father and the son. He had to ask which of them was the father and which was the son. Ibrahim (a) prayed: O Allah, make my hair grey, so that I may be distinguished from my sons. His beard and hair turned grey.

It is narrated from Imam Ja'far Sadiq (a) that the first one, in whose beard a strand turned grey, was Prophet Ibrahim (a). When he saw a strand of grey in his beard, he asked: O Allah, what is this? It was revealed that it was the cause of dignity of man. He said: O Allah, increase my dignity.

It is narrated from Imam Muhammad Baqir (a) that when Prophet Ibrahim (a) saw grey strands of hair in his beard, he said: That God is worthy of praise and thanks, Who made me attain this age and bestowed such grace to me that I did not disobey him even for a moment.

It is narrated from Amirul Momineen (a) that you should not pluck grey hair as it is the effulgence of Islam and the Muslim, in whose beard is present a single grey hair, there would be effulgence for him on Judgment Day.

It is narrated from Imam Ja'far Sadiq (a) that the Almighty Allah will not speak, or look with mercy or like the deeds of three kinds of persons; on the contrary, He would prepare a painful chastisement for them: (1) one, who plucks grey strands of his hair. (2) one, who masturbates (3) one, who commits anal intercourse. And it is not unlikely that the first part of this might imply that there is some bad intention in getting the grey hair plucked, as they are blessed hair.

It is mentioned in authentic tradition from Imam Ja'far Sadiq (a) that there is no harm in plucking or trimming white hair; but I prefer trimming to plucking.

From the same Imam, it is mentioned in another tradition that there is no problem in trimming or plucking.

In another tradition, Amirul Momineen (a) suggested trimming of white hair and ruled plucking to be detestable (*Makruh*).

The command of the Holy Prophet (s) is narrated from Imam Ali Reza (a) as follows: White hair on forehead is cause of divine bounties, in beard they are signs of generosity, in the tresses they are sign of valor and at the back of the head they cause ill-luck. Apparently it seems that these signs will be true when the white begins from there.

7. Order of trimming nasal hair and prohibition of playing with beard

It is narrated from the Messenger of Allah (s) in a reliable tradition that every person should trim the moustache and nasal hair; and he should maintain his good looks as it is causes elegance.

It is narrated from Imam Ja'far Sadiq (a) that cutting the hair beautifies the face.

According to Imam Musa Kazim (a), there are four things, which are temptations from Shaitan: Eating mud, to crumble mud or sand while sitting idle, chewing nails and beard.

Imam Ja'far Sadiq (a) states that one should not stroke the beard too often, as it is a bad habit and disfigures the beard.

8. Excellence of trimming the nails

According to the Holy Prophet (s), trimming nails keeps away many diseases and increases one's sustenance.

Imam Muhammad Baqir (a) explained that men are ordered to trim the nails as satan gets a chance to spread filth and it also causes forgetfulness.

Imam Ja'far Sadiq (a) said that trimming the nails is emphasized recommendation.

Another tradition states that the Holy Prophet (s) ordered men to cut the nail near to the flesh and women were ordered to leave a little, as it is a source of beautification for them.

It is mentioned in another report that when divine revelation did come to the Holy Prophet (s) for some time, people asked its reason. He replied: How can divine revelation descend when you do not trim your nails and remove dirt from your fingers.

9. Manner and timings of trimming nails

A tradition states that the Holy Prophet (s) prohibited chewing the nails.

According to a good tradition from Imam Ja'far Sadiq (a), trimming the nails on Friday keeps one safe from dandruff, leprosy and blindness. Even if there is no need to cut nails, one should file them a little, so few particles may fall off.

Another tradition states that trimming nails and moustaches every Friday, and also washing hair with marshmallow leaves increases one's income.

It is mentioned in another tradition that people told the Imam that they heard that supplication and post prayer recitation after morning prayers until sun rises, is better than hunting for one's daily bread from one city to another. The Imam asked whether he could show something more satisfactory for increasing income. When they replied in affirmative, the Imam said that one should trim one's nails and mustaches every Friday and even if the nails are not long enough to be cut, one should file them a little every Friday.

Another tradition states that Imam Reza (a) saw a person suffering from an acute eye-disease. The Imam asked him if he would like to know something, which will alleviate pain in eyes. When the person replied in affirmative, the Imam asked him to trim his nails on Thursday. When he did that, he never complained of eye ache again.

According to a tradition, trims the nails on Thursday starting from the left

hand and end on the little finger of right hand.

Another tradition states that when a person trims all his nails except one on a Thursday and trims that one on Friday, God will keep him safe from sore eyes.

It is mentioned in a tradition that trims nails on Thursday starting from the left hand and ends on the little finger of right hand, he would be secure from sore eye.

It is likely that the gist of these traditions is that on Wednesday it is better to begin with the small finger of the right hand and on Thursday from the small fingers of both hands. And on Friday and other days, from the little finger of the left hand and then to end with the small finger of the left hand on Wednesday.

According to Ali Ibne Babawayh if at all times, one begins with the small finger of the left hand and ends at the small finger of the right hand, there is no problem in it.

It is mentioned in another tradition that one, who trims his nails on Thursday and leaves one nail for Friday, the Almighty Allah will remove his worries.

Imam Ali Reza (a) says that nails should be trimmed on Tuesday.

According to a reliable tradition from the Holy Prophet (s), a person who trims the nails on a Friday, God takes away all his pains from his body pores and fills it with health and a person who trims the nails or mustaches on Thursday or Saturday is always safe from diseases of eyes and teeth.

It is narrated from Amirul Momineen (a) that trimming nails on Friday removes all the diseases and trimming them on Thursday increases sustenance.

Another tradition states that people said to Imam Musa Kazim (a) that there is a saying that nails should be trimmed only on a Friday. The Imam replied that it was perfectly all right to trim nails on Friday, but as previous traditions state that if nails grow long, one should not wait for a Friday to trim them.

It narrated from Imam Muhammad Baqir (a) that if one trims the nails on Friday, one's children will never have eye complaint and if he wants to be benefited by both Thursday and Friday, he should trim all his nails on Thursday and keep one for Friday or trim all on Thursday and file them on a Friday so that a few of particles may fall off.

One should recite the following supplication while cutting nails:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: In the name of Allah, I trust Allah and I follow the practice of Muhammad and Progeny of Muhammad.

This same tradition had been mentioned about trimming of mustache as well and the view of common people that one should begin with the index finger when trimming the nails of the right, then the small finger, then the thumb, then middle finger, then the remaining finger. And in trimming the nails of the left hand, you should first take the thumb, then middle finger, then the second last finger, then the index finger: this sequence has come in Ahle Sunnat traditions and what we mentioned before is as per Shia traditions and it is better to act on them.

10. Burying the hair, nails and other things, which are supposed to be buried

It is narrated from Imam Ja'far Sadiq (a) that it is mentioned in the exegesis of the verses:

﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءً وَأَمْوَاتًا ﴿٢٦﴾﴾

"Have We not made the earth to draw together to itself, the living and the dead?" (Surah Mursalaat 77:25-26)

...that it implies burying the hair and nails.

It is narrated from Amirul Momineen (a) in a reliable tradition that the Messenger of Allah (s) commanded us to bury four things: Hair, teeth, nails and blood.

It is narrated from the Messenger of Allah (s) that when the following seven things are separated from the body, they should be buried immediately: Hair, nails, blood, menses blood, umbilical cord, teeth and clot.

11. Excellence of combing hair and beard

A reliable tradition from Imam Ja'far Sadiq (a) says that wearing good clothes degrades the enemy; oiling the body relaxes mental tension and worries and combing the hair strengthens the teeth.

It is narrated from the Messenger of Allah (s) that combing hair and beard dispels fever, improves earning and increases virility.

It is reported from Imam Ja'far Sadiq (a) that combing the hair wards off twenty types of diseases and many types of pains.

He said in another tradition that there is increase in livelihood, needs are fulfilled, back is strengthened and phlegm is removed.

It is mentioned in a traditional report that it increases progeny.

He also said in another tradition that combing on the cheeks strengthens teeth and combing the beard downwards, removes plague and combing hair wards off satanic instigation and phlegm is removed.

12. Timings and manner of combing and types of combs

According to a reliable tradition, Imam Ja'far Sadiq (a) used to keep a comb in the prayer mat and comb his hair after the prayers.

According to Imam Musa Kazim (a), the verse:

﴿ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ﴾

"Attend to your embellishments at every time of prayer." (Surah Araaf 7:31)

...implies combing one's hair before prayers.

In another tradition, Imam has stated that when you have combed your head and beard, comb the hair on the chest as it keeps away sorrow and illness.

It is narrated from Imam Ja'far Sadiq (a) that one, who counts and combs his beard seventy times, Satan does not come near him for forty days.

Imam Ja'far Sadiq (a) prohibits combing in the bathroom, as it weakens the hair.

He said in another tradition that one, who intends to comb, he should continue sitting in the same position he is. He should take the comb in the right hand and place it on the head and first move to the front of the head and recite the following supplication:

اللّٰهُمَّ حَسِّنْ شَعْرِي وَبَشَرِي وَطَيِّبْهُما وَاصْرِفْ عَنِّي الْوَباءَ

Translation: O Allah, make my hair and face elegant and pure and remove plague from me.

After that comb the rear of the head and recite:

اللّٰهُمَّ لا تَرُدَّنِي عَلى عَقِبِي وَاصْرِفْ عَنِّي كَيْدَ الشَّيْطانِ وَلا تُمَكِّنْهُ مِنْ قِيادِي فَيَرُدَّنِي عَلى عَقِبِي

Translation: O Allah, do not make me turn back on my heels and remove the deceit of Satan from me and don't give me under his control that he should

make me an apostate.

After that pass the comb on both the eyebrows and recite:

اللّٰهُمَّ زَيِّنِّي بزينة الهُدَى

Translation: O Allah, embellish me with the elegance of guidance.

Then comb the beard downwards and then rub the comb on the chest and say:

اللّٰهُمَّ سَرِّحْ عَنِّي الْغُمُومَ وَالْهُمُومَ وَالْهُمُومَ وَوَحْشَةَ الصُّدُورِ وَوَسْوَسَةَ الشَّيْطانِ

Translation: O Allah, remove my past and future grief, mental worry and satanic doubts.

After that comb the beard upwards, reciting Surah Qadr.

It is mentioned in a traditional report that when one has to comb the beard, one should comb upwards forty times all time reciting Surah Qadr. Then comb downwards seven times reciting Surah Adiyat. Then recite the supplication mentioned above.

It is stated from Imam Ali Reza (a) that a person, who combs the hair, beard and chest seven times, no malady will trouble him.

It is stated from Imam Musa Kazim (a) that one should not comb while standing, but one should sit while combing, for the former weakens the heart and the latter strengthens it and thickens the epidermis of the body.

It is mentioned in another tradition that the Messenger of Allah (s) used to comb with water – that is he made the comb wet and combed.

It is mentioned in another tradition that the following supplication must be recited while combing the beard:

اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَلْبِسني جَمالاً في خَلْقِكَ وَزينَةً في عِبادِكَ وَحَسِّنْ شَعْري وَبَصَري وَلا تُبْتَلِيَني بِالنِّفاقِ وَارْزُقْني اَلْمَهابَةَ بَيْنَ بَرِيَّتِكَ وَالرَّحْمَةَ مِنْ عِبادِكَ يا اَرْحَمَ الرّاحِمينَ.

Translation: O Allah, bless Muhammad and the progeny of Muhammad. And bestow me with elegance among Your servants and beauty among Your creatures and make my hair and face beautiful. My steps should not shake with hypocrisy, O the most merciful of the merciful ones. Endow me with awe and respect among Your creatures.

According to Imam Ja'far Sadiq (a), a person, who combs while standing will be involved in debts.

It is narrated from Amirul Momineen (a) that combing in the standing position causes worries and poverty.

It is mentioned in another tradition that the Messenger of Allah (s) used to comb his beard upwards forty times and downwards, seven times and remarked that this increases income and removes phlegm.

It is narrated from Qasim Ibne Walid that someone asked Imam Ja'far Sadiq (a) regarding the rule if the comb rack and oil cup is made of elephant bone. He replied: There is no problem in it.

It is narrated from Hasan Ibne Asim that I went to meet Imam Musa Kazim (a) and saw that the Imam was holding an ivory comb. I asked: May I be sacrificed on you, some scholars of Iraq do not regard it lawful to comb with ivory comb. He asked: Why? My father had one or two ivory combs. Then he said: You must use ivory comb as it cures fever.

It is mentioned in many traditions that the Holy Imams (a) used ivory combs.

A tradition from Imam Ja'far Sadiq (a) states that the use of comb made of silver or etched with silver is detestable (*Makruh*).

Chapter Six: Etiquette of smelling perfume and flower, and applying oil

1. Causes of creation of fragrance on the earth

It is narrated from Imam Ja'far Sadiq (a) in reliable traditions that when Adam and Hawwa came down to the earth from the Garden of Eden, Adam (a) landed on Mt. Safa and Lady Hawwa landed on Mt. Marwah. And since Lady Hawwa had applied the fragrance of Paradise and combed her hair and braided them, when she landed on the earth she thought that when her God was displeased with her, what was the use of keeping the hair braided. Therefore, she untied her braid. The wind blew to the east and the west the fragrance, which emanated from her hair and a major portion of it reached India; that is why many perfumes are found there.

It is mentioned in another tradition from the same Imam that when Adam (a) tasted from the forbidden tree, he was divested of the dress and ornaments of Paradise. So he took a leaf from Paradise and covered his private parts. When he landed on the earth, the south wind carried the fragrance of that leaf to India and created fragrance in many kinds of grasses and some trees. That is why many kinds of fragrant grasses are found in India and the first animal, which chewed that leaf of Paradise, whether it was something from fragrant grass, was Musk deer. As soon as it consumed that leaf, every cell of that animal was imbued with fragrance that collected in its navel, which produces musk.

2. Excellence and etiquette of perfume

It is mentioned in reliable traditions that applying perfume and smelling fragrance is among the holy manners of the prophets.

It is narrated from Imam Ja'far Sadiq (a) that fragrance imparts strength to the heart and increases libido.

It is narrated from Imam Ali Reza (a) in authentic tradition that it is not advisable for men to abandon use of perfume. It is better if he applies it daily; if he is unable to do that, he should apply on alternate days; if that is not possible, he should use it at least on Friday and never miss that.

It is narrated from Amirul Momineen (a) that applying perfume to mustaches is a custom of Prophets and it is liked by the recording angels as they

are very fond of fragrance.

It is narrated from Imam Ja'far Sadiq (a) that one, who applies perfume in the morning there is no risk of derangement in his mind.

He also said that the prayer of one, who prays with perfume are seventy times better than of those who don't pray with perfume.

He also said that God bestowed three things to the prophets: perfume, women and tooth brush.

He said in another tradition that it is obligatory on every sane and matured person that he should have his mustaches and nails trimmed on Friday and use some perfume.

It was the custom of the Holy Prophet (s) that if there was no perfume in the wardrobe on Friday, he used to ask for a perfumed handkerchief from one of his wives, and after moistening it, applied to his face.

It is mentioned in another tradition that the place on which Imam Ja'far Sadiq (a) prostrated used to become so fragrant that people recognized the place of the prostration of the Imam.

The Holy Prophet (s) said that Jibraeel told me to use perfume on alternate days and never miss it on Friday. The Prophet also said that you must definitely fragrance yourself though it be with perfume of ladies.

Uthman came to the Prophet once and asked: I want to give up perfume and some other items of pleasure. The Prophet remarked: Never give up perfume, because angels smell the fragrance of believers and on Friday, you must not leave it at any cost. He also said that the money spent on perfume is never included in wasteful expenditure.

It is mentioned in another tradition that the Holy Prophet (s) spent more on perfume that he spent on food.

The Holy Prophet (s) said that the perfume for ladies should be such that its color should be visible and its smell should be concealed and the perfume of males should have apparent smell and concealed color.

It is narrated from Imam Musa Kazim (a) that you should have the nails trimmed on Tuesdays, use the bath on Wednesday, get cupped on Thursday and apply a nice perfume on Friday.

It is narrated from Imam Ali Reza (a) that four things remove grief and give pleasure: smelling perfume, taking honey, mounting a beast of burden and looking at greenery.

Amirul Momineen (a) said that it is necessary for a Muslim lady to always keep herself perfumed for her husband.

It is narrated from Imam Muhammad Baqir (a) that the following three qualities of the Holy Prophet (s) were such that no one else had them: Firstly, he did not cast a shadow, secondly: whichever path he crossed, remained fragrant for two to three days at length that every passerby recognized that the Prophet had passed that way. Thirdly: any rock or tree that he passed, used to prostrate for him.

It is narrated from the Messenger of Allah (s) that the curse of God will continue to fall on the woman, who leaves the house after having perfumed herself, till she returns.

3. Detestability of declining perfume

People inquired from Imam Ja'far Sadiq (a) whether it was possible that if someone brings perfume for a person, he should decline it? He replied: It is not advisable for anyone to reject the honor of God.

He said in another tradition that people brought perfumed oil for Amirul Momineen (a). He accepted it and oiled himself, although he had oiled himself that day. After that he said: We never decline fragrance.

It is narrated in another tradition that the Messenger of Allah (s) never declined fragrance and sweet dish offered to him.

It is narrated from Hasan Ibne Jaham that he went to meet Imam Ali Reza (a) one day and the Imam brought a vessel for him containing musk and he said: Take something from this and apply it to your body. I took a little and applied it. Then he said: Take some more and apply it to your neck and collar. I did that as well. A little musk was left. The Imam told me to apply that also. I did that also. Then the Imam said: Amirul Momineen (a) used to say that except for a fool, no one rejects nobility. I asked: What are nobilities? He replied: Every fragrance, mattress or pillow, which people offer you for sitting and other similar things.

4. Excellence of musk, ambergris and saffron

It is narrated from Imam Ja'far Sadiq (a) that fragrance implies musk. Ambergris, saffron and aloes wood.

It is mentioned in another reliable tradition that the musk holder of Imam Zainul Abideen (a) was made of pewter[1] and when the Imam wanted to dress, he called for it and applied some of it on his body.

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[1] An alloy of tin and lead/copper/etc.

It is mentioned in another tradition that a bottle of musk was present in the prayer mat of the Imam and when he stood up to pray, he applied some of it to his body.

It is mentioned in another tradition that the Messenger of Allah (s) applied so much musk that its color was visible on his forehead.

It is narrated in a reliable tradition that the Imam had a musk container and after he performed ablution (*Wudhu*) he took out musk with wet hands and applied it; and when he was stepping out people knew in advance that the Imam was about to emerge.

It is mentioned in another tradition that Imam Ali Reza (a) took out a perfume container having a number of compartments, each containing a different perfume, including musk.

It is mentioned in an authentic tradition that Ali, son of Imam Ja'far Sadiq (a) inquired from Imam Musa Kazim (a), his elder brother, whether it was allowed to mix musk in the oil used to massage the body. He replied: There was problem in it; we also do that.

It has come in another report that there is no problem in using musk in food items.

It has come in another report that the Messenger of Allah (s) used to apply musk etc on his body.

Many traditions are recorded about *Khalooq*[1]. It is mentioned in some traditions that *Khalooq* should never be used regularly.

It is mentioned in another traditional report that if one applies *Khalooq* to his body, he should not keep it on the body all night. All these warnings might be to ensure that its color should not dye the body.

5. Excellence of *Ghaliya*[2]

It is narrated through trustworthy traditions that Ishaq bin Ammar asked Imam Ja'far Sadiq (a): When I deal with traders, I apply *Ghaliya* on my body, so that people may not regard me poor. The Imam said: It is same whether *Ghaliya* is in little quantity or more; and one, who applies a little *Ghaliya* once in a while, it is enough for him. Ishaq says: I acted according to the Imam's instruction. I had to purchase *Ghaliya* worth only ten dirhams for a year's supply.

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[1] It is a perfume prepared from various things, including saffron.

[2] It is a perfume prepared from musk, ambergesis, camphor, aloeswood, olive oil and frankincense.

It is narrated in another tradition that one night Imam Ali Ibne Husain (a) left his house wearing a fur cloak and a robe of fur; and he had applied *Ghaliya* to his beard. People asked: Why have you come out in this form at this time? He replied: I intend to worship God and seek the Houries of Paradise. This tradition shows that it is recommended to dress up and use perfume during worship.

It is mentioned in authentic traditions that as per the instructions of Imam Ali Reza (a) people used to prepare oil for the Imam, which contained musk and ambergris and he wrote the verse of throne, Surah Hamd, Surah Falaq, Surah Naas and some verses of protection on a piece of paper and placed it with oil and applied that oil.

It is mentioned in another traditional report that as per the instruction of Imam Ali Reza (a) people prepared musk laced oil, which cost seven hundred dirhams. Fazal Ibne Sahal, minister of Mamun wrote to the Imam pointing out that this leads people to allege that the Imam was making wasteful expenditure.

The Imam replied: Do you not know that Yusuf (a) was a prophet, but he dressed in gold threaded brocade and used gold studded chairs; all this did not undermine his prophethood. After that Imam (a) placed another order for *Ghaliya* worth four thousand dirhams.

6. Advantage and etiquette of oiling the body

It is narrated from Amirul Momineen (a) that applying oil to the face makes it attractive, the brain gains strength, the pores open up and the hardness and ugliness of skin goes away and the face becomes glowing.

It is narrated from Imam Ja'far Sadiq (a) that applying oil shows a person to be affluent. He said in another tradition that it removes poverty.

It is narrated from Imam Muhammad Baqir (a) that applying oil at night makes it enter each cell of the body and makes the face attractive.

It is mentioned in another tradition that one, who applies oil to a believer, on Judgment Day, the Almighty Allah will bestow him an effulgence in place of each strand of hair.

It is narrated from Imam Ja'far Sadiq (a) that when you pour the oil on your hand, you should recite:

اَللّٰهُمَّ اِنِّي اَسْاَلُكَ الزَّيْنَ وَالزِّيْنَةَ وَالْمَحَبَّةَ وَاَعُوذُ بِكَ مِنَ الشَّيْنِ وَالشَّنَآنِ وَالْمَقْتِ

Translation: O Allah, I beg You for beauty, elegance and love and I seek Your refuge from evil and abuses.

After that begin application of oil from the head.

It is mentioned in another traditional report that when one pours out the oil in the hand, he should recite as follows:

اَللّٰهُمَّ اِنِّي اَسْاَلُكَ الزِّيْنَةَ فِي الدُّنْيا وَاَعوذُ بِكَ مِنَ الشَّيْنِ وَالشَّنآنِ فِي الدُّنْيا وَالْآخِرَةِ.

Translation: O Allah, I beg You for beauty, elegance and love in the world and hereafter and I seek Your refuge from evil and abuses in the world and hereafter.

Many traditions prohibit daily use of oil massage. It is mentioned in a report that oil should be massaged once in a month and another tradition states that it should be applied once or twice a week. But for ladies, there is no problem if they apply it every day.

7. Benefits of violet oil and almond oil

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that violet oil is the best oil.

He said in another tradition that the excellence of violet oil over all the oils is same as the excellence of us, Ahle Bayt (a) over all the people.

He said in another tradition: Like the excellence of a believer over ordinary people.

According to a traditional report, he said: Like the excellence of Islam over other religions.

He also said that the best oil is violet oil. It should be applied often, as it provides relief to headache and eye pain.

Imam (a) addressed some particular persons, saying: Nothing has come from your area, which we liked better than violet oil.

It is narrated from Uqbah in another traditional report that a person had fallen down from a mule. Imam Ja'far Sadiq (a) said: Drop violet oil and almond oil in his nostrils. As soon as it was administered, the man got relief. Then the Imam said: O Uqbah use warm violet oil in winter and cold violet oil in summer and it is beneficial to our Shia and is harmful to our enemies. If people realize all its advantages, it would be sold at the rate of one gold coin per 50 grams.

Amirul Momineen (a) said that violet oil must be dropped in the nostrils as the Messenger of Allah (s) has said that if people knew about the benefits of this oil, there is no doubt that they would have consumed it a great deal.

He said in another tradition that you should remove the heat of fever

through violet oil.

It is mentioned in another tradition that violet oil cures headache and enhances mental capacities.

8. Advantages of *bakain*[1] tree oil and jasmine oil

It is narrated from Imam Ja'far Sadiq (a) *bakain* oil is very beneficial.

It is mentioned in another tradition that a person complained to the same Imam about cracking of palms and feet. He said: Dip some cotton in *bakain* and place it in or navel. Or drop *bakain* in the navel. He did this only once and his problem was solved.

It is narrated from the Messenger of Allah (s) that one, who applies *bakain* oil in some part of his body and then goes to sleep; by the power of Allah, the satan will not be able to cause any harm to him.

It is narrated from Amirul Momineen (a) that you should massage your body with *bakain* oil, as it is a thing used by prophets and keeps one secure from every pain.

It is narrated from the Messenger of Allah (s) that nothing is better than jasmine oil for the body.

It is mentioned in another report that Imam Musa Kazim (a) and Imam Ali Reza (a) used to drop jasmine oil in the nostril.

It is narrated from the Messenger of Allah (s) in another report that jasmine oil has many advantages and it cures seventy diseases.

It is narrated from Imam Ja'far Sadiq (a) also that jasmine oil, in addition to many benefits, is the cure of seventy ills. Apparently jasmine implies white jasmine, which is called as *Raziqi* in Arabic and this word is mentioned many traditions.

9. Benefits of other oils

It is narrated that the Messenger of Allah (s) said to Amirul Momineen (a): O Ali, consume olive oil and massage it to the body; because one, who consumes it, or massages it, Satan will not approach him for forty days.

It is mentioned in some reports that gilly flower[2] oil is very beneficial.

It is mentioned in another report that Imam Musa Kazim (a) used to massage his body with gilly flower.

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[1] Biological name: Melia sempe virens.
[2] Chinese hollyhock.

It is mentioned in trustworthy traditions that when the Messenger of Allah (s) got a headache, he used to drop sesame in his nostrils.

It is narrated from the same Imam that His Eminence liked to drop sesame oil in his nostrils.

10. Excellence of incense – its types and method

It is narrated from Imam Ja'far Sadiq (a) that whenever it is possible for you, you must make your clothes fragrant through incense.

Those, who visited Imam Ali Reza (a), they used to perceive the fragrance of incense very much.

Marazim has narrated that I went to the public bath with Imam Ali Reza (a). When I finished the bath and entered the dressing room, Imam (a) asked for the aloes wood burner and smoked his body with it. Then he ordered them to smoke Marazim as well.

It is mentioned in another traditional report that when the wives of Imam Musa Kazim (a) wanted to fragrant their garments they used to first put the seed of Sihani date and then its skin into fire and when they caught fire they used to put other perfumes on it and then perfume their garments and remark that this enhances the fragrance.

It is narrated from Imam Ja'far Sadiq (a) that fragrance of pure aloes wood Remains in the body for forty days; and Ood mixed with something else remains fragrant for twenty days.

It is mentioned in another tradition that Imam Ali Reza (a) used to smoke himself with pure aloes wood; and after that applied rose and musk to his body.

It is mentioned in another tradition that the Messenger of Allah (s) used to take smoke of Qumari aloeswood[1].

It is narrated from the same Imam that you must take smoke from Ood as it contains eight types of cure.

It is mentioned in a report that the gift, which can be brought for a fasting person is that one should apply oil to his beard or smoke his garments.

Sayyid Ibne Tawus (r.a.) has narrated that the Messenger of Allah (s) used to recite the following supplication at the time of smoking himself:

اَلْحَمْدُ لِلّٰهِ الَّذي بِنِعْمَتِهِ تَتِمُّ الصّالِحاتِ اَللّٰهُمَّ طَيِّبْ عَرَقِنا وَزَكِّ رَوايِحَنا وَاَحْسِ مُنْقَلَبَنا وَاجْعَلِ

[1] A type of Indian aloeswood.

التَّقْوى زادَنا وَالْجَنَّةَ مَعادَنا وَلا تُفَرِّقْ بَيْنَنا وَبَيْنَ عافِيَتِكَ اِيّانا وَكَرامَتِكَ لَنا اِنَّكَ عَلى كُلِّ شَيءٍ قَديرٌ.

Translation: All praise is for Allah Whose bounties are ends of all perfections. O Allah, make our fragrance good and pure and make the place of our return better. May piety be our provision and Paradise the place of our return. Do not separate us from the wellbeing You grant us the honor You give us. And Your mercy and bestowal should always be in our favor. Indeed You are powerful over everything.

He also said in another tradition that you must recite the following supplication at the time of smoking yourself:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ اللّهُمَّ اَمْتِعْني بِما رَزَقْتَني فَلا تَسْلُبْني ما خَوَّلْتَني وَاجْعَلْ ذلِكَ رَحْمَةً وَلا تَجْعَلْهُ وَبالاً عَلَي اللّهُمَّ طَيِّبْ ذِكْري بَيْنَ خَلْقِكَ كَما طَيَّبْتَ بَشَري وَنَشْواي بِفَضْلِ نِعْمَتِكَ عِنْدي.

Translation: All praise be to Allah the Lord of the Worlds. O Allah, give me the benefit of whatever You have bestowed to me, and do not take away from me what You have given; and that it should become a blessing for me and not a bane. O Allah, may my remembrance remain among your creatures in the same way as You made my face and like You have blessed me with the bounties through Your grace.

11. Roses, Rose water and excellence of other flowers

It is narrated from the Messenger of Allah (s) that if the face is washed with rose water, it increases the glow and worries are removed.

He said in another tradition that one, who applies rose water on the face in the morning, all day long he would remain safe from worries and troubles. At the time of applying rose water, it is advisable to praise God and invoke benedictions on Muhammad and the progeny of Muhammad (s).

It is narrated from Imam Ja'far Sadiq (a) that one, who pours a handful of rose water on the face on the first of the holy month of Ramadhan, he will become secure from fear and worries and one, who pours a handful of rose water on the face on the same day, he will remain safe from delirium and pleurisy.

It is narrated from Amirul Momineen (a) through authentic chains of traditions that the Messenger of Allah (s) gave me a handful of red flowers and when I was about to smell them, he said: These are the best after Myrtle flowers from all the flowers of Paradise.

It is narrated from the Messenger of Allah (s) in another tradition that when I was taken to the heavens, a few drops of my sweat dropped on the ground; red rose was created from them. Then that flower fell into the sea. The fish wanted to snatch it away and *Ghamoos*[1] wanted to pick it up. Since there was a dispute between them, the Almighty Allah sent an angel to adjudicate. He gave half of it to the fish and half to the *Ghamoos*. That is the reason that two of the five green leaves at the base of the flower are shaped like the tail of a fish having wings in every side. And two are shaped like the tail of *Ghamoos*, which has thin tail and it does not have wings on any side. And a leaf having a wing on one side and nothing on another. That is half of it is shaped as the tail of fish and half is shaped as the tail of *Ghamoos*.

It is mentioned in another report that when the Holy Prophet (s) was taken up to the heavens in ascension, the earth was aggrieved by his departure. Due to this, a hump appeared on it and when he returned to the earth, it was exalted and rose was created. Therefore, one, who wants to smell the Holy Prophet (s), should smell the red rose.

In another report through Ahle Sunnat chains, it is narrated from the Holy Prophet (s) that white rose was created from my sweat on the eve of ascension, the red rose was created by the sweat of Jibraeel and the yellow rose through the sweat of Burraq.

It is mentioned in a traditional report that smelling narcissus and applying it to the body is very beneficial and when the idolaters threw Prophet Ibrahim (a) into the fire and it became cool for him and he remained safe and sound, the Almighty Allah created the narcissus for him. Since that day narcissus came into being.

It is narrated from Imam Musa Kazim (a) that the Messenger of Allah (s) said: The basil is a nice flower. It is born below the Divine Throne (*Arsh*) and its water is medicine for the eyes.

It is mentioned in another report that you should smell basil in excess as it increases smelling power.

It is narrated from Imam Ja'far Sadiq (a) that there are twenty-one types of flowers - the best among them being myrtle.

12. Etiquette of smelling flowers

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition and it is narrated from the Messenger of Allah (s) in a reliable tradition that when you

[1] An aquatic animal.

are given a flower, you should smell it and touch it to your eyes as it has come from Paradise.

It is narrated from Malik Juwaini in a reliable tradition that I gave a flower to Imam Ja'far Sadiq (a). He smelt it and touched it to his eyes. Then he said: One, who smells a flower and touches it to his eyes and recites the *Salawat*; his sins would be forgiven before he puts it down.

It is narrated from Imam Ali Naqi (a) that one, who smells a flower and touches it to his eyes and recites benedictions on Muhammad and Aale Muhammad (a), the Almighty Allah will record for him good deeds equal to the sands of Aalij desert[1] and will remove an equal number of bad deeds from him.

[1] A desert between Mecca, Syria and Iraq.

Chapter Seven: Manners of going to a bath, washing head and body, applying *Noorah*[1] and certain baths

1. Advantages of bathing

It is mentioned in traditions that a bath reveals nudity and exposes the veil and cleans dirt from the body.

It is narrated from Imam Musa Kazim (a) that according to Umar bin Khattab, the bath was a very bad place as it reveals and removes the veil.

Amirul Momineen (a) used to say that the bath is a nice place. It reminds one of Hell and cleans the dirt.

It is also narrated from Imam Musa Kazim (a) that bathing on alternative days fattens the body, whereas daily bathing melts the fat on kidneys and makes the body thin.

It is narrated from Sulaiman Jafari that I fell so ill that only my skin and bones remained. In that condition, I visited Imam Ali Reza (a). The Imam asked: Do you want to regain your original condition? I replied: Yes, O son of Allah's Messenger (s). He said: You should visit the bath on alternate days; you will fatten. But mind that you should not visit it everyday, as it creates consumption.

He said in another tradition that one, who wishes to fatten up, should visit the bath every alternate days and one, who wishes to thin down, should visit it everyday.

According to Imam Muhammad Baqir (a), there are four preventive measures for all diseases: (1) taking enema (2) cupping (3) dropping medicine in the nose (4) taking bath.

It is mentioned in another tradition that bathing is the cure of phlegm.

According to many traditions: one, who believes in God and the Resurrection day will never send his woman to a public bath. There are two points in this order, which the Shia scholars explain. Firstly, in a warm climate,

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[1] Lime depilatory.

there is no need for a woman to visit a common bath house and secondly, a woman of the family should never be allowed to visit a bath house or go near the river for this purpose or for the sake of entertainment.

2. Etiquette of visiting a bath and supplications to be recited

According to many reliable traditions, a person, who has faith in Judgment Day, should wrap a cloth around the waist while bathing.

It is narrated from Imam Ja'far Sadiq (a) that sins are concealed of a person who visits a bath with a cloth wrapped around his waist.

Another tradition prohibits seeing others naked in the bathroom and a person, who thus complies, God will free him from Hellfire.

The Holy Prophet (s) has prohibited bathing naked under the sky and in streams and rivers and also said that there are angels in the streams. In the same manner, washing or bathing naked in bathroom is prohibited.

According to Imam Ja'far Sadiq (a), one should eat a little before going to the bathroom; for if there is something in the stomach, it will strengthen the body. Thus, the temperature of the stomach will be eased. It is further stated that if one wants to fatten up, he should eat a little before entering the bathroom, but if he wants to become thin, he should visit the bathroom first thing in the morning, without taking any food.

It is mentioned in another tradition that when the Imam wanted to visit the bath, he used to eat a little. The narrator says: I said: People say that it is better to visit the bath on an empty stomach. He said: No, you should eat a little before you visit the bath as it removes yellow bile and lowers the inner temperature.

He said in another report that visiting the bath on an empty stomach removes yellow bile; and if you visit after eating a little, it would remove yellow bile and melancholia.

He also said that if you want to fatten up, you must visit the bath after eating a little, and if you want to thin down, you should visit the bath on an empty stomach.

Through reliable chains, it is narrated from Imam Ja'far Sadiq (a) that when you remove your clothes in the dressing room, you should recite the following supplication:

اللّٰهُمَّ انْزَعْ عَنّي رِبْقَةَ النِّفاقِ وَثَبِّتْني عَلَى الْإِيمانِ

Translation: O Allah, remove the collar of hypocrisy from my neck and

keep me steadfast on faith.

Upon entering the first section of the bath, recite:

اَللّٰهُمَّ اِنّي اَعُوذُ بِكَ مِنْ شَرِّ نَفْسي وَاَستَعيذُ بِكَ مِنْ اَذاهُ

Translation: O Allah, I seek Your refuge from the evil of the self and its distress.

When you enter the second section, you recite:

اَللّٰهُمَّ اَذْهِبْ عَنّي الرِّجْسَ النَّجِسَ وَطَهِّرْ جَسَدي وَقَلْبي

Translation: O Allah, please remove every kind of impurity and filth from me and purify my body and heart.

Then pour some hot water on your head and if possible, drink a little as it cleans the bladder and urinary tract. After waiting in the second compartment for sometime, enter the third compartment and recite as follows:

نَعُوذُ بِاللّٰهِ مِنَ النَارِ وَنَسْئَلُهُ الْجَنَّةَ

Translation: We seek the refuge of God from hellfire and desire Paradise from Him.

As long as you remain in that compartment, you should recite the following supplication repeatedly and never drink cold water whilst you are in the bath and never eat musk melon, as it disturbs digestion. You should not pour cold water on the body, as it weakens the body. But when you leave the bath, you should wash the feet with cold water, as it removes physical ailments; and when you begin dressing, you should recite as follows:

اَللّٰهُمَّ اَلْبِسْني التَّقْوى وَجَنِّبْني الرَّدى

Translation: O Allah, bestow me the dress of piety and save me from destruction.

If you act on these directions, you will remain secure from every ailment.

It is narrated from Amirul Momineen (a) that after you leave the bath, if a believer brother tells you:

طابَ حَمّامُكَ وَحَميمُكَ

Translation: May Allah bless your bath and taking sweat.

You should reply:

أَنْعَمَ اللّٰهُ بالَكَ.

Translation: May Allah also keep your heart fresh.

It is mentioned in another traditional report that when Imam Hasan (a) came out of the bath, a person greeted him saying:

طابَ اِسْتِحْمامُكَ

Translation: May Allah bless your bath and taking sweat.

Imam (a) said: Don't say like this.

That person said:

طابَ حَمّامُكَ

Translation: Blessed be your taking bath.

Imam (a) said: Don't say this also.

Then that person said:

طابَ حَمِيمُكَ

Translation: May your taking sweat be blessed.

Imam (a) said: Don't say this also.

He said: Then teach me what I should say.

Imam (a) said: Say:

طابَ ماطَهُرَ مِنْكَ وَطَهُرَ ماطابَ مِنْكَ

Translation: May Allah bless what is purified from you and may He clean all your senses.

The explanation is that may the parts of your body, which have become purified in the bath, may Allah give you inner goodness impart forgiveness of sins and good sense of nice acts. And may the main physical parts; like the heart, soul and intellect, and may He clean all senses from the filth of sins, ignorance and deviation.

It is mentioned in another report that people should congratulate one, who leaves the bath, in the following manner:

اَنْقَى اللّٰهُ غُسْلَكَ

Translation: May Allah consider your bath to be inner purity.

The following should be mentioned in reply:

طَهَّرَكُمُ اللّٰهُ

Translation: May God, make you also pure of sins.

Imam Ja'far Sadiq (a) said that when you leave the bath, you should wear the head gear. He also said: You should wash the feet after leaving the bath as its reduces susceptibility to hemicrania (migraine).

It is mentioned in another tradition that when Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) came out of the bath, they used to put on the head gear, whether it was winter or summer; and they used to say that it secures one from headache.

It is mentioned in a traditional report that when a person enters a bath and his temperature increases, he should pour cold water on his head and it will bring the temperature down.

It is narrated from Imam Musa Kazim (a) that you should visit the bath on Wednesdays.

3. What should be done in the bathroom

As per the advice of the Holy Imams (a), one should visit the bath on Wednesdays.

It is narrated from Imam Ja'far Sadiq (a) that Imam Ali (a) prohibited lying flat in the bathroom as it melts kidney fat. One is also prohibited from rubbing tile[1] on the body, as it causes dandruff and leprosy.

Imam Ja'far Sadiq (a) has stated that one should not visit the bathroom with one's son. It is also stated that parents are not supposed to see their children naked and the children are not supposed to see their parents naked. Further, the Holy Prophet (s) has cursed one, who sees anyone naked in the bathroom and also cursed one, who does not wrap a cloth round his waist when in the bathroom.

Another tradition prohibits lying on one's side in the bathroom as this melts the fat on the kidneys and slims the man. One should not comb in the bathroom as this weakens the hair, and one should not wash the hair with mud as it causes loss of respect.

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[1] According to Ibne Babawayh (r) and Mulla Muhammad Taqi (r), the tile in this tradition implies piece of Syria pottery.

One should not rub the tile on the body as it causes leprosy and should not wipe face with loin cloth as it dims the attraction of the face. According to Ibne Babawayh (r), mud implies the mud of Egypt and tile implies the tile of Syria.

It is mentioned in authentic tradition that people asked Imam Musa Kazim (a) regarding reciting of Quran in the bath and having intercourse in bath. He said: There is no problem.

It is mentioned in another good tradition that people asked Imam Muhammad Baqir (a) that Amirul Momineen (a) has prohibited reciting the Quran in a bath. He said: It is only when someone is nude; if all are having a cloth around their waist there is no problem. But it is also necessary that only the pleasure of God should be intended and not rhythm.

It is mentioned in another tradition that one day the Imam wanted to visit the bath. The bath keeper asked: Shall I vacate the bath for you? He replied: No, there is no need of it. The perfect believer does not need to have the whole bath vacated for his bath.

Imam Ali Reza (a) said that one, who rubs his body with a tile from bath and he contracts leprosy; and one, who bathes with water that has accumulated from the bath of others, and he contracts leucoderma; both these persons should condemn their sense.

In a trustworthy tradition, it is narrated from Imam Ja'far Sadiq (a) that one should not lie down sideways in the bath, as it would melt the fat of the kidneys; neither should you sleep flat as it would create inner diseases. Neither should you comb, as it would lead to loss of hair. Neither should you brush the teeth as it would lead to loss of teeth. Neither should you wash the head with mud as it would make face lose its glow. And neither should you rub the waist cloth on the face as it would cause loss of glow in the face; and you should not rub the tile on the feet as it would create leprosy.

According to Imam Ali (a), urinating in bathroom causes poverty and worries.

He said in another report that there is no harm in taking the slave girls to the bath. But everyone should have a cloth around the waist and should be naked like donkeys that they should glance at the nudity of each other.

It is mentioned in a traditional report that you should not say *Salam* when you are in the bath. Though it would be only when there is no cloth around the waist as it is mentioned in other traditions that the Holy Imams (a) have greeted people in the bath.

4. Advantages of removing odor from head and body

According to the Holy Prophet (s), water is enough to perfume the body and a person should clean himself before changing his clothes.

It is narrated from Imam Ali (a) that washing of head not only removes dirt, but also all types of eye troubles; and washing clothes removes sadness and makes one achieve the cleanliness required for prayers. He also stated that body odor hurts other people; therefore, one should always keep the body clean with water and one should not ignore the cleanliness of the body as God dislikes a dirty person, sitting with whom becomes intolerable. He has also stated that one should consider water as perfume.

It is narrated from Imam Ali Reza (a) that the Almighty Allah was most infuriated at Bani Israel when He made them reach Egypt and He was most pleased when He brought them out of Egypt.

The Messenger of Allah (s) said that neither should you wash the head with Egypt mud nor should you drink water from Egyptian earthen pot, as both these acts lead to loss of respect and earn disrespect.

It is narrated Imam Muhammad Baqir (a) that I dislike washing the head with Egyptian earth, lest I should lose respect.

According to Jabir Jofi, he complained to Imam Muhammad Baqir (a) of lice in his head, which fall on his clothes and dirty them. The Imam asked him to take out the juice by beating myrtle and mix it with vinegar, which is very bitter and made of wine until the foam is formed and then to wash the beard and head with it and apply fat of fresh milk to the head and beard. This procedure will cure him of lice.

5. Advantages of washing head with jujube leaves and marsh-mallow

According to a good tradition from Imam Ja'far Sadiq (a), it is stated that trimming nails and sideburns and washing head with marsh-mallow leaves removes poverty, and increases earnings.

In another tradition he has stated that one, who trims his nails and mustaches and washes his head with marsh-mallow on Friday makes himself secure from leprosy.

In yet another tradition, he has stated that one, who trims his nails and mustaches and washes his head with marsh-mallow on Friday will get the reward of freeing a slave.

In one more tradition, he has stated that washing the head with marsh-mallow gladdens the heart, decreases insanity and grief is removed.

A reliable tradition from Imam Musa Kazim (a) states that washing head with jujube leaves increases income.

In a reliable tradition, it is narrated from Amirul Momineen (a) that when the Almighty Allah commanded the Prophet to display Islam to people and when he was aggrieved on the excess of disbelievers and lack of faithful, the Almighty Allah sent a leaf of *Sidratul Muntaha* (farthest lote tree) through Jibraeel (a), so that he may wash his head with it. As soon as he washed the head, his grief and worry was cured.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that washing head with marsh-mallow is security from headache, it removes distress and lice is removed.

He said in another tradition that the Messenger of Allah (s) used to wash his blessed head with jujube leaves. And he also said that you should wash your head with jujube leaves as there was no proximate angel and no Ulil Azm Prophet who did not mention jujube leaves in good terms and who did not wash his head with them. The Almighty Allah removes satanic instigations from him for seventy days and one from whom satanic instigations are removed, he will not become involved in disobedience of Almighty Allah and will enter Paradise.

It is narrated from Amirul Momineen (a) that washing the head with marsh-mallow removes dandruff, dirt and lice.

6. Benefits of applying *Noorah*[1]

It is narrated from Imam Ali (a), that applying *Noorah* makes the body clean.

In an authentic tradition, it is narrated from Abdur Rahman Ibne Abi Abdullah that I went to the bath with Imam Ja'far Sadiq (a). The Imam said: You apply the *Noorah.* I said: I had applied it recently. He said: Apply it again as it cleans the body.

A number of traditions are recorded on this topic. Thus, it is also narrated that the Imam ordered one person to apply *Noorah.* He said: I used it just three days ago. He said: Apply it again, it is not at all harmful; on the contrary it is a purifying thing.

It is narrated from Amirul Momineen (a) that applying *Noorah* removes the

[1] A kind of lime water applied for removal of unwanted hair.

temperature of the heart and palpitation; and the body is cleaned.

It is narrated from Imam Musa Kazim (a) that you should continue to remove unwanted body hair as they are impure and dirty.

It is narrated from the same Imam (a), that the growth of unwanted hair stops production of semen and children, makes the joints inactive and causes weakness and leprosy.

Applying *Noorah* to remove unwanted hair increases semen production, strengthens the body and increases fat on kidneys.

It is narrated from Imam Ali Reza (a) that four things are included in the morals of prophets: applying perfume, shaving the head, applying *Noorah* and intimacy with spouses.

It is narrated from the Holy Prophet (s) that one should not allow his hair over lips, under armpit and over lower abdomen to grow as it opens temptation to Satan.

7. Shaving armpits

It is mentioned in a reliable tradition from the Holy Prophet (s) that one should not allow hair under armpit to grow as it opens the temptation to Satan.

It is mentioned in another tradition that Imam Ja'far Sadiq (a) used to apply *Noorah* in the armpits and used to say that plucking the armpit hair leads to weakness of shoulders.

It is mentioned in another tradition that it is better to apply *Noorah* in the armpits than shaving; and shaving is better than plucking.

It is mentioned in another tradition that often that Imam used to visit the bath and apply *Noorah* there only.

It is narrated from Amirul Momineen (a) that removing hair from the armpits removes the dirt of the armpits; it brings hygiene and the command of the Messenger of Allah (s) is fulfilled.

8. Duration of applying *Noorah*

It is narrated from the Holy Prophet (s) that one, who has faith in Almighty God and Judgment Day should not keep unwanted hair for more than forty days.

It is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s) used to apply *Noorah* every Friday.

It is narrated from Imam Ja'far Sadiq (a) that it is recommended to apply *Noorah* once in fifteen days.

It is mentioned in another tradition that it should be applied once every three weeks.

It is mentioned in another tradition that it should be applied once every twenty days. And if one is unable to buy it, he should take a loan and buy it.

One, who does not use it for more than forty days, is neither a believer nor a Muslim; and he has no worth in the view of Almighty Allah.

It is narrated from the Messenger of Allah (s) that one, who has faith in God and Judgment Day, he should not keep unwanted hair for more than forty days and if he has no means, he should take a loan to remove them.

Amirul Momineen (a) said: I like for every believer that he should apply *Noorah* every fortnight.

It is narrated from Imam Ja'far Sadiq (a) that unwanted hair should not be allowed for more than a week and one, who has not applied it for more than a month, his prayers are not accepted.

9. Supplications at the time applying *Noorah*

It is narrated from Imam Ja'far Sadiq (a) that one, who smells a little *Noorah* before applying it and recites:

صَلَّى اللّٰهُ عَلَى سُلَيْمانَ بْنِ داوُدَ كَما اَمَرَ بِالنُّورَةِ

Translation: May Allah bless Prophet Sulaiman bin Dawood, just as he commanded us about *Noorah.*

No harm will come to him from *Noorah.*

It is narrated from Imam Zainul Abideen (a) that one, who recites the following supplication at the time of applying *Noorah*, the Almighty Allah will purify his outer body from dirt and clean his inside from sins. And the hair which fall off, in their stead, He would bestow such hair, in the presence of which he will not be capable for sins; and in place of each of his hair He will create an angel, who will continue to recite divine praises on his behalf till Judgment Day and the reward of one praise of the angel is equal to a thousand praises of man. The supplication is as follows:

اللّٰهُمَّ طَيِّبْ ما طَهُرَ مِنّي وَطَهِّرْ ما طابَ مِنّي وَاَبْدِلْنِي شَعْرا طاهِرا لا يَعْصيكَ. اللّٰهُمَّ اِنّي تَطَهَّرْتُ اِبْتِغاءَ سُنَّةِ الْمُرْسَلينَ وَابْتِغاءَ رِضْوانِكَ وَمَغْفِرَتِكَ فَحَرِّمْ شَعْري وَبَشَري عَلَى النّارِ وَطَهِّرْ خَلْقي وَطَيِّبْ خُلْقي وَرَكِّ عَمَلي وَاجْعَلْني مِمَّنْ يَلْقاكَ عَلى الْحَنَفيَّةِ السَّمْحَةِ مِلَّةِ اِبْراهيمَ خَليلِكَ وَدينِ

مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيهِ وآلِهِ وسَلَّمَ حَبِيبِكَ وَرَسُولِكَ عامِلاً بِشَرايِعِكَ تابِعاً لِسُنَّةِ نَبِيِّكَ صَلَّى اللّٰهُ عَلَيهِ وَآلِهِ آخِذا بِهِ مُتَوَدِبا بِتَأدِيبِكَ وَتَأْدِيبِ رَسُولِكَ صَلَّى اللّٰهُ عَلَيهِ وآلِهِ وسَلَّمَ وَتَأدِيبِ اَوْلِيائِكَ الَّذِينَ غَذَوْتَهُمْ بِاَدَبِكَ وَزَرَعْتَ الْحِكْمَةَ فِي صُدُورِهِمْ وَجَعَلْتَهُمْ مَعادِنَ عِلْمِكَ صَلَواتُكَ عَلَيْهِمْ.

Translation: O Allah, enhance the beauty of my face and my heart and intellect and clean my heart and inner capacities. In place of these hair, give me such pure hair, which do not disobey You. O Allah, I have adopted purification in order to gain Your pleasure and forgiveness, and to follow the practice of the prophets; You also make my body and hair unlawful on Hellfire. May my body and soul be purified. May my acts be without show off and may I be included among those whose end is on the pure faith of Ibrahim, the friend of Allah and on the religion of Your beloved and Your Messenger. Till my last breath, I follow Your Shariah and practice of Your Prophet. All my morals and manners should be according to Your discourse and the sayings of Your Prophet and Your saints. That is according to the sayings of those great personalities, whose hearts were filled with Your effulgence; whose manners were embellished with Your manners; whose breasts were brimming with Your wisdoms, and whom You appointed as the source of Your knowledge. May Your mercy and blessings be on them all.

10. Times of using *Noorah*

It is narrated from Imam Ja'far Sadiq (a) that applying *Noorah* in summer once is better and more beneficial than applying it eleven times during winter.

It is narrated from Amirul Momineen (a) that you should not apply *Noorah* on Wednesday, as it is inauspicious and Hell was created on Wednesday.

It is narrated from the Messenger of Allah (s) that five things create leprosy: Using *Noorah* on Friday and Wednesday, performing ablution and ritual bath with water heated in sunlight, eating in the condition of ritual impurity (*Janabat*), intercourse in the condition of ritual impurity, eating on a full belly.

It is narrated from Imam Ali Reza (a) that one, who contracts leprosy after applying *Noorah* on Friday, he should blame himself and it is possible that both these traditions are based on dissimulation (*Taqayyah*) or that the first is narrated through Ahle Sunnat channels, because it is proved from the previous traditions that the Holy Prophet (s) used to apply *Noorah* on Fridays.

It is mentioned in another tradition that a person asked Imam Ja'far Sadiq (a) that people say that it is detestable to apply *Noorah* on Friday. Imam (a) said: They are wrong. Nothing is more purifying on Friday than applying

Noorah.

It is mentioned in another tradition that Ali bin Yaqtin wanted to write to Imam Musa Kazim (a) asking him if it was allowed for man to apply *Noorah* while being in a condition of ritual impurity. But when he wrote the letter, he forgot to mention it. The Imam miraculously replied to it that there was no problem in using *Noorah* while in ritual impurity; on the contrary it would be more purifying.

The same query was posed to Imam Ja'far Sadiq (a). He said: There is no problem in it.

It is mentioned in a good tradition that people asked Imam Ja'far Sadiq (a) if it was allowed for a person, who had applied *Noorah* to urinate in the standing position. He replied: There is no problem in it.

It is mentioned in another tradition that one, who continues sitting after having applied the *Noorah*, it is feared that he would contract fistula.

It is narrated from Bashir Ibne Maimoon, the arrow maker, that: I went to the public bath with Imam Muhammad Baqir (a). The Imam wrapped a cloth from the navel to the knees. Then he ordered the bath keeper to apply *Noorah* above the cloth and below it. When he did that, the Imam sent him out and applied *Noorah* from the navel to his knee himself. Then he said to Bashir: You should apply *Noorah* in this way.

It is mentioned in some traditions that except for the private parts, another person can apply *Noorah.*

It is narrated in a reliable tradition from Imam Ja'far Sadiq (a) that a person asked him whether he could apply olive oil mixed with flour on the body, after applying *Noorah* to get rid of the unpleasant smell, and Imam replied in affirmative.

It is mentioned in another tradition that people asked Imam Ja'far Sadiq (a) whether it was allowed to apply pure flour to the body after applying *Noorah.* He replied: No problem. The narrator says: People regard it as waste. He said: That which is used to embellish the body is not included in waste. Also, it often happens that I order sifted flour to be mixed in olive oil and I apply that to my body. Waste is when the thing is used and the body is harmed.

11. Benefits of applying henna after applying *Noorah*

It is narrated from Husain bin Musa that when his respected father, Imam Musa Kazim (a) wanted to go the public bath, he ordered the bath to be heated to such a high temperature that no one should be able to enter it at once. Then

he asked for a thick mat to be spread on the floor and then entered the bath. One day when he came out of the bath, a person named Kunaid, who as per the explanation of the author of *Al-Kafi* was from the clan of Zubair, came to the Imam and noticing the effect of henna in the Imam's hand, asked: What dye is this? He replied: It is henna, regarding which my forefathers have narrated from the Messenger of Allah (s) that a person will be safe from lunacy, leprosy, white spots on the skin and itching if he applies it after applying *Noorah*. This period of safety will continue till the day when the person applies *Noorah* again.

It is narrated in another reliable tradition that Hakam Ibne Atba noticed that Imam Ja'far Sadiq (a) was applying henna to his nails. He said: O Hakam, what is your opinion regarding this? Hakam said: What can I say regarding what you do? But among us the youths apply in this way. Imam (a) said: O Hakam, after applying *Noorah,* the nails become lifeless, that is why we dye them with henna.

It is mentioned in another tradition that when Imam Muhammad Taqi (a) emerged from the public bath, his whole body was red with henna.

Imam Ja'far Sadiq (a) said that applying henna removes body odor, the glow of face increases, breath becomes fresh and handsome children are born; and one, who applies henna over the whole body after using *Noorah*, his poverty and worries go away.

12. Etiquette of Friday Bath and other kinds of ritual baths

According to scholars, there are six compulsory baths:

Janabat bath (compulsory to bathe after seminal discharge or coition; for women also it is compulsory after coition)

Haiz bath (compulsory for women after menstruation)

Istihaza bath (compulsory for women when there is bleeding other than menstruation period, or after *Nifas* (childbirth).

Nifas (compulsory bath for women after delivery period)

Bath after touching any part of a dead body.

Funeral bath.

It is recommended to recite the following supplication at the time *Janabat* bath:

اللّهُمَّ طَهِّرْ قَلْبي وَزَكِّ عَمَلي وَتَقَبَّلْ سَعْيي وَاجْعَلْ ما عِنْدَكَ خَيْرا لي اللّهُمَّ اجْعَلْني مِنَ التَّوابينَ وَاجْعَلْني مِنَ الْمُتَطَهِّرينَ

Translation: O Allah, purify my heart, may my acts be without show off and my good efforts be accepted. Please make good for me whatever is destined for me. O Allah, may I be included among those, whose repentance is accepted and those, who are purified.

It is better if one recites the following supplication as well:

اَللّٰهُمَّ طَهِّرْ قَلْبِي وَاشْرَحْ صَدْرِي وَاَجْرِ عَلى لِساني مَدْحَكَ وَالثَّناءَ عَلَيْكَ، اَللّٰهُمَّ اجْعَلْهُ طَهُورا وَشِفاءً وَنُورا اِنَّكَ عَلى كُلِّ شَيءٍ قَدِيرٍ

Translation: O Allah, make my heart pure and open up my breast and may Your praise and glorification continue on my tongue. O Allah, may this ritual bath be for me cause of purity, physical health and enlightenment. There is no doubt that You are powerful over everything.

Some scholars have advised recitation of the same supplication after the ritual bath.

It is mentioned in *Tafsir Imam Hasan Askari (a)* that if one reads the following supplication after ablution or ritual bath of sexual pollution (*Janabat*), his sins will vanish as leaves fall from the tree, and from every drop of ablution or bathing water, angel will be created to pray to God and invoke divine blessings for Prophets, and the rewards of all this will be written in his scroll of deeds; and all his sins will be forgiven. It is as follows:

سُبْحانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لا اِلهَ اِلاّ اَنْتَ اَسْتَغْفِرُكَ وَاَتوبُ اِلَيْكَ وَاَشْهَدُ اَنَّ مُحَمَّدا عَبْدُكَ وَرَسُولُكَ وَاَشْهَدُ اَنَّ عَلِيّا وَلِيُّكَ وَخَليفَتُكَ بَعْدَ نَبِيِّكَ عَلى خَلْقِكَ وَاَنَّ اَوْلِيائَهُ خُلَفاؤُكَ وَاَوْصِياءَهُ اَوْصِياؤُكَ

Translation: Glory be for You O Allah, and I begin with Your praise. I also testify that there is no deity, except You. I seek forgiveness from You and I seek forgiveness from You. I also testify that Muhammad is Your chosen servant and special messenger. I also testify that Ali is Your *Wali* and Your vicegerent on the creatures after Your Prophet; and all his Walis and successors are Your Walis and successors.

There are sixty-two varieties of recommended ritual baths among which Friday ritual bath is considered superior, none should avoid it if it is within means. Some scholars regard it to be obligatory.

It is mentioned in reliable traditions that Friday ritual bath is obligatory on men as women, whether they are in journey or at station. But if one is on a journey and there is water scarcity, the ladies are exempted.

According to Imam Ja'far Sadiq (a) Friday ritual bath is an expiation of our sins and purifies us outwardly and inwardly till the next Friday.

It is narrated from the same Imam that one, who performs the Friday ritual bath and recites the following:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدا عَبْدُهُ وَرَسُولُهُ اللّهُمَّ صَلِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْني مِنَ التَّوابينَ وَاجْعَلْني مِنَ الْمُتَطَهِرينَ

Translation: I testify that there is no deity other than Allah. He is such a singular entity that He does not have any partner. I also testify that Muhammad is His special servant and His messenger. O Allah, bless Muhammad and the progeny of Muhammad and include me among those, whose repentance is accepted and those who are purified.

Then this ritual bath and supplication would keep him pure from that Friday to the next. It is better to recite the following supplication as well:

اللّهُمَّ طَهِّرْني وَطَهِّرْ قَلْبي وَاَنْقِ غُسْلي وَاَجْرِ عَلى لِساني حُبَّك

Translation: O Allah, purify me and my heart and choose my ritual bath and issue the words of Your love from my tongue.

Then recite as follows:

اللّهُمَّ طَهِّرْني وَطَهِّرْ قَلْبي مِنْ كُلِّ آفَةٍ تَمْحَقُ بِها دِيني وَتُبْطِلُ بِها عَمَلي

Translation: O Allah, purify me and keep my heart safe from every calamity, from which my religion is destroyed and all my acts are rendered void.

It is mentioned in *Fiqhatur Reza* that after the Friday ritual bath is over, recite the following supplication:

اللّهُمَّ طَهِّرْ قَلْبي وَاَنْقِ غُسْلي وَاَجْرِ عَلى لَساني ذِكْرَكَ وَذِكْرَ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَاجْعَلْني مِنَ التَّوابينَ وَالْمُتَطَهِّرينَ

Translation: O Allah purify me and my heart, make my bath sacred and let my tongue busy in Thy praise and the praise of Your Apostle Muhammad (s) and make me integrate among those, whose repentance was accepted and who are pure.

The time for taking Friday ritual bath is from early morning till Noon (i.e. when the sun passes the meridian). It is better to bathe just before Friday prayer.

If there is no possibility of getting water on Friday, one can do it on Thursday and it is not necessary to have intention. But on Saturday, one can take bath from morning till evening with the intention of lapsed (*Qadha*).

It is mentioned in *Fiqhatur Reza* that one can do the lapsed (*Qadha*) of it on other days of the week like Saturday, but no scholar has agreed to this.

It is recommended to bathe in the odd nights of the month of Ramadhan i.e. first, fifteenth and seventeenth nights. On the seventeenth night of Ramadhan, the infidels gathered to fight the battle of Badr and Muslims won it.

On the nineteenth night of Ramadhan, all the deeds of the year are recorded.

There are certain traditions, which state that successors of Prophets were martyred on the twenty-first night of Ramadhan. Prophet Isa (a) went to heaven and Musa (a) also passed away on this night. And it is firmly assumed that this night is the night of power (*Lailatul Qadr*).

It is also assumed more firmly that twenty-third night of Ramadhan is also the night of power (*Lailatul Qadr*) and two baths are considered necessary – one just before sunset and the other at in the last part of the night. In another tradition, it is stated to take bath on every night of the last ten days of Ramadhan.

It is recommended to take a bath on the night of Eidul Fitr (i.e. Ramadhan Eid) and on the day of Eidul Fitr and Eiduz Zuha (Eid of sacrifice). The bath of Eiduz Zuha and Eidul Fitr can be taken from morning till evening, but it is better to have them before Eid prayer.

It is recommended to take a bath on 8th Zilhajj and day of Arafa before Noon and at the night of 15th Rajab.

It is narrated from the Holy Prophet (s) that whoever bathes on the 1st, 15th and the last day of Rajab, his sins will be forgiven and he will be made pure as if he is born on that day. It is recommended to bathe on 27th Rajab as it is the day of Besat (declaration of prophethood), although I have not noticed any tradition about this.

Fifteenth Shaban is the birthday of His Eminence, the Imam of the Time (a) i.e. the 12th Imam, Imam Mahdi (a). 18th Zilhajj is Eid of Ghadeer, 24th Zilhajj is Eid Mubahila and 25th is Eid of Dahwul Arz (creation of earth). It is recommended to take bath on these days. Though I have not seen any tradition regarding Dahwul Arz.

According to some scholars, one should bathe on Navroz[1] and the tradition of Moalla Ibne Khunaish proves this. It is mentioned in a tradition that on the day of Navroz, the sun enters Aries. It is recommended to bathe before wearing Ihram for Hajj and Umrah. Some scholars regard it obligatory and precaution dictates that one should not omit it.

The bath for recitation of Salutation (Ziyarat) of the Holy Prophet (s) and Holy Imams (a) is recommended, whether performed from far or near.

Ritual bath is recommended for drawing a conclusive *Istikhara* and is advisable for special *Istikhara*, and special prayers offered for a certain end.

Ritual bath is recommended for remission of sins and also for offering lapsed (*Qadha*) prayers of solar eclipse; but in the latter case, only when the prayers had not been offered intentionally and the sun had gone into total eclipse. According to few scholars, this bath is compulsory and care should be taken not to avoid it. Others are of the opinion that if the prayers are missed intentionally, when the sun was in total eclipse, still one must compulsorily take the bath for offering the prayers late; and according to a strong opinion, the bath is compulsory even when the sun was in total eclipse.

There are different types of recommended baths for entering holy sanctuaries, the city of Mecca and the Mosque of the Holy Prophet (s) and also for visiting the shrine at Medina as well as the city of Medina.

The bath on 17th Rabiul Awwal, the birthday of the Holy Prophet (s) and for the Ziyarat of the day is recommended.

The bath for Prayer for rain is recommended and also after killing a lizard or intentionally witnessing a hanging. According to others, this bath is compulsory. Some scholars are of the opinion that bath is recommended even when one sees a hanging three days after it had taken place, whether the hanging was based on justice or not, on Islamic law or otherwise. Some scholars are of the opinion that performing compulsory bath is recommended when it was taken while any part of the body was bandaged on account of wounds etc. In the same way, if a garment is common for two persons and signs of semen are found in it and it is not known to whom it belongs, then ritual bath is recommended for both.

According to some scholars, the bath is recommended for shrouding the dead body i.e. if one has touched the dead body (when it gets cold) before it was shrouded, then one should take a bath before covering it with a shroud.

In the same way, a person, who touches the dead body after it has been

[1] 20th or 21st March.

washed, then taking a bath is recommended.

If a person died in the state of sexual pollution (*Janabat*), he should be give *Janabat* bath before or after funeral bath, and it is recommended.

It is narrated from Imam Ja'far Sadiq (a) that the ritual bath of Eidul Fitr should be performed under the roof and the following supplication should be recited first:

اَللّٰهُمَّ اِيْمانا بِكَ وَتَصْديقا بِكِتابِكَ وَاِتّباعَ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيهِ وآلِهِ وسَلَّمَ

Translation: O Allah, I perform having faith in Your being, and testimony of Your Book and following Your, Prophet, Muhammad (s).

When you complete the ritual bath, you should recite:

اَللّٰهُمَّ اجْعَلْهُ كَفّارَةً لِذُنُوبِي وَطُهْرا لِدَنَسي. اَللّٰهُمَّ اَذْهِبْ عَنّي الرِّجْسَ

Translation: O Allah, please deem this ritual bath to be an expiation of my sins and purity for impurity. O Allah, remove every kind of evil and impurity from me.

It should be remembered that there is no scope for details of ritual baths and their laws in this treatise, if Allah wills, they will be mentioned with complete details in the book of worship acts.

Chapter Eight: Etiquette of sleeping, waking and using the wash room

1. Timings of sleep

It should be remembered that sleeping from early hours of the morning till sunrise, between Maghrib and Isha (night prayer) and after Asr prayer is detestable (*Makruh*). However, sleeping is recommended before Noon Prayer during summer and also between Noon and Afternoon.

It is narrated from Imam Zainul Abideen (a) that he said to Abu Hamza Thumali: Do not sleep before sunrise. I do not like you to sleep at that time, because Almighty Allah distributes the sustenance of people at that time, and one, who sleeps at that hour remains deprived of sustenance.

It is narrated from the Messenger of Allah (s) that the earth protests to Almighty Allah due to three things: Firstly, the unlawful blood that is shed on it; secondly, the water of that ritual bath, which is performed after fornication; thirdly, the sleeping of that person, who sleeps before sunrise.

It is narrated from Imam Ja'far Sadiq (a) that sleeping in the morning is inauspicious, the sustenance decreases and the complexion pales and the face becomes ugly. It is inauspicious because Almighty Allah distributes sustenance between dawn and sunrise. Beware, you must never sleep at that time. He also said roasted fowl and Persian manna used to descend for Bani Israel at that time only; and whoever slept at that time was deprived of his share.

According to the Holy Prophet (s), a person, who sits on the prayer-mat during those hours will be saved by God from the fire of hell; and another tradition states that that person will receive the reward of a Hajj and his sins will be forgiven.

It is mentioned in some traditions that if after the Morning Prayer, one recites some post-prayer recitations, and then goes to sleep before sunrise, there is no problem. Thus, it is mentioned in authentic traditions that he asked a man to meet him after the sun has risen completely as he slept just after his morning prayers.

It is narrated from Imam Ja'far Sadiq (a) that he said to a person: If you sleep after reciting the Morning Prayer and post prayer recitations before

sunrise, there is no problem in it.

According to Imam Muhammad Baqir (a), sleeping in the early hours of the morning is foolish, sleeping in the afternoon is a blessing and it is harmful to sleep after late afternoon (*Asr*) and sleeping between Maghrib and Isha deprives one from daily bread.

It is narrated from Amirul Momineen (a) that poverty increases due to sleeping before sunrise and before Night (*Isha*) Prayer.

Another tradition states that a person came to the Holy Prophet (s) and said that his memory was getting worse and he was forgetting everything easily. The Prophet (s) pointed out that he has left midday nap and the Holy Prophet (s) bade him to do as he used to do before and his memory would improve. He again started taking the midday nap and his memory improved.

In another tradition, it is mentioned that you must take the midday nap as the satan does not take it and midday nap is very helpful in keeping awake at night and worshipping therein.

2. Ablution before sleeping

According to Imam Ja'far Sadiq (a), when a person performed ablution before going to bed, his bed becomes as good as Masjid. It one forgets to perform ablution and remembers afterwards, he can perform dry ablution (*Tayammum*) on the quilt with which he is covering himself. If after this form of purification and before going to bed he thanks and praises God until he is asleep, then his sleep will be as good as prayer.

According to Imam Ali (a), a Muslim should not sleep in the state of ritual pollution (*Janabat*) and without ablution. If water is not available for bathing or ablution, one should perform dry ablution (*Tayammum*) as the spirit of the believer travels towards heavens while he is asleep and according to its cleanliness and purification it is received by God. It is blessed and rewarded by God. If he is alive, God sends angels to guard him.

According to another reliable tradition, the Holy Prophet (s) asked his followers who amongst them fasted all the year around. Salman Farsi replied that he fasted all the year round. The Holy Prophet (s) then asked who spent his nights in prayers, being awake all through? Again Salman replied that he did that as well. Then, looking at assembled companions, the Holy Prophet (s.a.w.s) asked who recites one Quran every day. All kept quiet, except Salman, who replied in affirmative. Umar bin Khattab was furious at Salman and said to others that Salman was showing off over the Quraish people and was lying as he had seen Salman many a days not observing fast, many nights sleeping instead

of praying and also not completing Quran each day. The Holy Prophet (s) intervened and said that Salman was like Luqman and whosoever doubts him should question him directly and he would reply. He immediately questioned Salman and Salman gave the following answer; every month he fasted on 13th, 14th and 15th. God has said that he will reward ten times any good act; therefore, his three fasts are equal to thirty fasts and in his manner if he fasts for one month it will be like fasting all the year round. Besides, he fasted all through the month of Shaban and Ramadhan, in this way, he keeps more fasts when each fast will be multiplied by ten. As for keeping awake at night and praying, he had heard from the Holy Prophet (s) that sleeping with ablution is equal to keeping awake at night and praying all the while; and about reading one complete Quran each day, he had heard from the holy Prophet (s) that reciting Surah Tauheed three times equals reciting one Quran. When a person recites Surah Tauheed once it is like reciting one third of the Quran, if he recites it twice, it is like reciting two thirds of the Quran and if he recites three times, it is like reciting the whole of the Quran. Then the Holy Prophet (s) continued that a person, who is just a verbal friend of Imam Ali (a), his faith will be only one third complete; the person who is literally as well as from his heart a friend of Imam Ali (a), his faith is two third complete; whereas a person who is not only a literal and true friend of Imam Ali (a), but also practically follows Imam Ali (a), his faith is complete. If all those on earth were as friendly towards Imam Ali (a) as the Shia, God would not have put any being to trial or punished them. Umar bin Khattab was speechless upon these replies of Salman Farsi.

3. Etiquettes to be observed before sleeping and the place of sleeping

There is consensus among scholars that it is detestable to sleep in Masjids. But apparently this commands seems to be only in relation to Masjidul Haraam and Masjid Nabawi; though according to some traditions there is no harm in sleeping there as well.

According to reliable traditions, the Holy Prophet (s) has cursed three types of people: (1) those who eat alone. (2) those who travel alone. (3) those who sleep alone in an empty house.

The probability in the last case is that one, who sleeps alone will go insane on account of fear.

According to Imam Ja'far Sadiq (a), a person who is forced by circumstances to sleep alone in a desert or a house, he should recite the following supplication before going to sleep:

اللّٰهُمَّ آنِسْ وَحْشَتِي وَاَعِنِّي عَلَي وحْدَتِي.

Translation: O Allah be my companions in depression and anxiety and help me in loneliness.

It is narrated in another tradition that the Messenger of Allah (s) has prohibited sleeping on a terrace, which does not have boundary walls. He also said that one, who sleeps on a terrace without walls, is out of the protection of Allah.

According to another reliable tradition from Imam Ja'far Sadiq (a), sleeping alone on the roof of the house is detestable and also on that roof, which has no surrounding walls. This applies both to men and women. When people asked him whether it was permissible to sleep on a roof having a wall on three sides, he replied in negative and said that walls should be on all the four sides of the roof. In certain traditions the height for these walls was ascertained. Some state it as 2 yards and other 1¼ yard.

The Holy Prophet (s) has warned that hands should not be dirty or full of food particles while going to sleep as in that case, Satan overcomes and it is probable that the man may get mad and in that case he himself is to be blamed. He also asked children's hands and faces to be washed before they went to sleep as otherwise Satan will smell their hands and frighten them.

Many reliable traditions state that the Holy Prophet (s) asked the beds to be cleaned and swept before going to bed as any harmful creature roosting inside may be thrown out and the person becomes safe from any harm.

It is narrated from Amirul Momineen (a) that you must go to the washroom before going to bed.

4. Complete manners of sleeping

It is recommended to sleep inclined on the right side, facing Qibla and the right hand should be kept under the face. Sleeping inclined towards the left is detestable.

According to Imam Ali (a) there are four ways of sleeping. Prophets sleep on their backs, their eyes are closed, but awaiting revelation from Almighty. Believers or pious sleep inclined to right side and facing Qibla; kings and princes sleep inclined to left that the food they have eaten may be digested, and satans and those who follow him sleep on their stomachs, flat.

In another tradition, he prohibited sleeping on one's stomach and to awake those, who sleep in this manner and not to let them sleep like that. He even requested the people to sleep with their right hand under the right side of their

face as one never knows whether he will ever wake up.

Besides this, many other traditions extol the rewards or benefits of sleeping to the right and prohibited sleeping inclined to left.

5. Verses and supplications to be recited before going to bed

According to a tradition from Imam Muhammad Baqir (a), one has to lie in the bed with his right hand under right side of his face, he should recite the following supplication:

بِسْمِ اللّٰهِ اللّٰهُمَّ اِنِّي اَسْلَمْتُ نَفْسي اِلَيْكَ وَوَجَّهْتُ وَجْهي اِلَيْكَ وَفَوَّضْتُ اَمْري اِلَيْكَ وَاَلْجَاْتُ ظَهْري اِلَيْكَ وَتَوَكَّلْتُ عَلَيْكَ رَهْبَةً مِنْكَ وَرَغْبَةً اِلَيْكَ لا مَلْجَأَ وَلا مَنْجاً مِنْكَ اِلاّ اِلَيْكَ آمَنْتُ بِكِتابِكَ الَّذي اَنْزَلْتَ وَبِرَسُولِكَ الَّذي اَرْسَلْتَ

Translation: In the name of Allah. O Allah, to You have I surrended myself; towards You have I turned my face; to You have I commended my affairs; with You have I sought refuge; and in You have I placed my trust, fearing You and having desire for You. Only on You I depend for my salvation and towards You I turn for refuge. I have brought faith on the Book, which You sent and the apostle You made prophet.

After that recite *Tasbih* of Lady Fatima (s.a.).

In another tradition, the Imam has recommended the following supplication to be recited before going to bed and never to miss it:

اُعيذُ نَفْسي وَذُرِّيَتي وَاَهْلَ بَيْتي وَمالي بِكَلِماتِ اللّٰهِ التّامّاتِ مِنْ كُلِّ شَيْطانٍ وَهامَةٍ وَمِنْ كُلِّ عَيْنٍ لامَّةٍ

Translation: I safeguard my life, the life of my wife and children and my property with complete wordings of Allah from every devil, harmful animal and evil eye.

This supplication was recited by the Holy Prophet (s) on Imam Hasan (a) and Imam Husain (a) for their protection.

According to Imam Ja'far Sadiq (a) one should recite Surah Kafiroon and Surah Tauheed before going to sleep as the former deals with repulsion and fatigue from polytheism and the latter expresses Oneness of God.

It is mentioned in another authentic tradition that one, who recites three time lying on his bed:

اَلْحَمْدُ لِلّهِ الَّذي عَلا فَقَهَرَ اَلْحَمْدُ لِلّهِ الَّذي بَطَنَ فَخَبَرَ وَالْحَمْدُ لِلّهِ الَّذي مَلَكَ فَقَدَرَ وَالْحَمْدُ للّهِ الَّذي يُحْيِي الْمَوْتى وَيُميتُ الْاَحْياء وَهُوَ عَلى كُلِّ شيءٍ قَدير

Translation: Praise be to Allah, Who is high and dominant. Praise be to Allah, Who is himself unseen, but is aware of everything.. And praise be to Allah, Who is the dignified owner. And praise be to Allah, Who enlivens the dead and makes the living die and He is powerful over everything.

He would be purified of sins as if he was reborn.

It is narrated from Imam Ali Reza (a) that one, who recites the verse of the throne (Ayatul Kursi) at the time of going to bed, he would remain secure from paralysis.

It is narrated from Imam Ja'far Sadiq (a) that one, who recites Surah Yasin before going to bed, the Almighty Allah will appoint one thousand angels to protect him from mischief of satans and all calamities.

It is narrated from Imam Muhammad Baqir (a) that one, who recites Surah Waqiyah before going to bed, on Judgment Day, his face will be illuminated like the full moon.

He said in another tradition that one, who recites the *Musabbihaat,*[1] will not die till he enters the service of Sahibul Amr; and if by chance, he dies before it, he will be accommodated in the neighborhood of the Prophet.

In another tradition, he said: One, who recites the following supplication at night, will not be stung by a scorpion or some other stinging creature.

اَعُوذُ بِكَلِماتِ اللّهِ التّاماتِ الَّتي لا يُجاوَزُهُنَّ بَرٌّ وَلا فاجِرٌ مِنْ شَرِّ ما ذَرَأَ وَمِنْ شَرِّ ما بَرَأَ وَمِنْ شَرِّ كُلِّ دابَّةٍ هُوَ آخِذٌ بِناصِيَتِها اِنَّ رَبّي عَلى صِراطٍ مُسْتَقيمٍ.

Translation: From the mischief of every created thing and from the evil of everything that moves on the earth, the destiny of which is in control of God, I seek refuge of these perfect words of God, from which no good and bad one can go out. There is no doubt that my Lord is on the straight path.

It is narrated from Imam Ali Reza (a) that one, who recites the following supplication at the time of going to bed, will not die of house collapse:

اِنَّ اللّهَ يُمْسِكُ السَّمواتِ وَالْاَرْضَ اَنْ تَزُولا وَلَئِنْ زالَتا اِنْ اَمْسَكَهُما مِنْ اَحَدٍ مِنْ بَعْدِهِ اِنَّهُ كانَ

[1] Surahs beginning with the words of divine glorification, like Surah Jumua etc.

حَليما غَفُورا)

Translation: There is no doubt that Allah has prevented the earth and the heavens from destruction and if they are destroyed, is there anyone, who can stop them other than Allah? Without any doubt Allah, is forbearing and forgiving.

According to Imam Ja'far Sadiq (a), one, who lies down to sleep, should recite the following supplication:

اللّٰهُمَّ اِنّي احْتَبَسْتُ نَفْسي فَاحتَبِسْها في مَحَلِّ رِضْوانِكَ وَمَغْفِرَتِكَ وَاِنْ رَدَدْتَها فَارْدُدْها مُؤمِنةً عارِفَةً بِحَقِّ اَوْلِيائِكَ حَتّى تَتَوَفّاها عَلى ذلِكَ.

Translation: O Allah, I have entrusted my life to You; so, please detain it in the place of Your pleasure and forgiveness. If You return it, return it in the condition that it has faith in You and it should continue to recognize the rights of Your friends till it meets its end in that condition.

He said in another condition that at the time of going to bed, the Messenger of Allah (s) used to recite the verse of the throne (Ayatul Kursi) and after that he recited:

بِسْمِ اللّٰهِ آمَنْتُ بِاللّٰهِ وَكَفَرْتُ بِالطّاغُوتِ اللّٰهُمَّ احْفَظْني في مَنامي وَفي يَقِظَتي

Translation: In the name of Allah and I have believed in Allah. And except for Allah, I am a denier of other deities. Please keep me safe while I am in sleep or awake.

It is better that Ayatul Kursi should be recited till the end of verse 287.

He said in another tradition that when you lie on the bed, recite Tasbih Fatima, verse of throne, Surah Falaq, Surah Naas and first and last ten verses of Surah Saffat.

It is mentioned in an authentic tradition that Imam Ja'far Sadiq (a) told his son that he should recite the following supplication at the time of going to bed:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّٰهُ وَاَنَّ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيهِ وَآلِهِ عَبْدُهُ وَرَسولُهُ اَعُوذُ بِعَظَمَةِ اللّٰهِ وَاَعُوذُ بِعِزَّةِ اللّٰهِ وَاَعُوذُ بِقُدْرَةِ اللّٰهِ وَاَعوذُ بِجَلالَ اللّٰهِ وَاَعوذُ بِسُلْطانِ اللّٰهِ اِنَّ اللّٰهَ عَلى كُلِّ شَيْءٍ قَديرٌ وَاَعُوذُ بِعَفْوِ اللّٰهِ وَاَعوذُ بِغُفْرانِ اللّٰهِ وَاَعوذُ بِرَحْمَةِ اللّٰهِ مِنْ شَرِّ السَّامَةِ وَالْهامَةِ وَمِنْ شَرِّ كُلِّ دابَةٍ صَغيرَةٍ اَوْ كَبيرَةٍ بِلَيْلٍ اَوْ نَهارٍ وَمِنْ شَرِّ فَسَقَةِ الْجِنِّ وَالاِنْسِ وَمِنْ شَرِّ فَسَقَةِ اِلْعَرَبِ وَالْعَجَمِ وَمِنْ شَرِّ الصَّواعِقِ

وَالْبَرَدِ اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَآلِهِ الطَّاهِرِيْنَ.

Translation: I testify that there is no god, except Allah and Muhammad is His servant and His messenger. I seek refuge from the greatness, might, power and domination of God, indeed God is dominant over everything. Also, I seek refuge from the evil of every beast and stinging creature, from the harm of every small and big creature, whether in the night or the day, from the evil of evil-doing jinns and men, from the evil of the mischievous of the Arabs and non-Arabs and from the loss of lightning and thunder, I seek the refuge of forgiveness of God and His mercy. O Allah, bless Your servant and messenger, Muhammad and his pure and chaste progeny.

In another authentic tradition, he said that sins of fifty years will be forgiven of one, who recites Surah Tauheed a hundred times before going to bed.

He said in another tradition that one, who recites the verse of throne (Ayatul Kursi) three times and once:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise." (Surah Aale Imran 3:18)

Then the following verse:

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds." (Surah Araaf 7:54)

And last verse of Surah Ha Mim Sajdah:

﴿ أَلَآ إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ أَلَآ إِنَّهُۥ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴾

"Now, surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things." (Surah Fussilat 41:54)

Then the Almighty Allah will appoint two angels, who may continue to chase away the satans from him and He will appoint thirty angels to praise, glorify and extol Allah and seek His forgiveness and the reward of all of them will be written in his scroll of deeds.

It is narrated from Amirul Momineen (a) that one, who intends to go to bed, he should recite the following supplication before it:

أُعيذُ نَفْسي وَدِيني وَأَهْلي وَمالي وَخَواتيمَ عَمَلي وَمارَزَقَني رَبّي وَخَوَّلَني بِعِزَّةِ اللّهِ وَعَظَمَةِ اللّهِ وَجَبَروُتِ اللّهِ وَسُلْطانِ اللّهِ وَرَحْمَةِ اللّهِ وَرَأْفَةِ اللّهِ وَغُفْرانِ اللّهِ وَقُوَّةِ اللّهِ وَقُدْرَةِ اللّهِ وَجَلالِ اللّهِ وَبِصُنْعِ اللّهِ وَأَرْكانِ اللّهِ وَبِجَمْعِ اللّهِ وَبِرَسُولِ اللّهِ صَلّى اللّهُ عَلَيْهِ وَآلِهِ وَبِقُدْرَةِ اللّهِ عَلى مايَشاءُ مِنْ شَرِّ السّامَةِ وَالْهامَةِ وَمِنْ شَرِّ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ ما يَدُبُّ في الْأَرْضِ وَما يَخْرُجُ مِنْها وَما يَنْزِلُ مِنَ السَّماءِ وَما يَعْرُجُ فيها وَمِنْ شَرِّ كُلِّ دابَّةٍ رَبّي آخِذٌ بِناصِيَتِها اِنَّ رَبّي عَلى صِراطٍ مُسْتَقيم وَهُوَعَلى كُلِّ شَيءٍ قَديرٌ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ الْعَلِيِّ الْعَظيم

Translation: I entrust my life, my religion, my dependants, my property and my end and all what Allah has bestowed to me and whatever He gave in my possession, to the refuge of the might, greatness, power, domination, mercy, loftiness, forgiveness and majesty of Allah and in the refuge of creation of Allah, and the pillars of power and the special group of Allah and the Messenger of Allah (s), in the refuge of that special power, with which He is powerful over everything, so that we remain secure from all beasts, stinging creatures, Jinns and humans and whatever grows up from the earth and the minerals and that which descend and ascend from the heavens and all those who tread the earth; whose destiny is controlled by You. Indeed, my Lord is on the right path and He is powerful over everything and no power and strength is present in anyone except Allah, the great and supreme.

This is the supplication, which the Messenger of Allah (s) used to recite for the protection of Imam Hasan (a) and Imam Husain (a). He also said that when one intends to go to sleep, he should place his hand below his cheek and recite the following supplication:

بِسْمِ اللّهِ وَضَعْتُ جَنْبي لِلّهِ عَلى مِلَّةِ اِبْراهيمَ وَدينِ مُحَمَّدٍ صَلَّى اللّهُ عَلَيهِ وَآلِهِ وَوِلايَةِ مَنْ افْتَرَضَ اللّهُ

طاعَتَهُ ماشاءَ اللّهِ كانَ وَما لَمْ يَشَأْ لَمْ يَكُنْ

Translation: I begin in the name of Allah, and for Allah only have I placed my right side on the bed, as Ibrahim Khalilullah and religion of Muhammad (s), whose obedience Allah has made incumbent on me, I am firm on his Wilayat; whatever Allah willed and whatever Allah did not will.

One, who recites this supplication at the time of going to bed, he will remain safe from theft, robbery and house collapse. Angels will continue to seek forgiveness for him. He also said that one, who recites Surah Ahad at the time of going to bed, the Almighty Allah will appoint 50000 angels for him, who will guard him all night.

According to Imam Ja'far Sadiq (a), any person who recites:

لا اِلهَ اِلاّ اللّهُ

Translation: There is no God, but Allah.

...a hundred times before going to sleep, will have a house in heaven for him made by God. Also, one, who recites Istighfar (seeks forgiveness) a hundred times, will be washed of all his sins as the leaves fall down from a tree.

It is narrated from the Messenger of Allah (s) that one, who recites Surah Takathur at the time of going to bed, will remain secure from the punishment of the grave.

According to another reliable tradition from Imam Ja'far Sadiq (a.s), a person, who recites Surah Tauheed eleven times before going to bed will have all his sins forgiven and his neighbors will be safe from any harm; and if he recites it a hundred times, all the sins, which he may commit during the next fifty years (in nature) will be forgiven.

Another tradition from the Imam states that if a person recites the following supplication before going to bed:

اللّهُمَّ اِنّي اُشْهِدُكَ اَنَّكَ افْتَرَضْتَ عَلَيَّ طاعَةَ عَلِي بْنِ اَبي طالِبٍ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلِي بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِي وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلِي بْنِ مُوسى وَمُحَمَّدِ بْنِ عَلِي وَعَلِي بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِي وَالْحُجَّةِ الْقائِمِ صَلَواتُ اللّهِ عَلَيْهِ وَعَلَيْهِمْ اَجْمَعينَ

Translation: O Allah, I hold You witness unto me that You made the love of Ali Ibne Abi Talib, Hasan and Husain Ibne Ali, Ali Ibnul Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Musa Ibne Ja'far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjat Qaim—

may the blessings of Allah be upon all of them—incumbent on me.

If he dies during the night, he will enter heaven.

He said in another reliable tradition that one, who recites Surah Qadr eleven times at the time of going to bed, Almighty Allah will appoint eleven angels for him, who will guard him from the evil of Satans till the morning.

In a reliable tradition, it is narrated from Amirul Momineen (a) that the following verses should be recited at the time of going to bed:

﴿ قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴾

"Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these." (Surah Isra 17:110)

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴾

"And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)." (Surah Isra 17:111)

According to a reliable tradition from Imam Ali Ibnul Husain (a), one, who recites the following supplication before going to bed will be freed from poverty and worry and will be safe from insects and animals who bite:

اللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلا شَيْءَ قَبْلَكَ وَاَنْتَ الظّاهِرُ فَلا شَيءَ فَوْقَكَ وَاَنْتَ الْباطِنُ فَلا شَيءَ دُونَكَ وَاَنْتَ الْآخَرُ فَلا شَيءَ بَعْدَكَ اللّٰهُمَّ رَبَّ السَّماواتِ السَّبْعِ وَرَبَّ الْاَرَضينَ السَّبْعِ وَرَبَّ التَّوْراةِ وَالْاِنْجيلِ وَالزَّبُورِ وَالْقُرآنِ الْحَكيمِ اَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دابَّةٍ اَنْتَ آخِذٌ بِناصِيَتِها اِنَّكَ عَلى صِراطٍ مُسْتَقيمٍ.

Translation: O Allah, You are the first before Whom nothing even existed and You are Almighty and well revered and nothing is greater than You and You are hidden though there is nothing that is not known to You and You are such a 'Last' after which nothing will exist. O Allah, Lord of the seven heavens, Lord of the seven layers of the earth, Lord of Taurat, Injeel and Zabur and the wisdom of the Quran keep me safe from the mischief of all those things, which

crawl on the earth, the destiny of which You alone know; I seek refuge with You only Who undoubtedly is on the right path.

It is narrated from the Messenger of Allah (s) that one, who recites Surah Mulk and says four times:

اللّٰهُمَّ رَبَّ الْحِلِّ وَالْحَرامِ بَلِّغْ رُوحَ مُحَمَّدٍ عَنّي تَحِيَّةً وَسَلاما

Translation: O Allah, O master of lawful and unlawful, and O Lord of the sacred city, convey my salutation to the blessed soul of Muhammad (s).

The Almighty Allah will appoint two angels, who will convey his greetings to me and I will reply: May the peace and blessings of Allah be on you.

6. Prevention of fright, nightmares and night fall in sleep

It is narrated from Imam Ja'far Sadiq (a) that one, who has nightmares, should recite the following before going to bed:

لا اِلهَ اِلاّ اللّٰهُ وَحْدَهُ لاشَريكَ لَهُ يُحْيي وَيُميتُ وَيُميتُ وَيُحْيي وَهُوَ حَي لا يَمُوتُ

Translation: There is no deity other than Almighty Allah. He is so alone; that He has no partner. The life and death of the creatures is in His control. And He is a living, Who has no death.

After that recite the Tasbih (rosary) of Lady Fatima Zahra (s.a.). In *Tibbul Aimma*, it is added that Ayatul Kursi and Surah Tauheed should also be recited.

It is narrated from Amirul Momineen (a) that one, who is frightened during sleep or who has difficulty in falling asleep, he should recite the following verse:

﴿ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَيُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾ ﴾

"So We prevented them from hearing in the cave for a number of years. Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained." (Surah Kahf 18:11-12)

The same verse should be recited if a child cries too much.

It is mentioned in authentic tradition from Imam Muhammad Baqir (a) that one, who gets frightened in sleep, he should, at the time of going to sleep, recite Surah Falaq, Surah Naas and Ayatul Kursi.

It is mentioned in another traditional report that the following supplication should be recited ten times, if one is frightened at night.

اَعوذُ بِكَلِماتِ اللّهِ مِنْ غَضَبِهِ وَمِنْ عِقابِهِ وَمِنْ شَرِّ عِبادِهِ وَمِنْ هَمَزاتِ الشَّياطينَ وَاَنْ يَحْضُرونَ

Translation: I seek refuge from the words of Allah for the anger and chastisement of Allah, mischief of His creatures and the instigations of satans. And O my Lord, I seek Your refuge that those satans should approach me.

And recite Ayatul Kursi and the following:

(اِذْ يُغَشّيكُمُ النّعاسُ اَمَنَةً مِنْهُ.) (وَجَعَلْنا نَوْمَكُمْ سُباتا.)

Translation: When he makes sleep overpower you, you get peace through it. And We have made sleep as rest and comfort for you.

It is mentioned in a reliable tradition that Shahab Ibne Abdullah complained to Imam Ja'far Sadiq (a): A woman appears in my dreams and frightens me. Imam (a) said: Take a rosary with you to bed and recite *Allaahu Akbar* 34 times, *Subhaan Allaah* 33 times and 33 times *Alhamdulillaah.* Then recite the following supplication ten times:

لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيي وَيُميتُ وَيُميتُ وَيُحْيي بِيَدِهِ الْخَيْر وَلَهُ اخْتِلاف اللَّيْلِ وَالنَّهارِ وَهُوَ عَلى كُلِّ شَيءٍ قَديرٌ

Translation: There is no god, except Allah, the one; there is no partner with Him. For Him is the kingdom and for Him is the praise. He enlivens and gives death. And He gives death and then enlivens. In His hand is well being and for Him is the changing of the night and the day. And He is powerful over everything.

Apparently in reciting Tasbih of Lady Fatima Zahra (s.a.) at the time of going to bed, one has the choice to recite *Subhaan Allaah* before *Alhamdulillaah* or after it.

In an authentic tradition, it is narrated from the same Imam that one, who is apprehensive of nocturnal emission should recite the following supplication after going to bed:

اللّهُمَّ اِنّي اَعُوذُ بِكَ مِنَ الْاِحْتِلامِ وَمِنْ سُوءِ الْاَحْلامِ وَمِنْ اَنْ يَتَلاعَبَ بِي الشَّيْطانُ في الْيَقْظَةِ وَالْمَنامِ.

Translation: O Allah, I seek Your refuge from getting nocturnal emission, nightmares and from the fact that the satan should make me involved in any

kind of vain pastime in wakeness and sleep.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that if a person has a nightmare, he should turn his side and recite as follows:

(إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ لِيَحْزُنَ الَّذينَ آمَنُوا وَلَيْسَ بِضارِّهِمْ شَيْئًا إِلاّ بِاذْنِ اللّهِ)

Translation: It is the job of Satan to torment the faithful, but without the will of Allah, he cannot cause any harm to them.

After that recite as follows:

عُذْتُ بِما عاذَتْ بِهِ مَلائِكَةُ اللّهِ الْمُقَرَّبُونَ وَأَنْبِيائُهُ الْمُرْسَلُونَ وَعِبادِهِ الصّالِحُونَ مِنْ شَرِّ ما رَأَيْتُ وَمِنْ شَرِّ الشَّيطانِ الرَّجيم.

Translation: I seek the refuge of one, Whose refuge was sought by the proximate angels, chosen prophets and righteous servants of God, from the evil of whatever I saw and the evil of the accursed satan.

It is mentioned in another report from the same Imam that when a person wakes up from a nightmare, he should recite as follows:

اَعُوذُ بِما عاذَتْ بِهِ مَلائِكَةُ اللّهِ الْمُقَرَّبُونَ وَأَنْبِياءُ اللّهِ الْمُرْسَلُونَ وَعِبادُ اللّهِ الصّالِحُونَ وَالْاَئِمَةُ الرّاشِدُونَ الْمَهْدِيُّونَ مِنْ شَرِّ ما رَأَيْتُ مِنْ رُؤْيايَ اَنْ تَضُرَّنِي وَمِنَ الشَّيْطانِ الرَّجيمِ

Translation: I seek the refuge of one, Whose refuge was sought by the proximate angels, chosen prophets, righteous servants of God and the guided Imams, so that You may save me from the evil of whatever I saw and the evil of the accursed satan.

Then spit on the left side three times.

It is mentioned in another traditional report that someone complained to the same Imam that his daughter was getting frightened day and night. He said: Get her vein opened[1] (cupped).

It is mentioned in another traditional report that someone complained to the same Imam that his daughter was frightened during sleep and sometimes her condition is such that her body becomes limp. People say that it is because of the domination of jinns over her. Imam (a) said: Get her cupped and mix Soya juice with honey, boil it and administer it to her for three days. When he followed this advice, that girl got relief.

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[1] Plebotomy.

It is mentioned in another tradition that a person complained to Imam Ja'far Sadiq (a) that a woman frightens him during sleep. Imam (a) said: Perhaps you do not pay the Zakat. He said: O son of Allah's Messenger (s), I pay Zakat regularly. Imam (a) said: Then it might not reach the rightful person. After that he sent the Zakat money to the Imam in order that he may convey it to the rightful. After that he never experienced that condition again.

7. Supplications for prevention of nightmares and waking up during the night

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that one, who recites the following verse at the time of going to bed, will be able to wake up whenever he likes during the night.

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

"Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord." (Surah Kahf 18:110)

It is narrated from the same Imam in another report that the Messenger of Allah (s) said that one, who wants to wake up in the last part of the night; he should recite the following at the time of going to bed:

اللّٰهُمَّ لا تؤْمِنّي مَكْرَكَ وَلا تُنْسِني ذِكْرَكَ وَلا تَجْعَلْني مِنَ الْغافِلينَ. اَقُومُ ساعَةَ كَذا وَكَذا

Translation: O Allah, may I not become fearless of Your retribution; may I not forgo Your remembrance; may I not be included among the heedless. And may I wake up at such and such hour.

If one keeps the hour in mind with the word of 'hour', the Almighty Allah will appoint an angel, who will wake him at that exact time.

It is narrated from Imam Musa Kazim (a) in a reliable tradition that one, who intends to wake up during the night, he should recite the following supplication at the time of going to bed:

اللّٰهُمَّ لا تُنْسِني ذِكْرَكَ وَلا تُؤْمِنّي مَكْرَكَ وَلا تَجْعَلْني مِنَ الْغافِلينَ وَاَنْبِهْني لِاَحَبِّ السّاعاتِ اِلَيْكَ اَدْعُوكَ فيها فَتَسْتَجيبَ لي وَاَسْاَلُكَ فَتُعْطيني وَاسْتَغْفِرُكَ فَتَغْفِرَ لي اِنَّهُ لا يَغْفِرُ الذُّنُوبَ اِلاّ اَنْتَ يا اَرْحَمَ الرّاحِمينَ

Translation: O Allah, may I not forgo Your remembrance; may I not become heedless of Your power of retribution; do not include me among the heedless, and waken me at the hour, which is liked by You most. So that I may supplicate to You at that hour and that You may accept it in my favor. That I may ask You whatever I want, and that You may bestow it to me. That I may seek forgiveness from You and that You may forgive my sins; because O the most merciful of the merciful ones, no is able of forgiving the sins.

If one recites this supplication, the Almighty Allah will depute two angels to awaken him and if he does not wake up, the Almighty Allah will command them to seek forgiveness on his behalf. If that person dies during that night, he will be included among the martyrs. And if he wakes up, the Almighty Allah will give him whatever he asks for.

In a reliable tradition, it is narrated from Imam Muhammad Baqir (a) that one, who intends to wake up during the night to worship, if his intention is true, the Almighty Allah will send two angels to wake him at that exact hour.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that one, who cannot fall asleep, should recite the following supplication:

سُبْحانَ اللّهِ ذي الشَّأْنِ دائِمُ السُّلْطانِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ.

Translation: Glory be to Allah, the owner of majesty, Whose kingdom is everlasting; and Who is not ineffective at any time.

It is narrated in another reliable tradition that Lady Fatima Zahra (s.a.) complained to the Messenger of Allah (s) of insomnia. He said: Recite the following supplication:

يا مُشْبِعَ الْبُطُونِ الْجائِعَةِ وَيا كاسِيَ الْجُيُوبِ الْعارِيَةِ وَيا مُسَكِّنَ الْعُرُوقِ الضّارِبَةِ وَيا مُنَوِّمَ الْعُيُونِ السّاهِرَةِ سَكِّنْ عُرُوقِي الضّارِبَةِ وَانْذَنْ لِعَيْنِي نَوْماً عاجِلاً.

Translation: O the sustainer of the hungry and O one, Who bestows clothes to the naked bodies. And O one, Who imparts relief to the throbbing nerves and O one, Who makes the wakeful eyes sleep. Bestow rest to my throbbing nerves and issue the command of sleep, so that it covers my eyes immediately.

8. Prayer and supplications for pleasant dreams, etiquette of waking up and for seeing the Prophet and Ali (a)

It is narrated from Imam Ja'far Sadiq (a) that one, who wishes to see the Holy Prophet (s) in dream, should perform a proper ritual bath (*Ghusl*) after the

Night (*Isha*) Prayer and pray four units of prayer and in each unit after Surah Hamd, recite Ayatul Kursi a hundred times. After the prayer recite *Salawaat* on Muhammad and Aale Muhammad (a) a thousand times. Then lie down on a ritually pure sheet, on which he should not have committed any lawful or unlawful act; and place the right hand below the right cheek and recite the following, a hundred times:

سُبْحانَ اللّهِ وَالْحَمْدُ لِلّهِ وَلا اِلهَ اِلاّ اللّهُ وَاللّهُ اَكْبَرُ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ

Translation: Glory be to Allah and praise be to Allah and there is no god, except Allah, and Allah is the greatest. And there is no power, except for Allah.

After that recite a hundred times:

مَا شَاءَ اللّٰهُ

Translation: As Allah willed.

One, who performs this ritual properly, will be graced by the glimpse of the Messenger of Allah (s).

It is mentioned in another report that one, who wishes to see Amirul Momineen (a) in dream, he should recite the following supplication at the time of going to bed:

اللّهُمَّ اِنّي اَسْأَلُكَ يا مَنْ لَهُ لُطْفٌ خَفِيٌّ وَاَيادِيْهِ باسِطَةٌ لا تُقْبَضُ اَسْأَلُكَ بِلُطْفِكَ الْخَفِيِّ الَّذِي ما لَطُفتَ بِهِ لِعَبْدٍ اِلاّ كَفى اَنْ تُرِيَنِي مَوْلايَ اَميرَ الْمُؤْمِنينَ عَلِيَّ بْنَ اَبي طالِبٍ في مَنامي.

Translation: O Allah, I ask You, O one, Who bestows hidden grace, whose hands of mercy are so wide that they never become short. I beseech You about that same concealed kindness, which if it favors a person, he is not in need of anyone else. And I beg You to show my master, Ali Ibne Abi Talib (a) in dream.

It is mentioned in another traditional report that if a person wishes to see a deceased person in dream, he should sleep with ablution on his right side and recite the Tasbih of Lady Fatima Zahra (s.a.) and then recite the following supplication:

اللّهُمَّ اَنْتَ الْحَي الَّذي لا يُوْصَفُ وَالايمانُ يُعْرَفُ منه، مِنْكَ بَدَأَتِ الْاَشْياءُ وَاِلَيْكَ تَعُودُ فَما اَقْبَلَ مِنْها كُنْتَ مَلْجَأَهُ وَمَنْجاهُ وَما اَدْبَرَ مِنْها لَمْ يَكُنْ لَهُ مُلْجَأٌ وَلا مَنْجاً مِنْكَ اِلاّ اِلَيْكَ فَاَسْأَلُكَ بِلا اِلهَ اِلاّ اَنْتَ وَاَسْأَلُكَ بِبِسْمِ اللّه الرَّحْمنِ الرَّحيم وَبِحَقِّ مُحَمَّدٍ حَبيبِكَ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ سَيِّدِ النَّبِيّينَ

وَبِحَقِّ عَلِيٍّ خَيْرِ الْوَصِّيِّينَ وَبِحَقِّ فاطِمَةَ سَيِّدَةِ نِساءِ الْعالَمِينَ وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ الَّذِينَ جَعَلْتَهُما سَيِّدَيْ شَبابِ أَهْلِ الْجَنَّةِ أَنْ تُرِيَنِي مَيِّتِي فِي الْحالِ الَّتِي هُوَ فِيها

Translation: O Allah, You are the living, Who cannot be described. Only faith can recognize You. You are the source of everything. You were the refuge of the creatures, who have passed and You are the place of salvation for those, who are to come. I beg from You, in name of Your oneness, in the name of Allah, the Beneficent, the Merciful, Your beloved, Muhammad (s) the chief of the prophets, Amirul Momineen Ali, the best of the successors, Fatima Zahra, chief of the ladies of the world, Hasan and Husain, the chiefs of the youths of Paradise, that You bless Muhammad and Aale Muhammad (a) and allow me to see so and so deceased in his real condition.

It is narrated that when the Messenger of Allah (s) used to go to bed, he used to recite the following:

بِاسْمِكَ اللّٰهُمَّ اَحْيا وَبِاسْمِكَ اَمُوتُ

Translation: O Allah, my death and life is with Your name.

And when he woke up, he used to recite:

اَلْحَمْدُ لِلّٰهِ الَّذي اَحْيانِي بَعْدَ ما اَماتَنِي وَاِلَيْهِ النُّشُورُ.

Translation: All praise is for that God, Who enlivened me after death and only He can enliven after death.

It is narrated from Imam Ja'far Sadiq (a) that when one wakes up, one should recite as follows:

سُبْحانَ اللّٰهِ رَبِّ النَّبِيينَ وَآلِهِ الْمُرْسَلِينَ وَرَبِّ الْمُسْتَضْعَفِينَ وَالْحَمْدُ لِلّٰهِ الَّذي يُحْيِي الْمَوْتى وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

Translation: Glory be to Allah, the Lord of the prophets, the deity of the messengers, the master of the weak. All praise is befitting Him only, Who revives the dead and Who is powerful over everything.

On hearing these words, the Almighty Allah says: My servant is right and he has thanked Me.

It is narrated in another tradition that when the Messenger of Allah (s) used to wake up in the last part of the night, he used to recite aloud:

اَللّٰهُمَّ اَعِنِّي عَلى هَوْلِ الْمَطْلَعِ وَوَسِّعْ عَلَيَّ الْمَضْجَعَ وَارْزُقْنِي خَيْرَ ما قَبْلَ الْمَوْتَ وَارْزُقْنِي خَيْرَ ما

بَعْدَ الْمَوْتِ.

Translation: O Allah, help me during the terror of Judgment Day and widen my grave and keep me in the very best condition before I die and after I am dead.

It is narrated in another tradition that when you wake up, you should recite as follows:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لا اِلهَ اِلاّ اَنْتَ ظَلَمْتُ نَفْسي فَاغْفِرْ لي وَارْحَمْني اِنَّكَ اَنْتَ التَّوابُ الرَّحيمُ الْغَفُورُ.

Translation: O our Lord, and O the Lord of all angels and spirits; glorified are You. Your mercy precedes Your fury. There is no deity other than You. There is no doubt that I have oppressed my self; but You forgive my sins and have mercy on me. Indeed, You the only one, who accepts repentance and pardons during the accounting.

It is narrated from Imam Ja'far Sadiq (a) that when you change the sides, you should recite:

اَلْحَمْدُ لِلّهِ وَاللهُ اَكْبَرُ

Translation: Praise be to Allah and Allah is the greatest.

It is narrated from Imam Ali Naqi (a) that when you wake up during the night and want to change sides, you should recite the following:

لا اِلهَ اِلاّ اللّهُ الْحَيُّ الْقَيُّومُ وَهُوَ عَلى كُلِّ شَيءٍ قَديرٌ سُبْحانَ اللّهِ رَبِّ الْعالَمينَ وَاِلهِ الْمُرْسَلينَ وَسُبْحانَ اللّهِ رَبِّ السَّمواتِ السَّبْعِ وَما فيهِنَّ وَرَبِّ الْاَرَضينَ السَّبْعِ وَمافيهِنَّ وَرَبِّ الْعَرْشِ الْعَظيمِ وَسَلامٌ عَلَى الْمُرْسَلينَ وَالْحَمْدُ للهِ رَبِّ الْعالَمينَ.

Translation: There is no deity other than Allah, Who is living and everlasting and Who is powerful over everything. Allah is the sustainer of all creatures, the deity of the prophets and the Lord of the seven heavens and whatever they contain and of the seven earths and whatever creatures are present in them; and the Lord of the great throne. Glorified is He. Peace be on all the prophets and all praise is for Allah, Who is the Lord of the worlds.

It is mentioned in another traditional report that on waking up, one should recite:

اَلْحَمْدُ لِلّهِ الَّذي رَدَّ عَلَيَّ رُوحي لِاَحْمَدَهُ وَاَعْبُدَهُ

Translation: Praise be to Allah, Who restored my soul back to me; that I mention His praise and worship Him.

In addition to that supplication for glancing at the cornelian is mentioned in the etiquette of wearing rings. Since other supplications on this topic are included in the chapter of Midnight Prayer, all of them will be mentioned in the book of worship acts, if Allah wills, because there is no scope in this treatise to mention more supplications other than those, which are mentioned so far.

9. Causes for false and true dreams, and interpretation of the latter

It is mentioned in reliable traditions that people asked Imam Ja'far Sadiq (a) the reason why sometime a believer sees a dream and it comes true. And sometimes he sees a dream, which has no effect at all. He said: When a believer sleeps, his soul moves towards the heavens. Thus, whatever that soul sees on the heavens in the ethereal world, which is the place of destiny, its effect becomes clear. And whatever it sees on the earth and in the atmosphere are the confused dreams. The narrator asked: Does the complete soul of the believer goes up to the heavens and nothing remains in the body? Imam (a) replied: Would he not die if this happens? On the contrary, it is like the sun, which is on the sky, but its rays reach the earth. In the same way, the soul remains in the body and its reflection moves to the sky.

In another tradition, it is narrated from Amirul Momineen (a) that the believer who sleeps, his soul is taken to the Lord near the Throne (*Arsh*) and whatever it sees over there is true. And whatever it sees in the atmosphere on the return journey, is confusing dreams.

There are many traditions on this subject.

It is narrated from Imam Muhammad Baqir (a) in a reliable tradition that there is a satan named Nara; every night he spreads his body from the east to west and people see nightmares.

It is narrated in another traditional report that two Christians posed some queries to Abu Bakr; when he was unable to reply, they came to Amirul Momineen (a). Ali (a) replied to all the queries properly. Among their queries was the question that what is the cause of true and false dreams. He said: The Almighty Allah has created the soul and appointed a ruler for it. And that ruler is the self (*Nafs*); when a person sleeps, the soul leaves the body, but that ruler remains in the body. That soul passes by some angels and jinns as well. The true dream is the effect of the angels and the false dream is the effect of jinns.

It is narrated in another traditional report that the dream of a believer is

true; because his self is pure and his certainty is correct. And when his soul exits the body, it meets the angels; that is why his dream is of the caliber of revelation.

It is narrated in another tradition that divine revelation ended after the Messenger of Allah (s), but the dream of glad tidings remains.

It is mentioned in another tradition that true dream is a part of the seventy parts of effulgence of prophethood.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that in the last period of time, the view and dream of the believer is equal to the seventieth part of prophethood.

It is narrated from Imam Ali Reza (a) in an authentic tradition that in the morning, the Messenger of Allah (s) used to inquire from his companions: Has anyone of you seen a dream of glad tidings?

It is mentioned in another reliable tradition from Imam Muhammad Baqir (a) that a person asked the Messenger of Allah (s) about the interpretation of the following verse:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ﴾

"Those who believe and guarded (against evil): They shall have good news in this world's life and in the hereafter." (Surah Yunus 10:63-64)

The Messenger of Allah (s) said: The glad tiding of the life of the world implies the happy dreams, which a believer sees in the world and is pleased at their glad tiding.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that dreams are of three kinds: (1) Glad tiding of Allah for the believer. (2) Frightening of satan (3) Confusing thoughts.

In another reliable tradition, he said: The false dreams which have no effect are the dreams, which one has in the first part of the night. This is the time of the domination of evil satans; they make some thoughts visible, though they have no reality. As for the true dreams; they are few and are seen in the last one third of the night till the true dawn, as it is the time of the descent of the angels. These dreams are not false, except that the believer may have gone to sleep in condition of ritual impurity (*Janabat*) or without ablution; or he has not recited any supplication. In that case, his dream will not be true or its effect will be delayed.

It is narrated from Imam Ali Reza (a) that the Messenger of Allah (s) said:

One, who sees me in dream, it is as if he has seen me in wakefulness, because the Satan can never assume my form or the form of any of my successors or anyone, who has sincere faith in any member of Ahle Bayt (a) and true dreams are the 70th part of prophethood.

It is narrated from the Messenger of Allah (s) that in the last period of time, the dream of the believer will not be false; on the contrary as much one is true as his dream will be true.

The explanation of this statement is that Allah, the Mighty and the High has created the soul of the believer in another purified world and He has connected it to the souls of the prophets and saints and kept it with them in the spiritual world as is clear from many traditions on this subject. That multitudes of souls had gathered in the world of spirits and the souls, which were familiar with each other in that world, are familiar in this world as well. And those, who were hateful of each other in that world, hate each other in this world as well. Also, since due to innumerable causes, those pure souls are imprisoned in the impure and dark prison of the bodies and involved in different kinds of physical relations, sensual desires and satanic thoughts; that is why they have become distanced and oblivious from that holy world. But different people have different condition in this matter. One group is that of persons, who are proximate to God; that their soul is always connected to the upper world and physical relations have been unable to detach them from it; on the contrary their condition is such that their bodies are in this world and the souls are in constant contact with the holy souls in the high heavens. And they remain in confidential conversation with Ruhul Qudus; and every moment, they are getting divine favors.

One group is of such unfortunate people, who have completely forgotten that world, except for temporary comforts and lowly tastes, they do not pay heed to anything else. So much so that one group is so deviated that they do not believe in anything other than the sensual pleasures. They even belie the prophets in the matter of the hereafter. As if their eyes, ears and hearts are sealed and the doors of goodness are shut for them.

There is a third group as well, which inspite of the relations of the world has not given up the pursuit of achieving success in the hereafter. They are constantly condemned by the Morally conscious Self (*Nafs-e-Lawwama*). Sometimes a corner of their heart is inclined to satan and sometimes they listen to the advice of angels. At times, they will be seen engrossed in listening to moral advices and discourses of leaders and other times, are in the group of embodiments of human form and character of satans and robbers of religion and faith and are seen busy in transgression and sinful acts. Sometimes they

besmear themselves in the impurity of sins, and sometimes they purify themselves with the water of repentance and weeping. Since the souls of this group have sometimes sinned and sometimes performed some good acts; sometimes they have nightmares and sometimes have good dreams as a result of their acts. That is sometimes their five senses are suspended and these souls remember their ancient friends and become mindful of meeting them. And they rise up to the inner heavens and speak to the holy souls. Since during the initial part of the night some thoughts of wakefulness are also present, the ascent of that time is in the worldly matters and connections; and the connection with the world is defective. That is why the satans are able to dominate him and personify the false thoughts and invalid connections in his dream. As much he distances from the initial part of the night, as much the thoughts of wakefulness are removed and near dawn, the ascent of soul is completely to the higher world. That is leaving the worldly thoughts, it reaches below the throne in the company of the proximate ones of God. At that time the domination of satan weakens and due to the mercy of God, heavenly angels arrive to make the unaware aware, to waken the sleeping ones and to remove the armies of the satans and the jinns. At that time the dreams of the believers are divine dreams and the favors received by them are divine favors. Now, those angels approach them and wake them up so that they may, through prayers, seek forgiveness for the deeds they committed during the day and beseech the Almighty for mercy. That is why, this is the best time for Midnight Prayer and the following verse is revealed for it:

﴿ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴾

"Surely the rising by night is the firmest way to tread and the best corrective of speech." (Surah Muzzammil 73:6)

Its conclusion is that the worship performed at night is more sincere and true. Very fortunate are those, who value that time. They gain unlimited divine bounties, which come down at that time; they make the angels their helpers in warding off satanic instigations and after purifying their souls of worldly blemishes, make them worthy of seeking proximity of God. At that blessed hour, which is an occasion of private conversation with Almighty, they also remember their incomparable Lord and make themselves close to the proximate ones of God. One should recognize his worth and sometimes remember his reality as well. He should not sell his sacred essence at such a low price and should not keep that bird of the heavens in the cage of relationships.

وَفَّقَنَا اللّٰه تَعالى وَسائِرَ الْمؤْمِنينَ لِسُلُوكِ مَسالِكَ الْمُقَرَّبينَ وَلِتَنْبيهِ نَوْمِ الْغافِلينَ.

Translation: May the Almighty Allah bestow us and all believers, the good sense to tread the path of the proximate ones and to wake up from the sleep of the unheeding ones.

One should also remember that since different kinds of veils cover the consciousness and the colorful attractions of the world have blinded us, therefore inspite of having attainted the lofty grades, insight is mixed up with base thoughts; that is why the thoughts of the true dreams are also seen in different forms. Though the form of everything is related appropriately. And those, who are deceived by the world, the Holy Quran and traditions of prophets and successors have mentioned similes for their weak intellects and insights. As a result of the baseness of their thoughts they are unable to perceive the logic and their complete dependence is on the perceptible. So, the logics should be shown to them in the disguise of perceptions. For example, it is said that the simile of the world is like that of a snake, which is so attractive that a naive child is deceived; but it carries deadly poison inside itself.

Or that like water is the cause of life, knowledge is cause of life for the heart. Or like the earth is verdant due to water, in the same way, the freshness of the hearts is due to knowledge. Or for example, knowledge is compared to a lamp or sun; their light removes apparent darkness; in the same way, knowledge removes doubts and ignorance. Statements of Almighty Allah, His prophets and successors are full of such examples and the difference is only that which we explained above.

In other words, those having weak intellects are needful of examples, in the same way their weak insights during dreams are needful of forms of things and they are shown each thing in a particular form. In this way, every dream requires interpretation. One, who interprets, should conclude the interpretation from the tangible things seen in dream. For example, if one sees himself lying in ritual impurity or his hand is smeared in feces. The perfect interpreter will immediately understand that this is the condition of the world, which in view of enlightened persons is more filthy that feces and carrion. And he will conclude that some wealth will come in his way.

Or if someone sees that a snake is approaching him, in that case also, he will get some wealth. But if one sees himself in water it can be concluded that he will gain knowledge. The conclusion is that the science of interpretation of dreams is very vast and it is restricted for prophets. Therefore, to interpret dream was a miracle of Prophet Yusuf (a).

A proper study of this topic requires volumes and this treatise does not have scope for it. If Allah wills, a detailed study of this subject will be presented by the humble servant in a book planned for this subject.

It is narrated from Imam Ali Reza (a) that: I see many dreams and I interpret them myself and the interpretation, which I conclude, comes true.

In another reliable tradition, he said that during the period of the Holy Prophet (s) the husband of a woman had gone on a journey. She saw in her dream that the pillar of her house had broken up. That woman came to the Holy Prophet (s) and mentioned her dream. The Holy Prophet (s) said: Your husband will return from the journey safe and sound. Her husband went on the journey a second time and she saw the same dream and the Prophet mentioned the same interpretation and her husband returned again in the same way. Then he went on journey, a third time. That lady saw the dream again. This time she met a person on her way. She narrated the dream to him and he said: Your husband will die and the same happened. This news reached the Holy Prophet (s). He said: Why did you not give a good interpretation?

It is narrated from Imam Muhammad Baqir (a) that the Messenger of Allah (s) used to say that the dream of a believer remains suspended over his head between the sky and the earth, till he himself or someone else does not interpret it. Then, it happens as it is interpreted. That is why, you should not narrate your dream to someone other than an intelligent person.

It is mentioned in another reliable tradition that you must narrate your dream only to that believer, who does not harbor greed and enmity and who is not a follower of his transgressing self.

It is mentioned in a good tradition that a person asked Imam Ja'far Sadiq (a): I have seen the sun shinning on my head, but its light did not fall on the body. Imam (a) said: The light of faith will guide you and you will achieve true faith, but it will be incomplete. If that light had enveloped your whole body, you would have got perfect faith. That person said: People interpret rulership from this? Imam (a) said: How many rulers there were from your forefathers that you thought of it? And tell me what rulership is better than that true religion, through which you will reach Paradise?

It is mentioned in another reliable traditional report that Muhammad Ibne Muslim asked Imam Ja'far Sadiq (a): O master, I dreamt that I was at home and a woman came and broke up many walnuts and dropped them on my head. He said: You will go for a contract marriage and your (permanent) wife will come to fight you about it and she would tear away your garments, because walnut shells imply clothes. Muhammad Ibne Muslim says: The next Friday morning I dressed up in new clothes like I used to do on Eid days and sat near the entrance of my home. By chance a young girl passed by. I called her inside and performed a contract marriage with her. My wife was not at home. When she learnt about it, she arrived there all of a sudden. That girl ran away, but I was

caught by her. She tore my new garments into shreds.

It is narrated that another person mentioned to the same Imam that I have seen a dream and I am very much scared. I was having a son-in-law and he was dead. I dreamt that he has put his arms around me, and I fear that I might also die. The Imam said: Do not fear death at any time; anticipate it morning and night. But a departed one putting an arm around your neck signifies longevity. Though tell me what the name of your son-in-law was? He replied: Husain. Imam (a) said: You will also have the good fortune to perform the Ziyarat of Imam Husain (a), because a person, who is embraced by a namesake of the Imam gets the chance of performing the Ziyarat of that Imam.

It is narrated from the same Imam in an authentic tradition that one, who dreams of being in the holy sanctuary; if he is fearful, the reason of his fear will go away.

Another person said to the Imam that he has dreamt that the handle of a spear was in my hand. He asked: Was there a sack on it? He replied: No. The Imam said: If there had been a sack, the Almighty Allah would have bestowed a son to you; since there was no sack, you will get a daughter. Then he asked after some moments: Do you remember, how many joints did that staff have? He replied: Twelve. He said: You will have twelve daughters. Muhammad Ibne Yahya says: I was narrating this tradition to a person. He said: I am son of one of those daughters, and I have eleven aunts.

It is mentioned in authentic tradition that Imam Ali Reza (a) said: Last night I saw the slave of Ali Ibne Yaqtin having whiteness on his forehead; and I concluded that he will embrace the true faith.

It is mentioned in another tradition that Yasir, servant of Imam Ali Reza (a) said to the Imam: I dreamt that there are seventeen bottles in a cage. All of a sudden that cage fell down and the bottles were shattered. The Imam said: If your dream is true, it is certain that from my kindred, someone will die after ruling for seventeen days. It happened thus; that Muhammad bin Ibrahim staged an uprising with Abul Sharaya and died after seventeen days.

It is mentioned in another traditional report that the Messenger of Allah (s) said: I dreamt that I was given a bowl of milk filled to the brim; I drank so much that it flowed from my nails. People asked him how he interpreted? He replied: Knowledge.

It is mentioned in another tradition that a person came to Imam Ja'far Sadiq (a) and said that he dreamt that he had gone to a particular village outside Kufa. There he saw a wooden man astride a wooden horse and he was waving his sword and I was terrified of him. The Imam said: Your dream proves that

you want to deceive a man and wish to take advantage of him. Fear God, remember your death and refrain from this. He said: I testify that Almighty Allah bestowed a great knowledge to the Imam and that you have obtained knowledge from its source. Indeed, a neighbor approached me and wanted to sell a plot of land to me. When I observed that he did not have any buyer other than me, I planned to offer a paltry price.

10. Etiquette of waking up and condemnation of excessive sleeping

It is narrated from reliable traditions from the Messenger of Allah (s) that it is detestable to chit chat and have a gathering after Isha Prayer.

It is mentioned in another reliable tradition from the Holy Prophet (s) that except for three things, it is not good to remain awake at night; for (1) Midnight Prayer (2) recitation of Quran and acquiring knowledge (3) the newly married bride.

It is narrated from Imam Ja'far Sadiq (a) that five persons do not get any sleep at night: (1) one, who intends to murder someone (2) one, who owns a lot of wealth and does not trust anyone (3) one, who has spoken excess of lies and laid many allegations (4) one, who is deep in debt (5) one, who is in love with someone and who fears the loss of his love.

My father, on whom Allah may have mercy, used to say: It is possible that this tradition is a warning to those, who are careless, because it is necessary for every person to be mindful of the murder of his Impulsive Self (*Nafs-e-Ammara*). It is the inner enemy and is always intending to slay him and there is a treasure of faith and worship with that person, about whose loss he is not fearless, because self and satan and desires and lusts; all of them are united to destroy him. He has lied much and spoke ill of many.

Every person is supposed to offer maximum worship and servitude, and as much is supposed to be fulfilled, that much capital was not given to him, and as a result of sleep of ignorance, one gets separated from a beloved like God. Now, we should understand that one, having these five causes of wakefulness, how he can go to sleep?

Regarding this, it is narrated from Imam Ja'far Sadiq (a) that: I am astonished at one, who claims to love Allah, but he sleeps during the nights.

It is narrated from Amirul Momineen (a) that one, who fears divine chastisement, it is not proper for him to go to sleep.

It is narrated that there are four things whose little is much: (1) fire (2) sleep (3) illness (4) enmity.

It is narrated from the Messenger of Allah (s) that the mother of Prophet Sulaiman (a) used to tell him: Do not sleep too much at night, because one, who does this, will be impoverished on Judgment Day.

Imam Ja'far Sadiq (a) said that God hates three things: (1) sleeping too much and sleeping needlessly (2) laughing without reason (3) eating on a full belly.

He also said: The first disobedience of Allah, which people committed is in these six points: (1) desire of the world (2) desire of rulership (3) love for women (4) love of food (5) love of sleeping (6) love of comfort.

It is narrated from Imam Muhammad Baqir (a) that satan has an antimony, which he applies to the eyes of people; and he has a paste, which he makes the people lick and he has a snuff, which he makes them inhale. That antimony is stupor, that paste is lying and that snuff is pride.

Amirul Momineen (a) said that intoxication is of four kinds: (1) intoxication of wine (2) intoxication of wealth (3) intoxication of sleep (4) intoxication of rulership.

It is narrated from Imam Muhammad Baqir (a) that Prophet Musa (a) prayed confidentially to God: O Lord, whom do You hate the most from Your creatures? It was said: O Musa, that person, who continues to lie like a corpse all night and who spends the whole day in vain preoccupations.

It is narrated from Imam Musa Kazim (a) that you should not make yourself used to sleep much, because any other organ of the body is not less in thankfulness than the eye.

Imam Ja'far Sadiq (a) said that God detests two things most: Sleeping too much and remaining idle. He also said: Sleeping too much deprives one of the goodness of the hereafter.

We should also remember that remaining awake too much is as bad as oversleeping. And except for those nights, in which remaining awake the whole might night is recommended, to remain awake all night is detestable.

It is mentioned in traditions that the eye is also having a right on us. By remaining awake too much, we should not trespass on its right.

We should also remember that it is detestable to face the sun while sitting or lying down.

As it is narrated from Amirul Momineen (a) one, who sits in the sun, he should turn his back to it, because many inner illnesses are caused by facing the sun directly.

In another tradition, he said: Do not face the sun, as it gives movement to fever, the complexion changes, the clothes decay and it creates inner diseases.

It is narrated from the Messenger of Allah (s) through reliable chains of narrators that sunlight has three qualities: (1) changing color (2) creating stench (3) decaying the garments.

11. Etiquette of using the washroom

When a person goes to the washroom, he should cover his head; it is better if he wraps something over his turban or cap. Then he should recite *Bismillaahir Rah'maanir Rah'eem* and then recite the following supplication:

بِسْمِ اللّهِ وَبِاللّهِ اللّهُمَّ اِنّي اَعُوذُ بِكَ مِنَ الْخَبيثِ الْمُخَبِّثِ الْمُخْبِثِ الرِّجْسِ النَّجسِ الشَّيْطانِ الرَّجيمِ

Translation: In the name of Allah. I rely on Allah. Without any doubt I seek Your refuge from the impurity and filth of the accursed satan.

Then recite:

بِسْمِ اللّهِ وَبِاللّهِ وَلا اِلهَ اِلاّ اللّهُ. رَبِّ اَخْرِجْ عَنّي الْاَذى سَرْحاً بَغَيْرِ حِسابٍ وَاجْعَلْني لَكَ مِنَ الشّاكِرينَ فيما تَصْرِفهُ عَنّي مِنَ الْاَذى اَوِ الْغَمِّ الَّذي لَوْ حَبَسْتَهُ عَنّي هَلَكْتُ. لَكَ الْحَمْدُ اعْصِمْني مِنْ شَرِّ ما في هذِهِ الْبُقْعَةِ وَاَخْرِجْني مِنْها سالِماً وَحُلْ بَيْني وَبَيْنَ طاعَةِ الشَّيْطانِ الرَّجيمِ

Translation: In the name Allah, and I rely on Allah and there is no deity, except Allah. O Lord, may the impurity exit fully (from me). And give me the good sense to thank You for removing from me calamities and discomforts by its discharge, because if You had not done so, I would have perished. All praise is for You only. Keep me safe from the evil of this place. May I leave this place safe and sound and not follow the accursed satan.

When you enter the washroom, place your left foot first. This instruction is mentioned as per popular custom; no tradition was found regarding this.

When you remove your lower garment, you should recite *Bismillaahir Rah'maanir Rah'eem,* so that the satan may close his eyes and not see the genitals. And when one sits on the toilet, he should recite:

اللّهُمَّ اَذْهِبْ عَنّي الْقَذى وَالْاَذى وَاجْعَلْني مِنَ الْمُتَطَهِّرينَ

Translation: O Allah, remove filth and impurity from me and make me clean and pure.

Some scholars say that it is recommended to sit placing the weight on the left leg, but no authentic proof was found for it. When one has difficulty in

passing urine or tool, according to some traditions, one should recite the following:

اَللّٰهُمَّ كَما اَطْعَمْتَنيهِ طَيِّباً في عافِيَةٍ فَاَخْرِجْهُ مِنّي خَبيثاً في عافِيَةٍ.

Translation: O Allah, like You feed me the good things easily, in that same way this filth should also exit from me.

It is mentioned in traditions that an angel is appointed for every person, who bends down, so that he may see what he has expelled. Before turning his head, the angel says: O son of Adam, this is the residue of your nice victuals, for which you had struggled so much. Now, pay attention from where you obtained them and see what they have resulted in. In that condition, it is appropriate that the person should recite the following supplication:

اَللّٰهُمَّ ارْزُقْني الْحَلالَ وَجَنِّبْني الْحَرامَ

Translation: O Allah, bestow lawful sustenance for me and save me from the unlawful.

When he glances at the water for washing, he should recite:

اَلْحَمْدُ لِلّٰهِ الَّذي جَعَلَ الْماءَ طَهُوراً وَلَمْ يَجْعَلْهُ نَجِساً

Translation: All praise is for Allah, who made the water pure and did not make it impure.

When he wants to wash himself, he should recite:

اَللّٰهُمَّ حَصِّنْ فَرْجي وَاسْتُرْ عَوْرَتي وَحَرِّمْني عَلَى النّارِ وَوَفِّقْني لِما يُقَرِّبُني مِنْكَ يا ذَا الْجَلالِ وَالْاِكْرامِ

Translation: O Allah, save me from unlawful and keep me covered. Make hellfire unlawful for me. And O owner of majesty and greatness, give me good sense of those things, which cause proximity to You.

When one starts rising, he should pass his hand over the belly and recite:

اَلْحَمْدُ لِلّٰهِ الَّذي هَنانِي طَعامي وَشَرابي وَعافاني مِنَ الْبَلْوى

Translation: All praise is for that Allah, Who digested my food and saved me from trial.

When you want to exit the washroom, place your right foot forward and passing your hand over the belly, recite:

اَلْحَمْدُ لِلّٰهِ الَّذي عَرَّفَني لَذَّتَهُ وَاَبْقى في جَسَدي قُوَّتَهُ وَاَخْرَجَ عَنّي اَذاهُ. يا لَها مِنْ نِعْمَةٍ لا يَقْدِرُ

الْقادِرُونَ قَدْرَها

Translation: All praise is for Allah, Who made me taste that food and kept its energy in my body and removed its refuse from my stomach. So many are the bounties of God, that great mathematicians are helpless to calculate them.

In some books of tradition, the phrase of 'So many are the bounties of God' should be recited thrice before continuing the supplication.

It is recommended that when urine stops dripping, one should perform *Istibra*[1] and some scholars regard it obligatory. The method of *Istibra* is that one should press the organ with the thumb from its root till below the tip three times and then place forefinger below the organ and the thumb over it and squeeze it three times till tip. Most scholars say that the tip should also be jerked three times. But there is no evidence for this.

It is recommended that one should wash after urination with cool water as it removes piles and it is detestable to remain in the washroom for a long time.

It is narrated that His Eminence, Luqman commanded his son, Ain: Write on the door of the washroom that remaining in washroom for a long time causes piles.

It is detestable to clean with a bone or dried cow dung after urination, because jinns had asked from the Holy Prophet (s) food for themselves and their animals. The Messenger of Allah (s) had ordered bones for them and dung for their animals. That is why it is not nice to chew at the bones.

In the same way, it is extremely detestable to clean with any eatables, especially bread; and to clean with sanctified objects, like dust from the grave of Imam Husain (a) and written objects, on which Quran or names of prophets or Imams (a) or traditions or questions of religious law are written; it is absolutely unlawful; and if someone does so considering them worthless, he would become a disbeliever.

It is absolutely detestable to wash with the right hand and it is detestable with the left hand in the instance if there is a ring in it, with the name of Almighty Allah engraved on it. Scholars add that it is also detestable if name of a prophet or Imam is present on it. If one has got a holy name engraved on ring, he should not take it into the washroom, whether he is wearing it or not.

In the same way, to take the Holy Quran, supplications and amulets into the washroom is unlawful if they are not inside a bag; and same is case of silver coins[2].

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[1] Procedure for cleaning the urethra.

[2] As Islamic coins often have the *Kalimah* or holy names.

It is detestable to brush teeth in the washroom as it causes mouth odor. It is detestable to speak when one is using the washroom, but one has permission to recite the remembrance of God, fixed supplication, verse of the throne, praising God and repeating the words of a Muezzin.

It is narrated that Prophet Musa (a) said to the Almighty Allah in his confidential supplication: O my Lord, sometimes I am in a condition, in which I regard Your majesty so high that I should mention You on those occasions. He was told: O Musa, My mention is good in every condition.

It is obligatory to reply to salutation when one is in the washroom. Some scholars say that if one hears the name of the Messenger of Allah (s), one should recite the *Durood*. If one sneezes, one should recite 'praise be to Allah' and invoke benedictions on Muhammad and Aale Muhammad (a) as it is recommended.

If one has some work with a person and he fears that by the time he comes out, he would go away or some hardship will befall; and it is not possible to communicate with signs or clapping, then it is allowed to speak.

It is narrated that one, who talks needlessly in the washroom, will not have his needs fulfilled. It is detestable to eat or drink while one is in the washroom. It is also detestable to wash with brackish water, in which no impurity is mixed. But if no other water is available, it is allowed.

12. Place of urination and passing stools and their etiquette; places where it is prohibited

It is obligatory that one should not allow ones private parts to be seen, except by one's legal wives, immature children and animals. Private parts include the penis, testicles, anus and vagina. It is recommended that whether one is in a house or in open, one should cover his whole body. If one is in a wilderness, he should go so far so that no one may see his body. Most scholar are of the view that whether one is in wilderness or at home, it is unlawful to face the Qibla intentionally, while urinating or passing stools.

It is narrated from Imam Ali Reza (a) that one, who is urinating towards Qibla forgetfully; and on remembering, he changes his direction as a mark of respect, he will not arise, but that the Almighty will forgive him. It is precautionary that one should not face or keep ones back to the Qibla while one is washing after toilet. It is recommended to face the remaining two directions or between the four directions.

If one is unaware of the Qibla, it is advisable to make reasonable efforts to find it, so that one is sure that one is not facing or putting his back to the Qibla. And where it is difficult to find the direction, there is no problem in it. But in that case it is better to keep ones back to it.

It is recommended that one should search for a high spot or where the soil is soft in order to urinate, so that there is no risk of splashing.

It is narrated that the Messenger of Allah (s) used to be most careful about urinating. So much so that when he wanted to urinate, he used to find an elevated spot or a soft ground, so that there is no splashing.

It is mentioned in numerous authentic traditions that the chastisement of grave will be more for those, who were careless about urination or those, who did not follow its etiquette.

It is detestable to urinate in water and further detestable to do it in stagnant water. But it is mentioned in some traditions that there is no problem in running water. It is also mentioned that if one urinates in standing water, jinns and satans gain domination on him and he gets afflicted with insanity and forgetfulness.

It is better that one should not even pass stool in water. It is detestable to urinate or pass stool in the standing position.

It is narrated from Imam Ja'far Sadiq (a) that one, who urinates in the standing position is susceptible to insanity. To urinate from a very high spot, to urinate or pass stool in the lairs of animals and to urinate in places of flowing water, which are dry at that time, by this same analogy to do these on roads or roadsides, in Masjids and near their walls; in places where there is risk of abuses of people, is detestable.

It is detestable below fruit trees, because during the fructifying times, angels are appointed to keep it safe from the harm of animals. Some say that other than the fructifying times also, it is detestable. In the same way, it is detestable to do this in places, where people alight and where people may be caused inconvenience, whether it be due to the stench of urine.

It is mentioned in reliable tradition from the Messenger of Allah (s) that the Almighty Allah curses one, who passes stool in shade or at caravan halts. He also curses those who hinder people from drawing water from wells and springs, used by general public. Or to stop someone from drawing water, which is owned by someone in particular and particular persons get turn to draw water from it during night or day.

In the same way, on that person, who constructs a wall on a public thoroughfare or by robbing people or imposing a toll tax.

Chapter Nine: Cupping, purgation, different maladies and their cures – supplications

1. Reward of being ill and patience in illness –illness of believers

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that one day the Messenger of Allah (s) raised his head to the heavens and smiled. Companions asked him why he did that and he said: I was surprised about two angels, who had come to search for a righteous believer in his place of worship, so that they may record the good deeds of his night and day. When they did not find him there, they went back to the heavens and said: O God, we searched for Your so and so servant in his place of worship and did not find him there as he is indisposed. The Almighty Allah said: As long as he remains ill, record the good deeds of his nights and days, just as you did during his health.

In another authentic tradition, it is narrated from the Messenger of Allah (s) that when a believer becomes weak due to old age, the Almighty Allah orders that you should continue to record the deeds he performed in his health and youth. In the same way, an angel is appointed to record the good of deeds of a sick believer as he used to do when he was in health. For the sick disbeliever, they should continue to record the evil deeds, which he did when he was in health.

It is mentioned in good and other kinds of traditions from Imam Muhammad Baqir (a) that to remain awake for one night as a result of illness or pain is better than worship for a year.

It is mentioned in another tradition that the Almighty Allah commands the angel on the left side that he should not record any sin during the period of the illness of the believer.

It is narrated from Imam Muhammad Baqir (a) in a reliable tradition that one, who does not bear the pain of illness, becomes disobedient and no goodness remains in him.

In another tradition, he said that the fever of one night is equal to a year's worship and that of two night is equal to worship of two years and that of three nights is equal to worship of seventy years.

It is narrated from Imam Ja'far Sadiq (a) that the fever of a single night is expiation of the past and future sins.

It is narrated from the Messenger of Allah (s) in a number of reliable traditions that Almighty Allah says: The believer, who remains unwell for three nights and does not complain to any of those who visit him, I would bestow him flesh better than his flesh and blood better than his blood. Then if I give him health, I will purify him of sins, and if I give him death, I will take him in the neighborhood of My mercy.

It is narrated from Imam Muhammad Baqir (a) in reliable traditions that the believer, who remains sick for a night and bears that illness as it is deserves to be borne; that is he does not divulge his pain to anyone, on the contrary, when it is morning, he thanks Almighty Allah; the Lord of the worlds, through His mercy, bestows him with the reward of sixty years of worship.

In a good tradition, it is narrated from the same Imam that complaint does not include saying: I could not sleep at night or I had fever. On the contrary, it implies statements like: I am in such a calamity that no one has ever suffered it.

He said in another tradition that fever is the messenger of death and a divine prison on the earth and its heat is from the heat of Hell. And the share of heat of Hell for the believer is only this much.

It is narrated from Imam Zainul Abideen (a) that fever is a very nice illness as through it all the parts of the body receive proportionate discomfort and no goodness remains in one, who never suffers.

It is mentioned in another traditional report that if a believer has fever for a night, his sins fall off like dried leaves fall off a tree. And if he lies on his bed due to fever, his groans are rewarded with the reward of reciting 'Glory be to Allah' and his moans are rewarded with the reward of reciting 'There is no god, except Allah'. And by turning sides in restlessness, he gets the reward of sword fighting in the path of Allah.

It is narrated from Imam Ali Reza (a) that the illness of a believer washes off his sins and it is divine mercy for him. Illness of a disbeliever is a chastisement and a curse for him. He also said that the headache of a single night erases all minor sins.

It is narrated from Imam Ja'far Sadiq (a) that Almighty Allah sends one of the three gifts to the servant, who is dear to Him: (1) fever (2) headache (3) eye trouble.

It is mentioned in many reliable traditions that the calamity suffered by prophets is most terrible; after that is the calamity suffered by successors. After

that as much a person is nice and great, as tough is his ordeal. The believer gets pain as per his faith and good deeds.

It is narrated from Imam Ja'far Sadiq (a) in reliable traditions that a great reward is obtained through great calamities; those whom Allah loves, He involves them in calamities. He also said: There are some special servants, that the bounties, which come down on them from the heavens are given to others and the calamities, which come down for others, befall them.

In another reliable tradition, it is narrated from Imam Muhammad Baqir (a) that when the Almighty Allah loves a person, He dunks him in the sea of calamities fully and sends down on him maximum troubles. When that servant requests Allah for the removal of that calamity, He replies: My servant, I am present to listen to your supplication; I am capable to fulfill your plea immediately; but I am storing this supplication of yours as well for your hereafter, as it is better for you.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that forty nights do not pass over a believer, but that he suffers some or other distress. Due to it he learns a lesson and remembers Almighty Allah.

In an authentic tradition, it is narrated from the same Imam that there is a grade in Paradise such that no one can reach it, without suffering a calamity. He also said: If the believer learns what kinds of reward are there as recompense of his difficulties, he would wish that his body be shred to pieces with a scissor.

Imam Muhammad Baqir (a) said that Almighty Allah sends the gift of calamities for the believer just as a person sends gift from abroad. And He orders him to abstain from the world, just as the physician instructs him to refrain from things, which can be harmful for him.

It is narrated from Imam Ja'far Sadiq (a) that a man invited the Messenger of Allah (s) for dinner at his place. When His Eminence reached there, he saw his hen lay an egg on the wall and it slipped from there and was caught up in a peg without breaking. The Prophet was surprised, but that man said: Why are you astounded? I swear by that God, Who sent you with truth that till date, I have never suffered any loss. When the Prophet heard this, he remarked: No goodness can be hoped from one, who has not seen any loss; and he left without eating there.

He said in another report that Almighty Allah makes the believer involved in every kind of calamity and kills him with every kind of death, but never suspends his intellect. Do you not know that satan dominated the wealth and family members of Prophet Ayyub, but did not control his reason. It is only so that the believer servant may have the cognizance of the oneness of God

through that reason.

He said in another good tradition that Almighty Allah says that if the believer had not complained the least in calamities, the disbelievers would not have had even a headache.

2. Etiquette and benefits cupping, dropping medicine in nostrils, enema and vomiting

It is narrated in tradition from Imam Ja'far Sadiq (a) that getting cupped on Sundays is beneficial for every kind of disease.

It is mentioned in another tradition that the Imam passed by some people who getting cupped. He said: How nice it would have been if you had waited till late afternoon of Sunday, because cupping on that day removes more maladies.

He said in another tradition that the Holy Prophet (s) used get cupping done on Monday after the late afternoon (*Asr*) and remark: Cupping on Monday removes different kinds of diseases from the root.

It is narrated in another traditional report that a man saw Imam Musa Kazim (a) being cupped on Friday. He asked: May I be sacrificed on you, you are cupping on Friday? Imam (a) replied: Whenever there is increase in blood, whether it is day or night, you should get cupping done.

It is narrated from the Messenger of Allah (s) that one, who gets cupped on a Tuesday falling on the 7^{th}, 14^{th} or 21^{st} of the lunar month, he will get rid of all maladies; especially headache, toothache, insanity, leprosy and leucoderma.

It is narrated in another traditional report that a man saw Imam Ali Naqi (a) being cupped. He asked: Master, the people of Mecca and Medina narrate from the Messenger of Allah (s) that one, who is cupped on Wednesday and then gets afflicted with leucoderma, he is himself worth condemnation. He replied: They are wrong. Afflicted is one, whose conception took place during menses.

It is narrated from Imam Ja'far Sadiq (a) that when you need to get cupped, you should get it done on Thursday; because every Friday from late afternoon, blood moves from its place due to terror of Judgment Day and does not return to its original place till Thursday morning. He also said: When you want to get cupped, you should get it done on the last Thursday of the month in the first part of the day, as it will remove contaminations from the body.

He said in another tradition that when you get cupping done and you start bleeding, you should recite the following supplication before letting blood drop from the cupping horn.

He said in another tradition that the Messenger of Allah (s) used to get

cupping done between head and two shoulders and behind the neck. Among the cupping horn of those three places, he used to call the first as beneficial (*Nafia*), the second as refuge-giver (*Mugheetha*) and the third as savior from calamities (*Manqadha*). *Manqadha* is the cupping horn situated at a hand span from nose to the head on the upper side.

It is mentioned in reliable traditional reports that Imam Musa Kazim (a) got cupped on Wednesday and his fever was not cured. Then he got it done on Friday and the fever was cured.

It is narrated from Imam Ali Reza (a) that one, who gets cupping done on the last Wednesday of the lunar month opposing those, who take omens, he will get relief from every calamity and remain safe from every malady and the wound of his cupping will also not fester.

It is mentioned in another traditional report that Imam Ja'far Sadiq (a) used to get cupping done after the late afternoon prayer (*Asr*).

It is narrated from Amirul Momineen (a) that getting cupping done imparts health to the body and stability to the intellect. He also said that do not get cupping done on Wednesday as it is inauspicious. Also, on Friday there is an hour in which if cupping is done, that patient will die.

He said in another tradition that there are three days of bloodletting in a week.

In another traditional report from the Messenger of Allah (s) prohibition is mentioned for getting cupping done on Wednesday.

It is narrated from Imam Musa Kazim (a) that cupping should be done on Thursday.

It is narrated through authentic chains of narrators from the Messenger of Allah (s) that there is much cure in two things: in getting cupping done and in taking honey. He also said: The habit of getting cupping done is a very good habit; it enhances eyesight and maladies are cured.

Imam Ja'far Sadiq (a) said that Jibraeel brought as gifts for the Messenger of Allah (s) toothbrush (*Miswak*), toothpick and cupping horn.

It is mentioned in *Fiqhatur Reza* that when you intend to get cupping done, you should sit cross-legged before the person giving it and recite as follows:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ اَعُوذُ بِاللّٰهِ الْكَرِيمِ فِي حَجامَتِي مِنَ الْعَيْنِ فِي الدَّمِ وَمِنْ كُلِّ سُوءٍ وَاَعْلالٍ وَاَمْراضٍ وَاَسْقامٍ وَاَوْجاعٍ وَاَسْأَلُكَ الْعافِيَةَ وَالْمُعافاةَ وَالشِّفاءَ مِنْ كُلِّ داءٍ.

Translation: In the name of Allah, the Beneficent, the Merciful. And from the evil eye catching this blood from every evil, every cause, from disease, from pain I seek the refuge of Allah, the kind. O Allah, I seek from You health in every disease and cure from every malady.

It is narrated in another tradition that people said to Imam Ja'far Sadiq (a) that many do not regard it good to get cupping done on Saturday and Wednesday as per the statement of the Messenger of Allah (s). He said: This is not the statement the Messenger of Allah (s), His Eminence said that when someone feels more blood in his body, he should get cupping done, so that he remains secure from death. And he also said that the first month of spring, that is on the first Tuesday of the month of Azar of the Romans it causes good health.

Imam Muhammad Baqir (a) said that when the Messenger of Allah (s) was afflicted with any malady, he used to get cupping done.

He said in another tradition that the Messenger of Allah (s) says that getting cupping done in head is the cure of all maladies, except death.

He said in another tradition that one, who looks to that blood, which is sucked out from his first cupping horn, will be safe from death and sore eyes till he gets it done the next time.

It is narrated from Imam Ja'far Sadiq (a) in another traditional report that when the Messenger of Allah (s) used to get cupping done, he used to perform ritual bath (*Ghusl*) with cool water, so that the temperature of blood is lowered.

He said in another tradition that the Messenger of Allah (s) got cupping done behind the neck first of all. Jibraeel instructed him to get it done between the shoulders.

It is narrated in another traditional report that after getting cupping done Imam Ja'far Sadiq (a) used to consume three sugar cubes and remark: This clears the blood and brings down the temperature.

It is narrated from Imam Ali Naqi (a) that eating sweet pomegranate after being cupped imparts stability to blood and inner blood is purified.

It is narrated from Imam Ja'far Sadiq (a) that getting cupping done leads to physical weakness.

It is mentioned in another traditional report that Imam Ali Reza (a) often felt excess blood (blood pressure) so he used to get cupping done immediately.

It is narrated from Imam Ja'far Sadiq (a) that during the holy month of Ramadhan, it is better to get cupping done at the night time and he also said:

For us, Ahle Bayt (a), the day of getting cupping done is Sunday and the day of our followers is Monday. He also said that never get cupping done on an empty stomach. When you want to get cupping done, you must eat something before it, as more dirty blood is expelled and physical strength remains. If you get it done on empty stomach, pure blood is lost and contaminated blood remains.

Zaid Shahham says: I was with Imam Ja'far Sadiq (a) when the Imam summoned the man for getting cupping done and ordered him to put the cupping horn after washing it. He ordered for a pomegranate and consumed it. When the cupping was over he called for another pomegranate and consumed it and remarked: Consuming pomegranate at this time removes the domination of yellow bile.

Imam Muhammad Baqir (a) inquired from Abu Basir that what do the people eat after getting cupping done? He replied: chicory leaves and vinegar. Imam (a) said: There is no problem in it.

It is narrated from Imam Musa Kazim (a) that one, who wants to get cupping done, should get it done on Saturday and also said: Getting cupping done on Sundays gives relief from every malady.

It is mentioned in another traditional report that when the moon is in Scorpio on Wednesday, you must not go for getting cupping done.

It is narrated from Imam Ja'far Sadiq (a) that if cupping is done on Thursday, the blood gets collected and it spreads in the whole body at noon; therefore cupping should be done before noon.

In another tradition, there is prohibition of cupping at noon on Friday.

It is narrated from Imam Musa Kazim (a) that don't forget cupping on 7th of June and if not on 14th it should be done on the 14th.

Imam Ja'far Sadiq (a) said that cupping should be done in the last part of the day.

It is narrated from the Messenger of Allah (s) that cupping behind the head increases forgetfulness.

Imam Ja'far Sadiq (a) said that cupping in head is beneficial for all maladies, except death and it is the same spot, which the Messenger of Allah (s) called as *Mugheeetha*. After that he placed his little finger in the centre of his forehead and his thumb behind the ear and said that cupping should done be done at this spot on both side of the head.

It is mentioned in another traditional report that there is an hour on Tuesday, such that if cupping is done at that hour, he will bleed to death. He

also said that one, who gets cupping done on Friday at noon and if he falls into some calamity, he should blame himself.

He said in another tradition that you can get cupping done on any day after reciting Ayatul Kursi. He also said that cupping in the head removes madness, leprosy, leucoderma and toothaches.

According to another tradition, it is also beneficial for unclear eyesight, headache and sleepiness. He also said that when the child is four months old, get cupping done behind his neck as it dries up moisture and excess temperature is removed from the body and the head.

It is narrated that Imam Muhammad Baqir (a) summoned a physician and asked him to open the vein in the palm of his hand.

It is narrated that a person complained to Imam Ja'far Sadiq (a) about liver pain. He said: Get your vein in the leg opened.

Another person complained of scabies and itch. He said: Get cupping done behind both ankles and between the knees.

A person complained to Imam Musa Kazim (a) about itch. He said: Open the vein in your right leg and mix seven grains of sweet almond oil in barley water and drink it; and refrain from fish and vinegar.

A person complained to Imam Ja'far Sadiq (a) about itch. He said: Get the great vein opened.

3. Types of treatments narrated through the Imams and justification of consulting the physicians

It is narrated from the Messenger of Allah (s) that there are three kinds of ailments and three kinds of treatments. One is the ailment of bile: that is yellow bile and melancholia. The second is due to phlegm. Third is from blood. The cure of blood is cupping; the cure of bile is taking purgative and the cure of phlegm is using the bath.

It is narrated from Imam Ja'far Sadiq (a) that there were three treatments of the prophets: Getting cupping done, applying *Noora* and dropping medicine in the nose.

It is narrated from Imam Muhammad Baqir (a) that of all the methods of common treatment, the best are the following four: (1) enema (2) dropping medicine in nostril (3) cupping (4) visiting the bath.

He said in another tradition that the whole medicine of Arabs lies in cupping and enema; and last treatment is branding.

He said in another tradition that there are only seven cures in the medicine of Arabs: (1) cupping (2) enema (3) dropping medicine in nostril (4) going to bath (5) vomiting (6) consuming honey (7) branding is their last cure.

It is narrated from Imam Ja'far Sadiq (a) that enema Is the best cure and it increases body volume. He also said: Cures are of four kinds: (1) cupping (2) applying *Noora* (3) vomiting (4) enema. He also said that Arab medicine is (1) cupping (2) enema (3) dropping medicine in nostril (4) going to bath (5) vomiting (6) honey (7) branding is their last cure.

It is narrated from Amirul Momineen (a) that the Messenger of Allah (s) said: The best method of cure is enema. It makes the stomach fleshy and inner maladies are removed.

It is mentioned in *Fiqhatur Reza* that cupping horn and starvation is the cure of all maladies and stomach is the abode of all maladies; and give to every body that which it has got habituated to. He also said that you must avoid medicine as much as your body can bear. You must eat whenever you feel hungry; you must drink water only when you thirsty, when you feel like passing urine, you should urinate; as long as you don't feel it necessary, you must not have sexual intercourse, you must sleep when you feel sleepy. As long as you act on all this, you will remain healthy.

He said: Till the appointed tenure of the malady is not over, the Almighty Allah prohibits the medicine to take effect. When the time is ripe, the medicine is allowed to take effect and the same medicine gives relief. Though it is possible that Almighty Allah might reduce that appointed time due to supplication, charity or other good deeds and bestow permission to medicine to take effect.

He said that there is cure for every malady in honey and one, who takes a pinch on empty stomach everyday, his phlegm will be removed and melancholia will be gone, his mind will be cleared and memory will become strong. If it is consumed with mastic and then cold water is taken, he will get relief from high temperature and yellow bile will be cured. There will be improvement in digestion and whatever contaminations have collected in his stomach will go away.

He said the following are some methods of fattening the body: Body massage, wearing soft garments, applying perfume and bathing in public bath. Among them massage is something that even if a corpse is revived by it, it will not be surprising. He said: Charity (*Sadaqah*) wards off heavenly calamities and delays destined death. He said nothing can remove disease like supplication and charity (*Sadaqah*).

He said the limit of abstinence and fasting is 14 days; and abstinence never implies that the thing should be absolutely avoided; it means that it should be consumed in small quantities.

He said: Disease and health to present in the body of man just as two enemies aim to eliminate each other. When health dominates, the patient regains consciousness and feels hungry. That is why it is best to give food when the patient asks for it; may be there is cure for him in that.

He also said that there is cure for every malady in the Holy Quran. It is best to cure your sick through charity (*Sadaqah*) and read the Holy Quran for health; because one, who is not cured through the Holy Quran, will not be cured from anything else.

It is narrated from Imam Muhammad Baqir (a) one, who feels pain and diseases in his body and he perceives high temperature, it is best for him that in order to remove high temperature, he should have sexual intercourse.

It is narrated from Imam Ja'far Sadiq (a) that maladies are often caused due to excess yellow bile, melancholia, burnt blood and phlegm. It is best for man to make efforts in guarding his health lest infections increase and cause his death.

It is narrated from the Messenger of Allah (s) through reliable chains of narrators that cure your sick through alms (*Sadaqah*). He said: Alms (*Sadaqah*) ward off even the serious ailments and one, who gives alms (*Sadaqah*) in excess, he does not die a death of disgrace.

It is mentioned in another traditional report that a person said to Imam Musa Kazim (a) that I have ten members in my family and all of us are unwell. He said: Alms (*Sadaqah*) is the best cure, because nothing is as effective and swift in benefits.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a) that a man fell ill and Amirul Momineen (a) said: Ask for one dirham from the dower, which you gave to your wife so that she may give it to you willingly. Then purchase honey with it; mix it in rain water and drink it. He did that and was cured. People asked the Imam its explanation. He said: The Almighty Allah says: If your women give you something from their dower willingly, you may consume it and it will be good for you. And regarding honey, He says: There is cure for the people in it and regarding water, He says: We sent blessed water from the heavens. In this case, all the three points mentioned by Almighty Allah came together for that man. Then why he should not have been cured?

It is mentioned in another tradition that an elderly man said to Imam Ja'far Sadiq (a) that he was suffering from a malady and physicians have prescribed wine for it and that he was also consuming it. Imam (a) asked: Why do you not

use water in its place, regarding which Allah says: We have enlivened every thing from water? He replied: It does not suit me. He said: Why do you not take honey, which Allah has made a cure for all men? He replied: I cannot obtain it. He asked: Why do you not drink milk, which leads to growth of flesh and skin? He replied: It does not suit my temperament? Imam (a) asked: Do you want me to allow you to consume liquor? By Allah, I will never do that.

It is narrated from the same Imam in a reliable tradition that the sick person should not walk, as the malady recurs with more intensity.

It is narrated in another reliable tradition that someone said to the Imam: Physicians prescribe abstinence to our patients. He said: We Ahle Bayt (a) do not prescribe abstinence, except from dates. He also said that we treat ourselves through apples and cool water. Then he asked: Why abstinence is prescribed from dates? He replied: For the Messenger of Allah (s) ordered Amirul Momineen (a) to refrain from dates when he was unwell.

It is mentioned in another traditional report that people asked the Imam for how many days should a patient observe abstinence from food. He replied: For ten days. Eleven days are mentioned in another traditional report. He said in another authentic tradition that abstinence from food is useless if it exceeds seven days.

It is narrated from Imam Musa Kazim (a) that abstinence from food is not that you avoid that thing absolutely; you should eat only a little if you eat it.

It is narrated in a reliable tradition that Musa Ibne Imran asked Almighty Allah: In whose control is sickness and health? Allah replied: In My control. He asked: Then what is the function of physicians. He replied: They just console the people.

It is mentioned in an authentic tradition that Ali Ibne Ja'far, brother of Imam Musa Kazim (a) asked the Imam about reciting supplication on patients, writing amulets for them and about branding them. He said: There is no problem in branding and in reciting supplications, whose meaning you know.

It is mentioned in another authentic tradition that a person asked that Imam: I have a Christian physician whom I consult. I have to greet him and also pray for him. He said: There is no problem; your salutation and supplication will not benefit him.

He said in another tradition that as far as possible, you must not refer to physicians for treatment, because the habit of medicine is like the construction of a building that it is built up a little at a time.

It is narrated from Amirul Momineen (a) that as far as the malady does not

overcome health, it is not suitable for any Muslim to go for treatment.

It is narrated from Imam Ja'far Sadiq (a) that I am angry at one, whose health dominates and he dies after going for unnecessary treatment.

It is narrated in another tradition that one, who in sicknesses, in which health overpowers disease, consumes medicine and dies; it is as if he has committed suicide.

It is narrated in another tradition that people asked Imam Muhammad Baqir (a) if it was allowed to get treated with Jew and Christian physicians. He replied: There is no problem, as cure is in the hands of Almighty.

In another traditional report, people asked Imam Ja'far Sadiq (a) sometimes a person takes medicine and is cured and sometimes he dies; but mostly he is cured. What is the secret of this? He replied: Almighty Allah has created medicine and cure is in His hands only; and He did not create any malady for which there is no cure. One should mention the name of God at the time of taking the medicine; that is he should not solely depend on medicine; he should seek help from the one, in whose control is the sending of illness, giving effect to the medicine and bestowing health.

People asked Imam Muhammad Baqir (a) regarding some man or woman that he or she is getting black discharge from the eyes and physicians say that applicator will have to be passed in the eye. And it is necessary for the patient to lie flat without moving for a month or forty days? In that case the prayer will have to be recited by signs. What is your opinion regarding that? He replied: Since the patient is in a condition of restlessness, there is no problem in following medical advice.

It is narrated from Imam Ja'far Sadiq (a) that one of the prophets fell ill. He said: I will not take medicine. The one, who made me sick will give me health as well. Allah sent revelation: I will not give cure till you don't take treatment.

It is mentioned in another tradition that a physician asked that Imam that I cut up wounds and brand them with fire. Imam (a) replied: There is no problem in it. Then he asked: I prescribe bitter medicines, which also contain poison, and I administer them to the ailing. He said: There is no problem in it. Then he asked: Some patients die. He replied: No problem, you are not to blame. He asked: Sometimes I prescribe wine as well? He replied: There is no cure in unlawful.

It is mentioned in another reliable tradition that someone asked the same Imam that some people do not take medicine, their diseases are cured through other methods, like cutting the veins etc. in that case sometime there is relief,

but mostly they die. He replied: You may continue what you are doing.

It is mentioned in another tradition that people asked: There is a person, who brands the patients and some of them die. He replied: During the period of the Messenger of Allah (s), a person used to brand the patients. Once the Prophet saw that and restrained him.

It is narrated from Imam Musa Kazim (a) in an authentic tradition that there is no medicine without side effects and no other trick is more beneficial; that until there is absolute need one should not temper with the physical system.

4. Treatment of different kinds of fevers

It is mentioned in many traditions that we do not treat fever, except through apples and pouring cold water on the head and body.

It is narrated from Imam Ja'far Sadiq (a) that fever is from the vapors of Hell. Cool it through cold water.

He said in another tradition that nothing is more beneficial to cure fever than supplication and cold water.

It is narrated from Mufaddal: I met Imam Ja'far Sadiq (a) during summer. Imam (a) was having fever. I saw that a tray of green apples was placed before the Imam. I asked: People do not regard apples good for fever? He replied: No, it removes fever and brings down the temperature.

He said in another tradition that thirty-six grams[1] of lump sugar (*Qand*) dissolved in cold water is very good for fever.

It is narrated from Imam Ali Reza (a) that one day the Messenger of Allah (s) visited Amirul Momineen (a) when the latter was having fever. The Holy Prophet (s) said: Take *Sanjad*.[2]

It is narrated from Imam Musa Kazim (a) that excess of itching in the body, excess sleepiness, headache and boils are all caused by excess of blood.

It is narrated from Amirul Momineen (a) that heat of fever can be reduced through cold water and violets and during summer through pouring cold water on the body. He also said: The remembrance of us, Ahle Bayt (a) causes reduction in fever and removal of satanic thoughts. He also said: Consume rain water as it cleans the stomach and removes every kind of illness.

It is mentioned in reliable traditions that Imam Ja'far Sadiq (a) asked someone: Through what do you treat your patients. He replied: Through bitter

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[1] One dirham is twelve grams approx.

[2] It is a kind of sweet fruit or wild berry.

medicines. He said: When someone is sick, dissolve white lump sugar in water and administer it to him. The God, Who imparts cure in bitter medicine is also capable for curing through sweet things.

It is mentioned in another tradition that *Kebab* removes fever, especially malaria.

He said in another tradition that cool water also cures fever and said that I was unwell for two months. The Almighty Allah inspired me and according to that I ordered them to wash some rice, roast and grind them into a fine power, mixed them with olive oil and a little water and consumed it; which cured the fever immediately. He also said that the fever of the children of prophets is twice that of others.

It is narrated from Imam Muhammad Baqir (a) that fever should be treated through three things: vomiting, perspiration and purgation.

It is narrated from Ibrahim Jofi that I complained to Imam Ja'far Sadiq (a) about *rubb*[1]. He said: Ground lump sugar and mix it in water. When you feel thirsty on an empty stomach you must drink from it. By following this advice there was instant relief.

Imam Musa Kazim (a) has advised the following treatment for the fever of the third day: *Kalonji*[2] in honey and lick three fingers as both these things are beneficial. With regard to honey, the Almighty Allah says: It is a cure for people and regarding *Kalonji*, the Messenger of Allah (s) says: There is cure for every illness in it, except death.

It is narrated from Imam Ali Naqi (a) that the best cure of *rubb*[3] fever is that on the day of the turn, consume honey mixed with a lot of saffron in falooda; and do not eat anything else that day.

It is narrated from Imam Ali Reza (a) in *Tibbul Aimma* that the following supplication for cure of consumption is specially for believers. If God forbid, you are involved in this illness, you must recite it three times everyday. Allah will give you relief through His power and strength:

يارَبَّ الْاَرْبابِ وَيا سَيِّدَ السّاداتِ ويا اِلهَ الْآلِهةِ وَيا مَلِكَ الْمُلُوكِ وَيا جَبّارَ السَّمواتِ وَالْاَرْضِ
اِشْفِنِي وَعافِنِي مِنْ دائي هذا فَاِنّي عَبْدُكَ وَابْنُ عَبْدِكَ اَنْقَلِبَ في قَبْضَتِكَ وَناصِيَتي بِيَدِكَ

Translation: O Allah, O Lord of the lords, O chief of the chiefs; O deity of

[1] A kind of fever.
[2] Botanical name: nigella indica. They are small, black seeds.
[3] A kind of fever.

the deities; O the king of kings; O owner of the heavens and the earth; give me relief from this malady; because I am Your servant and the son of Your servant. The transformation of my condition and my destiny is in Your control only.

It is mentioned in reliable traditions that the Messenger of Allah (s) had very severe fever. Jibraeel came and recited the following supplication upon him and he was immediately cured:

بِسْمِ اللّٰهِ اَرْقِيكَ بِسْمِ اللّٰهِ اَشْفِيكَ بِسْمِ اللّٰهِ مِنْ كُلِّ داءٍ يُغنِيكَ بِسْمِ اللّٰهِ وَاللّٰهُ شافِيكَ بِسْمِ اللّٰه
خُذْهَا فَتَهْنِئُكَ بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحِيمِ (فَلا اُقْسِمُ بِمَواقِعِ النُّجُومِ) لَتَبْرَأَنَّ بِاِذْنِ اللّٰهِ.

Translation: I begin in the name of Allah and make amulet for you and I bestow you cure in the name of Allah and I cure your every malady through the name of Allah. The name of Allah is sufficient. I begin with the name of Allah and Allah is the one, Who gives cure. Take this in the name of Allah, as it is good for you. I begin in the name of Allah, Who is forgiving and merciful. I swear by the destination of the stars and their orbits, you will indeed get relief from the illness by the command of Allah.

It is mentioned in many other reliable traditions that there is no sick or afflicted person, on whom seventy times Surah Hamd is recited and he does not get relief.

It is narrated in another traditional report that a man came to Imam Ja'far Sadiq (a) and said: I am having fever since one month. I have followed all what the physicians suggested, but the fever was not cured. Imam (a) said: Open the knots of your garment and put your head inside the collar and after reciting the *Adhan* and *Iqamah* recite Surah Hamd seven times. He says that as soon as I did that my fever was dispelled, as if I was released from the prison.

It is mentioned in another tradition that one of the sons of that Imam fell ill. The Imam asked him to say ten times:

يَا اللّٰهُ

Translation: O Allah.

Because there is no believer, who calls Allah ten times, but that Allah replies to him: Here I am. Which means: O My servant, I am prepared to hear your plea, tell Me what you want to say. Then you should mention your need.

He said in another tradition that one, who is suffering from some ailment, he should recite Surah Hamd seven times; it is likely that he will get relief. If he still does not get relief, he should recite it seventy times; I guarantee that this time, he will definitely get relief.

It is narrated from Dawood Zarbi in a reliable tradition that he was seriously ill in holy Medina. When Imam Ja'far Sadiq (a) learnt about it, he wrote to me: Procure three kilo of wheat and lying flat on the ground put that wheat on your chest and recite the following supplication:

اَللّٰهُمَّ اِنّي اَسْأَلُكَ بِاسْمِكَ الَّذي اِذا سَاَلَكَ بِهِ الْمُضْطَرُّ كَشَفْتَ ما بِهِ مِنْ ضُرٍّ وَمَكَّنْتَ لَهُ في الْاَرْضِ وَجَعَلْتَهُ خَليفَتَكَ عَلى خَلْقِكَ اَنْ تُصَلّي عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلى اَهْلِ بَيْتِهِ وَاَنْ تُعافِيَني مِنْ عِلَّتي

Translation: O Allah, I ask You through the mediation of this name of Yours, through which whenever the distressed one asked, not only did You remove his harm, You also bestowed him domination on the earth and appointed him as caliph on Your creatures. Bless Muhammad and Aale Muhammad (a) and the Ahle Bayt of Muhammad and cure me from this malady.

After that sit upright, gather the wheat and recite the same supplication. Then divide the wheat into four portions and distribute it to four beggars. Then recite the same supplication, the third time. Dawood says that I did as instructed and my sickness was cured as if someone is released from imprisonment. After that many people acted according to it and were cured of even the most severe maladies.

It is narrated from the same Imam in an authentic tradition that when you visit the sick, you should recite the following seven times:

اُعيذُكَ بِاللّٰهِ الْعَظيمِ رَبِّ الْعَرْشِ الْعَظيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نعَّارٍ وَمِنْ شَرِّ حَرِّ النّارِ.

Translation: I give you in refuge of the great God, Who is the owner of the great throne; that you remain secure from the disorders of pulse and heat of fire.

He said in another tradition: Recite Surah Hamd, Surah Tauheed, Surah Qadr and the verse of Throne and then write the following with your index finger at the side of the patient:

اَللّٰهُمَّ ارْحَمْ جِلْدَهُ الرَّقيقَ وَعَظْمَهُ الدَّقيقَ مِنْ سَورَةِ الْحَريقِ يا اُمَّ مُلْدَمٍ اِنْ كُنْتِ آمَنْتِ بِاللّٰهِ وَالْيَومِ الْاخَرِ فَلا تَأْكُلي اللَّحْمَ وَلا تَشْرَبي الدَّمَ وَلا تُهْلِكي الْجِسْمَ وَلا تُصَدِّعي الرَّأْسَ وَانْتَقِلي عَنْ فُلانِ بْنِ فلانَة إلى مَنْ يَجْعَلُ مَعَ اللّٰهِ اِلهاً آخَرَ لا اِلهَ اللّٰهُ تَعالى اللّٰهُ عَما يُشْرِكُونَ عُلُوّاً كَبيراً.

Translation: O Allah, have mercy on soft skin and delicate bones of this person. Please save them from the intensity of that heat. O fever, if you have

faith in God and Judgment Day, do not consume his flesh, do not drink his blood, do not make his body frail and do not give him headache. And from him go into the head of a polytheist. (Here write his name and the name of his mother.) There is no deity other that Allah and He is much higher than the false deities, which people regard as His partners. And no one can achieve his high rank.

He said in another traditional report that the patient should insert his head in his collar and recite the *Adhan* and *Iqamah*; Surah Hamd, Surah Falaq and Surah Naas once each; and Surah Tauheed three times; Surah Qadr and Verse of throne each once and then recite:

اُعيذُ نَفْسي بِعِزَّةِ اللّهِ وَقُدْرَةِ اللّهِ وَعَظَمَةِ اللّهِ وَسُلْطانِ اللّهِ وَبِجَمالِ اللّهِ وَبِجَمْعِ اللّهِ وَبِرَسُولِ اللّهِ وَبِعِتْرَتِهِ صَلَّى اللّهُ عَلَيْهِ وَعَلَيْهِمْ وَبِوُلاةِ اَمْرِ اللّهِ مِنْ شَرِّ ما اَخافُ اللّهَ وَاَحْذَرُ وَاَشْهَدُ اَنَّ اللّهَ عَلى كُلِّ شَيْءٍ قَديرٌ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ الْعَلِيِ الْعَظيمِ وَصَلَّى اللّهُ عَلى مُحَمَّدٍ وَآلِهِ اللّهُمَّ اشْفِني بِشِفائِكَ وَداوِني بِدَوائِكَ وَعافِني مِنْ بَلائِكَ.

Translation: Of whatever things, I fear for my self please keep me secure by the greatness, might, dignity, elegance and perfection of Allah; by his special messenger and progeny of messenger; peace be on them all. And in the refuge of the guardians of his affair. And I witness that Allah is powerful over everything. And there is no power in anything, except for the great and mighty God. O Allah, bless Muhammad and the progeny of Muhammad. O Allah, cure me from Your cure-giving power and treat me with Your medicine and save me from Your calamity.

It is narrated in another traditional report that a man complained to the Imam that he was having fever since a long time. The Imam said: Write Ayatul Kursi on a vessel, wash it and drink it.

It is narrated in a reliable book, that for curing fever, the following supplication should be written and tied on the right arm. First write *Bismillaahir Rah'maanir Rah'eem* and then Surah Hamd and then write as follows:

بِسْمِ اللّهِ وَباللّهِ اَعُوذُ بِكَلِماتِ اللّهِ التّامّاتِ كُلِّها الّتي لا يُجاوِزُ هُنَّ بِرٌّ وَلا فاجِرٌ مِنْ شَرِّ ما خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّ الْهامَّةِ وَالسّامَّةِ وَالْعامَّةِ وَاللّامَّةِ وَمِنْ شَرِّ طَوارِقِ اللَّيْلِ وَالنَّهارِ وَمِنْ شَرِّ فُسّاقِ الْعَرَبِ وَالْعَجَمِ وَمِنْ شَرِّ فَسَقَةِ الْجِنِّ وَالْاِنْسِ وَمِنْ شَرِّ الشَّيْطانِ وَشَرَكِهِ وَمِنْ شَرِّ كُلِّ ذي شَرٍّ وَمِنْ شَرِّ كُلِّ دَبَّةٍ هُوَ آخِذٌ بِناصِيَتِها اِنَّ رَبّي عَلى صِراطٍ مُسْتَقيمٍ. (رَبَّنا عَلَيْكَ تَوَكَّلْنا وَاِلَيْكَ اَنَبْنا وَاِلَيْكَ الْمَصيرُ) (يا نارُ كُوني بَرْدا وَسَلاما عَلى اِبْراهيمَ وَاَرادُوا بِهِ كَيْدا فَجَعَلْناهُمُ الْاَخْسَرينَ) بَرْداً وَسَلاماً

عَلى فُلانِ ابْنِ فلانَةَ. (رَبَّنا لا تُؤاخِذْنا إِنْ نَسِينا أَوْ أَخْطَأْنا رَبَّنا وَلا تَحْمِلْ عَلَيْنا إِصْراً كَما حَمَلْتَهُ عَلَى الَّذينَ مِنْ قَبْلِنا رَبَّنا وَلا تُحَمِّلْنا ما لا طاقَةَ لَنا بِهِ وَاعْفُ عَنّا وَاغْفِرْ لَنا وَارْحَمْنا أَنْتَ مَوْلانا فَانْصُرْنا عَلَى الْقَوْمِ الْكافِرينَ.) حَسْبِيَ اللّهُ لا إِلهَ إِلاّ هُوَ فَاتَّخِذْهُ وَكيلاً. (وَتَوَكَّلْ عَلَى الْحَيِّ الَّذي لا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفى بِهِ بِذُنُوبِ عِبادِهِ خَبيرا بَصيرا) لا إِلهَ إِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزابَ وَحْدَهُ ما شاءَ اللّهُ لا قُوَّةَ إِلاّ بِاللّهِ (كَتَبَ اللّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلي إِنَّ اللّهَ قَوِيٌّ عَزيزٌ) (إِنَّ حِزْبَ اللّهِ هُمُ الْغالِبُونَ) (وَمَنْ يَعْتَصِمْ بِاللّهِ فَقَدْ هُدِيَ إِلى صِراطٍ مُسْتَقيمٍ) وَصَلَّى اللّهُ عَلى مُحَمَّدٍ وَآلِهِ الطّاهِرينَ.

Translation: In the name of Allah and I rely on Allah alone. I seek refuge from all that which He has created, from the evil of poisonous creatures, from the evil eye, from the accidents of the times, from the malicious of the Arabs and non-Arabs, the humans and jinns, the satan and his deceits, from the mischief of every mischievous one, from the evil of every animal, whose destiny is controlled by Allah, I seek the refuge of those perfect words of Allah, from Whom neither the good nor the evil can remain outside the ambit. Without any doubt, my Lord is on the right path. O Lord, we rely on You and we will return to You only. O fire, be cool and safe for Ibrahim. The infidels tried to plot against Ibrahim (a), but We plotted in such a way that they remained in loss. (Here mention the name and mother's name of the patient). Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us. Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people. My Allah is sufficient for me. There is no deity other than Allah. Take Him alone as your helper and rely on the living, Who will never die and recite His praises, because only He is aware of the sins of His servants. There is no deity, except for the one God, Who fulfilled His promise and helped His servant and Himself defeated those who attacked His Messenger. What Allah wills happens. There is no strength in anyone, except Him. Allah has written that I and My messenger will indeed come out victorious. There is no doubt that Allah is powerful and dominant. Without any doubt, the party of Allah is also victorious. And one, who began to tread the path of Allah, got the straight path. And may Allah bless Muhammad Mustafa and his progeny.

It is narrated from Salman Farsi (r.a.) that I came out of my house on the tenth day after the passing away of the Messenger of Allah (s). I met Ali bin Abi Talib (a), son of the Uncle of the Messenger of Allah (s). He said to me: O Salman! You deserted us after the Messenger of Allah (s). I said: My friend,

Abal Hasan, the like of you are not deserted, but my sorrow for Messenger of Allah (s) got prolonged and it prevented me from visiting you. He said: Salman, come to the house of Fatima, the daughter of Allah's Messenger, for she is eager to meet you and desires to present you a gift from the gifts of Paradise she has received. I asked Ali (a): Was Fatima gifted with something from Paradise after the passing away of the Messenger of Allah (s)? He replied: Yes, yesterday. Salman Farsi said: So I hastened to the house of Fatima (s.a.), the daughter of Muhammad (s). She was sitting and upon her was a piece of covering so short that when she covered her head, her legs used to be exposed and when she covered her leg, her head used to be exposed. When she saw at me she shrunk herself in the sheet and said: O Salman, you deserted me after the passing away of my father (s)? I said: My dear, I did not desert you. She said: Sit down and ponder upon what I tell you. Indeed I was worried of the discontinuation of divine revelation from us and the going away of the angels from our house. Suddenly the door opened without it being opened by anybody and three Houries entered, such that no one had seen such beauty or their beautiful forms and none had ever seen such beauty and there was nothing more fresh than their fragrance. When I saw them, I stood up without recognizing them and asked, "May my father be sacrificed on you. Are you from Mecca or Medina?" They said: O daughter of Muhammad (s), we are neither from Mecca nor Medina. We are not even from the earth, rather we are Hourul Ein from the Abode of safety (*Darus Salaam*). The Lord of the Might sent us to you, O daughter of Muhammad. We were eager to meet you. Then I asked the one, whom I thought to be the eldest: What is your name? She replied: Maqdooda. Then she said: I am created for Miqdad bin Aswad Kindi, companion of the Messenger of Allah (s). Then I asked the second one: What is your name? she replied: Zarra. I said: Why are you named Zarra (particle) while in my view, you seem to be so exalted? She said: I am created for Abi Dharr Ghiffari, companion of Messenger of Allah (s). Then I asked the third one: What is your name? She replied: Salma. I said: Why are you named Salma. She replied: I am for Salman Farsi, the protégée of your father, Messenger of Allah (s). Fatima said: Then they took out dark blue dates, whiter than snow more pure than the fragrance of saffron. She said: O Salman, break your fast with it tonight and bring to me its seed tomorrow. Salman said: Then I took the date and whenever I passed a group of companions of the Messenger of Allah (s) they said: Do you have musk with you. I said: Yes. When it was the time for breaking the fast, I broke it with the date, but did not find any seed or kernel in it. I went to the daughter of the Messenger of Allah (s) the next day and said to her (s.a.): Indeed I broke my fast with what you had gifted me, but I did not find any seed or kernel in it. She said: O Salman, there could not be seed or kernel in it, because it was from the tree that Allah has planted in the Abode of safety

(*Darus Salaam*). Should I not teach you that which my father taught me and which I recite day and night? Salman said: I said: Teach me that discourse, my lady. She said: If you want to be safe from fever as long as you are alive, continue to recite it. Then Salman said: Teach me this supplication: She said:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ بِسْمِ اللهِ النُّوْرِ، بِسْمِ اللهِ نُوْرِ النُّوْرِ، بِسْمِ اللهِ نُوْرٌ عَلٰى نُوْرٍ، بِسْمِ اللهِ الَّذِي هُوَ مُدَبِّرُ الْاُمُوْرِ، بِسْمِ اللهِ الَّذِي خَلَقَ النُّوْرَ مِنَ النُّوْرِ، اَلْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ النُّوْرَ مِنَ النُّوْرِ، وَاَنْزَلَ النُّوْرَ عَلَى الطُّوْرِ فِي كِتَابٍ مَّسْطُوْرٍ فِي رَقٍّ مَّنْشُوْرٍ، بِقَدَرٍ مَّقْدُوْرٍ عَلٰى نَبِيٍّ مَحْبُوْرٍ، اَلْحَمْدُ لِلّٰهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُوْرٌ، وَبِالْفَخْرِ مَشْهُوْرٌ، وَعَلَى السَّرَّاءِ وَالضَّرَّاءِ مَشْكُوْرٌ، وَصَلَّى اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِيْنَ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah, the light. In the name of Allah, light of the light. In the name of Allah, light upon light. In the name of Allah, Who is the controller of the affairs. In the name of Allah, the One, Who has created the light from the light. Praise be to Allah, the One, Who created the light from light. And sent down the light upon Tur in a written book in a scroll that is spread in a limited quantity upon the delighted prophet. Praise be to Allah, the One, having celebrated power and by the pride, which is well-known. And upon all sorrows and joys, I am thankful. And may Allah bless our chief, Muhammad and his purified progeny.

Salman learnt it and taught to more than a thousand people of Mecca and Medina, who were sick with fever. All were cured of their illness by the leave of Allah, the Exalted.

It is narrated in a good tradition that a son of Imam Ja'far Sadiq (a) fell sick. He said: Recite the following supplication:

اَللّٰهُمَّ اشْفِنِي بِشِفَائِكَ وَدَاوِنِي بِدَوَائِكَ وَعَافِنِي مِنْ بَلَائِكَ فَاِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ

Translation: O Allah, give me relief through Your cure and treat me with Your medicine and give me relief from Your calamity. And without any doubt I am Your servant and the son of Your servant.

It is narrated about Quatrain fever that the following supplication should be written and tied to the arm of the patient:

﴿ قُلْنَا يٰنَارُ كُوْنِي بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ﴾

"O fire! be a comfort and peace to Ibrahim;" (Surah Anbiya 21:69)

It is mentioned in another traditional report that the following supplication should be tied on the right arm of the patient:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ. (وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتٰى بَلْ لِلّٰهِ الْأَمْرُ جَمِيْعًا.) يَا شَافِي يَا كَافِي يَا مُعَافِي (وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ) بِاسْمِ فُلَانِ بْنَ فُلَانَةَ

Translation: In the name of Allah, the Beneficent, the Merciful. And even if there were a Quran, with which the mountains were made to pass away, or the earth were traveled over with it, or the dead were made to speak thereby; Nay! the commandment is wholly Allah's. O giver of cure, O saver (sufficer), O giver of succor and by the right We revealed and by truth it came down by the name of so and so son of so and so.

Then continue:

بِسْمِ اللهِ وَبِاللهِ وَمِنَ اللهِ وَإِلَى اللهِ وَلَا غَالِبَ إِلَّا اللهُ.

Translation: in the name of Allah, and by Allah and from Allah and to Allah and there is none dominating, except Allah.

It is narrated that the following verses should be written for shivering fever (malaria):

بِسْمِ اللّٰهِ (مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ) (وَجَعَلَ بَيْنَهُما بَرْزَخاً وَحِجْراً مَحْجُوراً) (يا نارُ كُونِي بَرْداً وَسَلاماً عَلى إِبْراهِيمَ) (اَلا إِنَّ حِزْبَ اللّٰهِ هُمُ الْغالِبُونَ) (وَلَقَدْ سَبَقَتْ كَلِمَتُنا لِعِبادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَإِنَّ جُنْدَنا لَهُمُ الْغالِبُونَ).

Translation: In the name of Allah, Allah has joined two seas – sweet and salty; there is a barrier between the two. They cannot affect each other. He has appointed a powerful barrier between them. O fire, be cool and safe for Ibrahim (a). Know that indeed the party of Allah is victorious. Indeed, we promised help to those of Our servants, whom We sent for guidance. That is they would get help from Us and our party, which supports them will be victorious over all.

5. Comprehensive and beneficial supplications

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that one, who is having some pain, should place his right hand at the afflicted part and recite the following supplication three times:

اَللّٰهُ اَللّٰهُ رَبِّي حَقّاً لا أُشْرِكُ بِهِ شَيْئاً اللّٰهُمَّ أَنْتَ لَها وَلِكُلِّ عَظِيمَةٍ فَفَرِّجْها عَنِّي

Translation: Allah, my Lord is truth, whose partner I cannot take anyone.

O Allah, every greatness is for You. And only You can give relief to this organ. Please remove this discomfort from me.

It is mentioned in another traditional report that say *Bismillaah* and pass your hand over the afflicted portion and recite seven times:

أَعُوْذُ بِعِزَّةِ اللهِ، أَعُوْذُ بِقُدْرَةِ اللهِ، أَعُوْذُ بِجَلاَلِ اللهِ، أَعُوْذُ بِعَظَمَةِ اللهِ، وَأَعُوْذُ بِجَمِيْعِ خَلْقِ اللهِ، وَأَعُوْذُ بِرَسُوْلِ اللهِ، وَأَعُوْذُ بِأَسْمَاءِ اللهِ، مِنْ شَرِّ مَا أَجِدُ وَمِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي.

Translation: I take refuge in the Might of Allah. I take refuge in the power of Allah, I take refuge in the Majesty of Allah. I take refuge in the exaltedness of Allah. I take refuge in the force of Allah. I take refuge in the Messenger of Allah. I take refuge in the names of Allah from the evil of what I fear and from the evil of what I am afraid of for myself.

It is mentioned in another traditional report that place the hand at the afflicted part and recite three times and pass your hand over it:

بِسْمِ اللّهِ وَبِاللّه وَمُحَمَّدٌ رَسُوْلُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَلا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللّه. اللّهُمَّ امْسَحْ عَنِّي ما أَجِدُ

Translation: I begin relying on the name of Allah, on the being of Allah and on the being of Muhammad, the Messenger of Allah (s). There is no power and strength, except with the Almighty Allah. O Allah, please remove my pain.

He said in another traditional report that place your hand at the afflicted part and recite the following seven or at least three times:

أَيُّهَا الوَجَعُ اسْكُنْ بِسَكِيْنَةِ اللّهِ وَقِرَّ بِوَقارِ اللّهِ وَاحْجَزْ بِحاجِزِ اللّهِ وَاهْدَأْ بِهُدَاءِ اللّهِ أُعِيذُكَ أَيُّها الإِنْسانُ بِما أَعاذَ اللّه بِهِ عَرْشَهُ وَمَلائِكَتَهُ يَوْمِ الرَّجْفَةِ وَالزَّلازِلِ.

Translation: O pain, be still with the consolation of Allah and become stable with the dignity of Allah and become stable by the stability of Allah and be relieved with the relief of Allah. O man, I give in the refuge of that whom Allah gave His throne and angels on the day of the earthquake.

It is mentioned in reliable traditional reports that the following supplication should be recited for every ailment:

يَا مُنْزِلَ الشِّفَاءِ وَمُذْهِبَ الدَّاءِ، أَنْزِلْ عَلَى مَا بِي مِنْ دَاءٍ شِفَاءً.

Translation: O sender of the cure and the remover of maladies. Send upon me cure of the malady I suffer from.

It is narrated from Amirul Momineen (a) that if someone has any physical ailment, he should recite the following supplication, so that he is not caused any harm:

اَعُوذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهِ عَلَى الْاَشْياءِ اُعيذُ نَفْسي بِجَبّارِ السَّماءِ اُعيذُ نَفْسي بِمَنْ لا يضُرُّ مَعَ اِسْمِهِ داءٌ اُعيذُ نَفْسي بِالَّذي اِسْمُهُ بَرَكَةٌ وَشِفاءٌ.

Translation: I seek refuge in the might and power, which He has on the creation. I give myself in the refuge of the one, Who established the sky. I give myself in the refuge of one, by taking Whose name, no illness can cause any harm. I give myself in the refuge of the one, Whose name is blessing and cure.

It is narrated from Imam Ja'far Sadiq (a) that if a person has some pain, he should place his hand at the affected part and recite the following with sincerity of intention. Whatever the illness may be, the Almighty Allah will give him relief:

﴿ وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴾

"And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust." (Surah Isra 17:82)

He said in another tradition that one, who does not get relief from Surah Hamd and Surah Tauheed, he will not get relief from anything.

It is narrated from Imam Muhammad Baqir (a) that when someone is affected by some ailment he should recite as follows:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَصَلَّى اللّٰهُ عَلى رَسُولِ اللّٰهِ وَاَهْلِ بَيْتِهِ وَاَعُوذُ بِعِزَّةِ اللّٰه وَقُدْرَتِهِ عَلى ما يَشاءُ مِنْ شَرِّ ما اَجِدُ.

Translation: In the name of Allah and by Allah. May Allah bless His Messenger and his Ahle Bayt. I seek His refuge from the pain, which I perceive and from its evil.

It is mentioned in another tradition that someone complained to the same Imam about his serious ailment and affliction. He told him to recite the following supplication:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذي لا يَمُوتُ وَالْحَمْدُ لِلّٰهِ الَّذي لَمْ يَتَّخِذْ وَلَداً وَلَمْ يَكُنْ لَهُ شَريكٌ في الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌ مِنَ الذُّلِ وَكَبِّرْهُ تَكْبيرا.

Translation: I rely upon that Living One, Who does not die. And (All)

praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that His Eminence, Musa Ibne Imran (a) complained to Allah about excess moisture. Allah ordered him to mix *Haleela Wabeela*[1] and *Amla*[2] in honey fully and consume it. Then the Imam said: It is same, which you call as *Atrifal*.

It is mentioned in *Tibbul Aimma* that Abbas bin Mufaddal said: A scorpion stung me and when it struck, its pincers nearly entered my belly from the severity of the sting. Imam Ali Naqi (a) was our neighbor, so I went to him. My father said: My son is stung by a scorpion and there is fear for him. Imam (a) said: Give him the comprehensive medication to drink, for it is the medicine of Imam Ali Reza (a). I asked: What is it? He replied: It is a well known medicine. I said: My lord, I do not know. He said: Take Indian nard, saffron, cardamom, pyrethrum, white hellebore, henbane and white pepper, all in equal measures, and two parts of *Abarfiyun*.[3] Grid them finely and sieve and a piece of silk. Mix with honey, which has had its froth removed. Give one grain of it to drink with asafetida water for the bite of snake and scorpion, and he will be cured immediately. He said: We gave it to him and he was restored to health at once. We use it and give it to people until this day.

It is narrated from Imam Ali Reza (a) that one tablet of the same medicine should be dissolved in Marwa[4] juice and dropped in the nose.

It is narrated from Imam Ali Naqi (a) that a tablet of the same medicine dissolved in cumin seed water will suffice for palpitation.

It is narrated from Imam Ali Reza (a) in another tradition that for spleen ailment, dissolve one tablet in water and consume it with some vinegar.

It is narrated from Imam Ali Reza (a) that if the pain is on the right side, take one tablet and then drink cumin seed water. It will be cured. For pain in the left side, take one seed of it with water of boiled celery roots.

He said in another tradition that for loose motion, one tablet should be taken and then to drink myrtle extract.

It is narrated from Imam Muhammad Taqi (a) that instead of myrtle extract, take rue extract or radish juice.

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[1] Similar to myrobalan.
[2] Myrobalan.
[3] *Abarfiyun* may be misprint for *afarbiyun* (euphorbium).
[4] It is a herb containing seeds, which are called Raihan.

It is narrated from the Messenger of Allah (s) that if people knew all the benefits of senna leaves, it will be sold at the price of twice its weight in gold. Senna leaves cure skin spots, leucoderma, leprosy, insanity and paralysis. Its method is that take red senna leaves, large red raisins, chebulic myrobalan, yellow myrobalan, black myrobalan in equal weight and grind them into a mixture. And take one teaspoon of the mixture in the morning on an empty stomach and at night. All the above mentioned benefits shall be derived. In another traditional report it is called as the best medicine.

It is mentioned in *Tibbul Aimma* that for pain, cold, and weakness in abdomen, take the quantity of one *ratl*[1] of Cassia fistula (*khiyar shanbar*) and clean it. Pound it and steep it in a *ratl* of water for a day and a night. Then strain it and throw away the residue. Mix with the clear liquid one *ratl* of honey, two *ratl* of the juice (*afshuraj*) of quince (*al-safarjal*), and forty *mithqal* of the oil of roses (*dhun al-ward*). Cook on a low fire until it thickens. Then take the pan off the fire and leave it until it cools. Then add three *mithqal* each of Cassia tona (*al-qilqil*), long pepper (*dar filfil*), cinnamon (*qirfa al-qaranfal*), cardamom (*qaqula*), ginger (*zanjabil*), Chinese cinnamon (*dar sini*), and nutmeg (*juzbawwa*), all ground and sieved. Mix these well and put the mixture in a green earthenware jar. Drink two *mithqal* of it on an empty stomach at one time. It will warm the abdomen, digest the food, and expel the wind from all the joints, if Allah, the exalted wills.

It is mentioned in another report that the narrator contacted the Imam for his brother, who was suffering from stones and could not sleep. Imam (a) said: Return and take some black myrobalan (*al-ihlilaj al-aswad*), beleric myrobalan (*al-balilaj*), emblic myrobalan (*al-amlaj*). Take equal parts of blue bdellium (*al-kur*), pepper (*al-filfil*), long pepper, Chinese cinnamon, ginger, secacul (*shaqaqul*), sweet flag (*wajj*), anise (*anisun*), and galanga (*khulanjan*). Grind and sieve them and mix with the clarified butter from a cow (*samn baqar*). Then mix all of that with twice its weight of honey, which has had its froth (*al-rughwa*) removed. Drink of it the equivalent of a hazelnut or a gallnut (*afsa*).

It is narrated in reliable tradition that one day Firon invited all Bani Israel people for dinner and ordered that their food should be laced with poison. The Almighty Allah sent the following medicine to Prophet Musa (a) and when they took it, they remained unaffected by poison. The method mentioned by Jibraeel was as follows:

Take one part of peeled garlic. Crush it, but do not grind it finely, and put in into a saucepan or cooking pot, depending on the amount that has been

[1] Unit of weight, around 450 grams.

prepared. Then light a low fire under it and pour over it clarified butter from a cow – an amount enough to cover it. Cook it over a low fire until that butter is soaked up. Then pour it over it again and again until the garlic does not absorb anymore. Next pour over it fresh milk, put it on a low fire, and do the same as you did with the fat – let the milk be that of a cow, which has recently given birth – until it (the garlic) does not absorb any more milk. Then take honey from the comb and squeeze it out of its comb. Boil it separately and do not let there be any piece of the comb. Pour it on to the garlic and put it on a low fire as you did with the fat and milk.

Then take ten dirhams of fennel flower and grind it finely. Clean it but do not sift it. Take five dirhams of pepper and majoram and grind it. Add them to it (the garlic) and make it into a jelly-like mixture on the fire. Put it into a clean, empty container, free of any odor. Put in the container some of the clarified butter from a cow and oil the container with it. Then bury it in barley or ashes for forty days, and the older it is, the better. When he is suffering severely, let the patient take the quantity of chick-pea.

One month after this medicine (has been prepared), it is beneficial for throbbing in the teeth and all that is caused by phlegm, after a quantity equivalent to half a walnut is taken on an empty stomach. After two months, it is good for fever accompanied by shivering. The equivalent of half a walnut should be taken before sleep. It is very effective for digesting the food and for every ailment of the eye. After three months, it is good for black and yellow bile, excessively heated phlegm, and every illness resulting from yellow bile. It should be taken on an empty stomach. After four months, it is good for darkness in the eye and the spirit, which seizes a man when he is walking. It should be taken at night before he sleeps. After five months, violet oil or vinegar oil should be taken with the equivalent of half a lentil mixed with the oil. The person suffering from continued headache should inhale it. After six months, the equivalent of a lentil should be taken. The person suffering from migraine should inhale it with violet oil, from the side on which his illness is. That should be done before breakfast, in the first part of the morning.

After seven months, it is beneficial for wind in the ears. Put it drop by drop into the ear, taking the equivalent of a lentil of it with the oil of roses, at the first part of the morning when he is asleep. After eight months, it is beneficial for yellow bile and for the illness from which there is a fear of canker. It should be drunk with water and mixed with any oil you wish. That should be done before breakfast at sunrise.

After nine months, it is beneficial, Allah willing, for vertigo, for excessive sleep, talking during sleep, dread and panic. It should be taken with the oil of

radish seeds on an empty stomach for anxiety, internal fever and confusion of the mind. Take the equivalent of a lentil of it with vinegar. For whiteness in the eye, drink it in any way you want on an empty stomach before sleeping.

After eleven months, it is beneficial for the black bile, which seizes the person with fear and temptation. Take the equivalent of a chick-pea with oil of roses and drink it on an empty stomach, and drink the equivalent of a chick-pea, without (any oil) before sleep. After twelve months, it is beneficial for recent and chronic semi-paralysis, when the equivalent of a chick-pea should be taken with majoram water. Anoint the feet with olive oil and salt before sleeping and repeat the same next night. Abstain from vinegar, milk, legumes and fish. Eat with the (medicine) whatever you wish.

After thirteen months, it is beneficial for ulcers, laughing for no reason, and playing with one's beard. The equivalent of a chick-pea of it should be taken and mixed with rue water and drunk in the first part of the night. After fourteen months, it is beneficial for all poisons, even if the poison has been drunk. Take the seeds of egg plant and grind it. Then boil it on the fire, strain it out, and drink it with the equivalent of a chick-pea of this medicine, once or twice or thrice or four times with tepid water. Do not take it more than four times and drink it at dawn.

After fifteen months, it is beneficial for bewitchment, cold (in the belly), and winds. Take the equivalent of half a hazelnut, boil with pure water. Give it to drink when the person has gone to bed, and do not give it at night or the next day until he has eaten a lot of food. After sixteen months, he should take the equivalent of half a lentil and mix it with fresh rain water, which has fallen that day or night, or with hail. Apply it around the edges of the eyes of the person, who has been blind for some time or become blind recently. Apply it in the early morning and late evening and before sleeping for four days, he will be cured. If not, apply it for eight days, and I have not seen it reaching eight days, without the person being cured, by the will of Allah, the mighty and sublime.

After seventeen months, it is beneficial, Allah, the mighty and exalted, willing, for leprosy. Take the oil of the trotters – trotters of cow, not of sheep – with the equivalent of a hazelnut of the medicine. It is beneficial before bed and before breakfast. Take of it the quantity of one grain and anoint your body with it, rubbing vigorously. Take a little of it and inhale it with olive oil or the oil of roses. That should be done at the end of the day, in the bath.

After eighteen months, it is beneficial, Allah, the exalted willing, for leprosy, which resembles vitiligo, except that if the affected area is cut, it bleeds. Take of the medicine the equivalent of a chick-pea and mix it with walnut oil or biter-almond oil or pine-nut oil. Drink it after dawn, and inhale a

fair amount of it with that oil, and rub it on the body with salt. He said: These ingredients should not be altered in their amount and application, because if they are contradicted, they will disagree with the person and will not be beneficial at all.

After nineteen months, take sweet pomegranate seeds and squeeze out the juice, and take one grain of colocynth. Drink it for forgetfulness, amnesia, excessively heated phlegm, and recent and chronic fever, on an empty stomach with hot water. After twenty months, it is beneficial with storax water. Extract its water and pour the equivalent of a small lentil into the ear; he will hear. If he still cannot hear, male him inhale that water the equivalent of a lentil on the next day. Pour on his head the remainder of the errhine. When a person suffering from pleurisy becomes very ill and his tongue is extended, take sour-grape seeds and give the patient this medicine to drink, for it will be beneficial and will relieve him of his illness. The older it is, the better, and a lesser amount of it should be taken.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that: This is the medication of Muhammad (s) and it is similar to the medication which Jibraeel, the trusted spirit, gave to Musa bin Imran (a), except that this has more qualities as compared to that (previous medicine). These medications are from the writings of the prophets. If there is an increase or decrease in it, or if one grain is added or taken away from what is stipulated, the original will be violated and the medication will be spoilt. It will not be successful, because when they contradict it, they contradict them (the authorities).

The medicine is: Put four *ratl* of peeled garlic in a saucepan and pour over it four *ratl* of cow's milk. Put it on a low fire until it absorbs the milk. Then pour over it four *ratl* of clarified butter from a cow. When it (the garlic) absorbs it and is well cooked, pour over it four *ratl* of honey and put it on a low fire. Add to it the weight of two dirhams of *qurad* (a marine plant). Stir it vigorously until it thickens. When it thickens and is well cooked and mixed, transfer it while hot to a container. Fasten its top and bury it in barley or clean earth for the summer. In winter, take equivalent of a large walnut every day in the early morning before breakfast. It is a comprehensive medication for all things – big and small, significant and insignificant – and has been tried and is well known among the believers.

Kulaini has narrated in a reliable tradition that Ismail Ibne Fazal complained to Imam Ja'far Sadiq (a) about flatulence and indigestion. He said: Why do you not take the syrup, which we use? It helps in digestion and removes flatulence. Then the Imam explained its method as follows: Take three kilo of currants and wash them properly then put it in a vessel and fill it with water so

that the currants are submerged. If it is winter, for three days and nights and if it is summer for one day and night. Then knead it and filter it and put clean water in a vessel and boil it till two-thirds of water evaporates. Then put a quarter kilo of clear honey and keep it on fire till one fourth evaporates. Then take dry ginger, galingale, cinnamon, saffron, clove, Roman mastic in equal weight and pound them up; put them in a mesh and insert it in the vessel. Then wait for so long as it boils for some more times. When it cools down, clean it and store it. Take it in the morning and evening. The narrator of the tradition says that when he acted according to the directions, he was cured of his malady.

6. Cures for headache, migraine, cold, epilepsy, insanity and effect of jinns

It is narrated from Imam Muhammad Baqir (a) that for headache and migraine, write the following supplication and hang it at the side that is affected:

اللّٰهُمَّ اَنْتَ لَسْتَ بِإِلٰهٍ اِسْتَحْدَثْنَاهُ وَلا بِرَبٍّ يَبِيدُ ذِكْرُهُ وَلا مَعَكَ شَرَكاءُ يَقْضُونَ مَعَكَ وَلا كانَ قَبْلَكَ اِلٰهٌ نَدْعُوهُ وَنَتَعَوَّذُ بِهِ وَنَتَضَرَّعُ اِلَيْهِ وَنَدْعُكَ وَلا اَعانَكَ عَلَى خَلْقِنا مِنْ اَحَدٍ فَنَشُكُّ فيكَ لا اِلٰهَ اِلاّ اَنْتَ وَحْدَكَ لا شَريكَ لَكَ عافِ فُلانَ بْنَ فلانَةٍ وَصَلِّ عَلى مُحَمَّدٍ وَاَهْلِ بَيْتِهِ.

Translation: O Allah, You are not such a deity, Whom we have invented. Neither are you such Lord, Whose mention is new. Neither do you have such partners who intervene in Your decision. Neither was there a deity before You that we leave You and seek his help or refuge or complain to him. Neither did anyone helped You in our creation; that we should have any doubt about You. There is no deity other than You. You are such a one that You have no partner. Give relief to so and so and bless Muhammad and his progeny.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that if someone is having headache or his urine has stopped, he should place his hand at the painful spot and recite:

اُسْكُنْ سَكَّنْتُكَ بِالَّذي سَكَنَ لَهُ ما في اللَّيْلِ وَالنَّهارِ وَهُوَ السَّميعُ الْعَليمُ.

Translation: Stop. I have stopped you by His name. Through whom everything is established and He hears everyone and He knows the condition of everyone.

It is narrated from Imam Ali Naqi (a) that recite the following verse on a bowl of water and administer it to the patient for headache:

(أَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلاَ يُؤْمِنُوْنَ)

"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?" (Surah Anbiya 21:30)

It is mentioned in reliable tradition that Habib Seestani complained to Imam Muhammad Baqir (a) that he got migraine two times in a week. He said: Place your hand on the affected side and recite the following three times:

يَا ظَاهِرًا مَوْجُوْدًا وَيَا بَاطِنًا غَيْرَ مَفْقُوْدٍ اَرْدِدْ عَلَى عَبْدِكَ الضَّعِيْفِ اَيَادِيَكَ الْجَمِيْلَةَ عِنْدَهُ وَاَذْهِبْ عَنْهُ مَا بِهِ مِنْ اَذَىً إِنَّكَ رَحِيْمٌ وَدُوْدٌ.

Translation: O apparent and present and O the hidden, which does not disappear. Bestow upon Your weak servant Your beautiful rewards and remove from him that with which he is afflicted. Indeed, He is Merciful, the generous.

He said in another tradition that for headache, one should continue to pass the hand over the head and recite the following seven times:

اَعُوْذُ بِاللهِ الَّذِي سَكَنَ لَهُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا فِي السَّماوَاتِ وَمَا فِي الْاَرْضِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ.

Translation: I seek refuge of Allah, the One for Whom belongs whatever dwells in the lands and the sea and in the heavens and in the earth and He is the Hearing, the knowing.

It is mentioned in another traditional report that for ear pain recite the following supplication seven times and continue to caress the ear and according to another traditional report the same supplication should be recited placing the hand over the head:

(لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُوْلُوْنَ إِذًا لاَبْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيْلاً) (وَإِذَا قِيْلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللهُ وَإِلَى الرَّسُوْلِ رَأَيْتَ الْمُنَافِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا).

Translation: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power. And when it is said to them: come to what Allah has revealed and to the Apostle, you will see the hypocrites turning away from you with (utter) aversion.[1]

It is mentioned in a reliable tradition that a man said to Imam Ja'far Sadiq

[1] Surah Bani Israel 17:42 and Surah Nisa 4:61

(a): I am a frequent traveler. I often come across terrifying places. Please teach me something to ward off fear. Imam (a) said: When you pass by such a place, place your hand on your head and recite the following aloud:

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

"Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned." (Surah Aale Imran 3:83)

That person says that once he reached such a wilderness, which was known for presence of numerous jinns. He also heard voices urging to catch him. He was terrified and he began to recite the verse. He heard another voice say: How can I catch him, do you not hear that he is reciting that holy verse?

It is mentioned in another tradition that a man complained to the same Imam that he had only one son; sometimes the jinns harassed him and sometimes *Ummus Sibyaan*[1] The condition is such that all the family members have despaired of his life. Imam (a) said: Write Surah Hamd seven times on a vessel with musk and saffron and wash it with water and administer it to him for one month. The narrator says: The ailment was cured only by giving him the water the first time.

He said in another tradition that the following supplication should be recited on a person suffering from epilepsy:

عَزَمْتُ عَلَيْكَ يا ريحُ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِها عَلِي بْنِ اَبِي طالِبٍ رَسُول اللّهِ صَلّى اللّهِ عَلَيْهِ وَآلِهِ عَلى جِنّ وادِي الصَّبْرَةِ فَاَجابُوا وَاَطاعُوا لَمّا اَجَبْتَ وَاَطَعْتَ وَخَرَجْتَ عَنْ فُلانِ بْنِ فُلانَةِ السّاعَةِ.

Translation: O wind I adjure you by the supplication, which the Messenger of Allah (s) recited on Ali Ibne Abi Talib (a) so that he may remain secure from the jinns of Sabra valley. And all those had obeyed His Eminence. It is fit that you also obey it and immediately leave the body of so and so.

It is mentioned in another traditional report that a person became mentally unbalanced. Imam Ja'far Sadiq (a) said: Recite the following supplication every night before going to bed:

بِسْمِ اللّهِ وَبِاللّهِ آمَنْتُ بِاللّهِ وَكَفَرْتُ بِالطّاغُوتِ اللّهُمَّ احْفَظْنِي فِي مَنامِي وَفِي يَقَظَتِي اَعُوذُ بِعِزَّةِ اللّهِ

[1] Hydrocephalus of new-born children.

وَجَلالِهِ مِمّا اَجِدُ وَاحْذَرُ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah I begin and on Him I rely. I have brought faith on Allah and I am a denier of false deities. O Allah, protect me in sleep and in awaking. I seek the refuge of the majesty of Allah from the things I find and fear.

It is narrated from Imam Muhammad Baqir (a) that if jinns have overcome a person; recite ten times each: Surah Hamd, Surah Naas, Surah Falaq; and write the same chapters in a vessel with musk and saffron, wash them with water and administer to him and make him bath with water of ablution and ritual bath of believers.

It is mentioned in another tradition that Imam Ali Reza (a) saw a person afflicted with epilepsy. He called for a bowl of water and recited upon it: Surah Hamd, Surah Falaq and Surah Naas and then sprinkled the water on his head and face and he regained posture.

It is narrated from the Messenger of Allah (s) that if the Jinn pelt stones into someone's house, the owner of the place should pick that stone and recite:

حَسْبِيَ اللّٰهُ وَكَفى سَمِعَ اللّٰهُ لِمَنْ دَعا لَيْسَ وَراءَ اللّٰهِ مُنْتَهى.

Translation: Allah is sufficient for me. Allah hears to the plaints of all. There is nothing other than Allah, which can be regarded as the limit.

It is narrated from the Messenger of Allah (s) that you should drop coriander oil in the nostril for headache.

A person came to Imam Ja'far Sadiq (a) and complained of headache. He said: Go to the public bath, but before entering the pool, pour seven bowls of hot water on the head and each time recite *Bismillaah.*

It is narrated that a person complained to Imam Ali Reza (a) that he was feeling so cold in the head that if it is exposed to the air there is risk that he would swoon. Imam (a) said: Drop ambergris and jasmine oil in the nostrils after dinner.

It is narrated from Imam Ja'far Sadiq (a) in authentic tradition that from the descendants of Adam there is no one, who does not have two veins. One is in the head, the movement of which creates leprosy and the second is in the body, which causes white spots. When the vein of the head come into motion, Almighty Allah makes cold dominate him so that it may remove the waste matter of the brain. And when the vein of the body moves, Allah makes boils dominate him so that they may remove the waste matter of the body. Therefore,

one, who has cold or gets boils etc, he should thank Almighty Allah.

He said in another traditional report that common cold is an army from the armies of God, which He sends to dispel the waste matters of the body.

It is mentioned in many traditional reports that one must never get treated for common cold. But in one report a treatments is narrated from that Imam that at the time of going to bed, the afflicted person should dip a cotton swab in violet oil and place it in his nostril.

He said in another traditional report that he should take six grains in weight of *Kalonji*[1] and three grains in weight of mastic and powder them up and use the mixture as snuff. The common cold will be cured.

7. Cure and supplications for maladies of head, eyes and throat

It is narrated from Amirul Momineen (a) in reliable traditions that the person having sore eyes should recite Ayatul Kursi with correct faith; he would definitely get relief.

It is mentioned in another reliable report that Imam Ja'far Sadiq (a) asked someone: Do you want me to teach you a supplication, which will benefit you in the world and hereafter and give absolute relief to your eyes? He replied: Yes, O son of Allah's Messenger (s). Imam (a) said: Recite the following supplication after Morning and Evening prayer without fail:

اللّٰهُمَّ اِنّي اَسْاَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْكَ اَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ تَجْعَلَ النُّورَ في بَصَري وَالْبَصيرَةَ في ديني وَالْيَقينَ في قَلْبي وَالْاِخْلاصَ في عَمَلي وَالسَّلامَةَ في نَفْسي وَالسَّعَةَ في رِزْقي وَالشُّكْرَ لَكَ اَبَداً ما اَبْقَيْتَني.

Translation: O Allah, I ask You by the right of Muhammad and Aale Muhammad (a) that You bless Muhammad and Aale Muhammad (a) and enhance my eyesight, increase my insight in commandments of religion; I should get more certainty and sincerity in acts and well being in self and widening in sustenance and as long as I am alive I should continue to thank You.

It is narrated in another tradition that the Messenger of Allah (s) used to say that one, who is suffering from sore eyes, should recite the following supplication:

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[1] Seeds of nigella indica.

اللّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُما الْوارِثَين مِنّي وَانْصُرْنِي عَلى مَنْ ظَلَمَنِي وَأَرِنِي فيه ثأري.

Translation: O Allah, bless me in such way that I should continue to benefit from my senses of sight and hearing till my last moment and help me against one, who is unjust to me and show with these eyes the revenge You take on my behalf.

It is mentioned in another traditional report that a man came to Imam Ja'far Sadiq (a) and found that Imam (a) was having terribly sore eyes. The following day he came to the Imam again and found that there was no sign of sore eyes in him. He asked about it. Imam (a) replied: I recited the following supplication:

اَعُوذُ بِعِزَّةِ اللّهِ اَعوذُ بِقُدْرَةِ اللّهِ اَعُوذُ بِعَظَمَةِ اللّهِ اَعُوذُ بِجَلالِ اللّهِ اَعُوذُ بِجَمالِ اللّهِ اَعُوذُ بِكَرَمِ اللّهِ اَعُوذُ بِبَهاءِ اللّهِ اَعُوذُ بِغُفرانِ اللّهِ اَعُوذُ بِحُكْمِ اللّهِ اَعُوذُ بِذِكْرِ اللّهِ اَعُوذُ بِرَسُولِ اللّهِ اَعُوذُ بِآلِ رَسُولِ اللّهِ صَلّى اللّهُ عَلَيْهِ وَعَلَيْهِمْ مِن شَرِّ ما اَجِدُ في عَيْنِي وَما اَخافُ وَاَحْذَرُ اللّهُمَّ رَبَّ الطَّيِّبِينَ اَذْهِبْ ذلِكَ عَنّي بِحَوْلِكَ وَقُدْرَتِكَ .

Translation: I seek refuge in the might, power, greatness, majesty, elegance, nobility, goodness, forgiveness, lenience and remembrance of Allah, and the refuge of the Messenger of Allah (s) and progeny of the Messenger of Allah (s) from whatever I feel in the eye and whatever I fear. O Allah, O helper of the righteous, remove the things that I dread.

Ibne Shahr Ashob has narrated that a blind man heard the Messenger of Allah (s) reciting this supplication. When he reached home, he performed the ablution and prayed and then recited this supplication. When he reached this point:

اَنْ تَجْعَلَ النُّورَ في بَصَري

His sight was immediately restored. The supplication is as follows:

اللّهُمَّ إِنّي اَسْأَلُكَ يارَبَّ الْاَرْواحِ الْفانِيَةِ وَرَبَّ الْاَجْسادَ الْبالِيَةِ اَسْأَلُكَ بِطاعَةِ الْاَرْواحِ الرّاجِعَةِ إِلى اَجْسادِها وَبِطاعَةِ الْاَجْسادِ الْمُلْتَئِمَةِ إِلى اَعْضائِها وَبِانْشِقاقِ الْقُبُورِ عَنْ اَهْلِها وَبِدَعْوَتِكَ الصّادِقَةِ فيهِمْ وَاَخْذِكَ بِالْحَقِّ بَيْنَهُمْ إِذا بَرَزَ الْخَلائِقَ يَنْظُرُونَ قَضاءَكَ وَيَرَوْنَ سُلْطانَكَ وَيَخافُونَ بَطْشَكَ وَيَرْجُونَ رَحْمَتَكَ يَوْمَ لايَنْفَعُ مالٌ ولابَنُونٌ وَيَوْمَ لا يُغْني مَوْلىً عَنْ مولىً شَيْئاً وَلا هُمْ يُنْصَرُونَ إِلاّ مَنْ رَحِمَ اللّهُ إِنَّهُ هُوَ الْعَزيزُ الرَّحيمُ اسْأَلُكَ يا رَحْمانُ اَنْ تَجْعَلَ النُّورَ في بَصَري وَالْيَقينَ في قَلْبي وَذِكْرَكَ بِاللَّيْلِ وَالنَّهارِ عَلى لِساني اَبَداً ما اَبْقَيْتَني إِنَّكَ عَلى كُلِّ شَيءٍ قَديرٌ.

Translation: O Allah, I ask You. O the Lord of the mortal souls. O nurturer of the increasing bodies. I ask You in the name of that obedience, which the souls did. That they entered their bodies by Your command. I also invoke You in the name of those bodies, whose organs came together by Your command. I invoke by those graves, who would expose by Your command those buried in them. Then I invoke You in Your true summons, through which all of them would be gathered and invoke You by that recompense, which You will give them rightfully. The time of recompense will be so difficult that all creatures would await for Your decision. They would be staring at Your majesty and would be awed with Your awe and would be hoping for Your mercy. That day would be a day all would be concerned about their own selves. Neither anything of the master will be of any use to the slave nor anything of the slave will be of any use to the master. No one would help the other, except the one on whom is the mercy of Allah. There is no doubt that Allah is compelling and at the time of recompense He is merciful and forgiving. O merciful to the sinful servants, I beseech You that as long as in Your view there is exigency in my survival, there should be sight in my eyes, certainty in heart and Your remembrance on days and at nights on my tongue. Indeed, You possess complete power over everything.

It is narrated from Imam Musa Kazim (a) in another traditional report that someone complained to him for weak eyesight and said that it has become so less that he was unable to see anything at night. He said: You should recite the following verse on a vessel a few times.:

﴿ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ
نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴾

"Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not – light upon light – Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things." (Surah Nur 24:35)

Then wash it with water and store that water in a bottle and apply a hundred applicators with it. The narrator says that I was not able to reach a hundred, but that my eyesight was restored.

It is narrated from Imam Ali Reza (a) in a reliable tradition that the

following detailed things are curing for eyes:

Recitation of Surah Hamd, Surah Naas, Surah Falaq, Ayatul Kursi and to grate costus, myrrh, mastic and apply them to the eyes.

We had already mentioned the supplication for ear ache in the sixth section along with the supplication for headache.

It is mentioned in another tradition that a man complained to Imam Muhammad Baqir (a) about deafness. Imam (a) said: Pass your hand over your ears and recite the following verses:

﴿ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ﴾

"Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect. He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful. He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him). He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise." (Surah Hashr 59:21-24)

It is mentioned in another traditional report that recite the following verses seven times on jasmine or violet oil for ear ache:

(كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا) (إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا)

Translation: As if he had not heard them, as though in his ears were a heaviness. The hearing and the sight and the heart, all of these, shall be questioned about that.

For nosebleed, it is mentioned that this verses should be written on the forehead of the patient:

﴿ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴾

"And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people." (Surah Hud 11:44)

It is mentioned in another traditional report that the following verses should be recited on the patient for nosebleed:

﴿ ۞ مِنۡهَا خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ﴾

"From it We created you and into it We shall send you back and from it will We raise you a second time." (Surah Taha 20:55)

﴿ يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ لَا عِوَجَ لَهُۥۖ وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا تَسۡمَعُ إِلَّا هَمۡسٗا ﴾

"On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound." (Surah Taha 20:108)

﴿ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ ﴾

"O earth, swallow down your water." (Surah Hud 11:44)

﴿ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴾

"And it was said: Away with the unjust people." (Surah Hud 11:44)

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ﴾

"And whoever is careful of (his duty to) Allah, He will make for him an outlet," (Surah Talaq 65:2)

﴿ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ﴾

"And give him sustenance from whence he thinks not; and whoever

trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything." (Surah Talaq 65:3)

﴿ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴾

"And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see." (Surah Yasin 36:9)

It is narrated that a person complained to Imam Ja'far Sadiq (a) about mouth pain. He said: Place your hand on the mouth and recite the following supplication:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ بِسْمِ اللّهِ الَّذي لا يَضُرُّ مَعَ اِسْمِهِ داءٌ اَعوذُ بِكَلِماتِ اللّهِ الَّتي لا يَضُرُّ مَعَها شَيْءٌ قُدُوسًا قُدُّوساً قُدُّوساً بِاسْمِكَ يا رَبِ الظّاهِرِ الْمُقَدَّسِ الْمَبارَكِ الَّذي مَنْ سَئَلَكَ بِهِ اَعْطَيْتَهُ وَمَنْ دَعاكَ بِهِ اَجَبْتَهُ اَسْئَلُكَ يا اَللّهُ يا اللّهُ يا اللّهُ اَنْ تُصَلِّيَ عَلى مُحَمَّدٍ النَّبي وَاَهْلِ بَيْتِهِ وَاَنْ تُعافِيَني مِمّا اَجِدُ في فَمي وَفي يَدي وَفي رِجْلي وَفي جَميعِ جَوارِحي كُلِها.

Translation: I begin in the name of Allah, Who is most merciful in the world and the hereafter. I begin in the name of Allah, with Whose name, no malady can cause any discomfort. I seek the refuge of the words of Allah, with whom nothing can cause any harm. Glorified is the Almighty Allah. O Allah, O Lord, I invoke You in the name of Your blessed name. And this mediation is such that whoever asked for anything through it, You bestowed it to him. And whoever supplicated through its mediation, You accepted it. My plea is that You bless Your Prophet Muhammad (s) and his Ahle Bayt (a) and give me relief from the pain in my mouth, head, ears, eyes, stomach, back, hands, legs and all the organs.

Abu Basir complained to Imam Muhammad Baqir (a) about toothache and also said that he does not get any sleep because of it. Imam (a) said: Now, when you feel the pain, you should place the hand on the affected part and recite: Surah Hamd, Surah Tauheed and then recite the following verse:

﴿ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴾

"And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do." (Surah Naml 27:88)

It is narrated from Imam Ja'far Sadiq (a) that for toothache the above mentioned Surahs and verse should be recited or one may recite Surah Qadr.

It is narrated from Amirul Momineen (a) that for relief from pain, you should pass your hand on the portions, which touch the floor during prostration (*Sajdah*) and then pass the hand over the affected parts and then recite as follows:

بِسْمِ اللّهِ الشّافي وَلاحَوْلَ وَلاقُوَّةَ اِلاّ بِاللّهِ الْعَلِي الْعَظيمِ.

Translation: In the name of Allah. Only Allah is the bestower of cure and there is no strength and might, except in the Almighty Allah.

It is mentioned in another traditional report that for toothache, recite Surah Hamd, Surah Falaq, Surah Naas, Surah Tauheed and then recite the following supplication:

بِسْمِ اللّهِ الرَّحْمنُ الرَّحيم (وَلَهُ ما سَكَنَ في اللَّيْلِ وَالنَّهارِ وَهُوَ السَّميعُ الْعَليمُ) (قُلْنا يا نارُ كُوني بَرْداً وَسَلاماً عَلى اِبْراهيمَ. وَاَرادُوا بِهِ كَيْداً فَجَعَلْناهُمُ الْاَخْسَرينَ) (نُودِيَ اَنْ بُورِكَ مَنْ في النّارِ وَمَنْ حَوْلَها وَسُبْحانَ اللّهِ رَبِّ الْعالَمينَ) اَللّهُمَّ يا كافِي مِنْ كُلِّ شَيْءٍ وَلا يَكْفي مِنْكَ شَيءٌ اِكْفِ عَبْدَكَ وَابْنَ اَمَتِكَ مِنْ شَرِّ ما يَخافُ وَيَحْذَرُ وَمِنْ شَرِّ الْوَجَعِ الَّذي يَشْكُوهُ اِلَيْكَ.

Translation: In the name of Allah, the Beneficent, the Merciful. For Him everything gets stillness in the night and the day and only He is the hearer and the knower. We said: O Fire, be cool and security for Ibrahim. They had tried to deceive him, but We did such that they themselves remained in loss. It was called out: Those who are in the fire and those around it are all blessed. And Allah is the sustainer of all the creatures. Glorified be Him. O Allah, You are sufficient for everything. And there is nothing, which can make one needless of You. Suffice Your servant and slave for that, which he fears, and from the evil of that pain about which he is complaining to You.

It is mentioned in another traditional report that Jibraeel brought the following supplication for Imam Husain (a). It should be recited seven times with hand on the decayed teeth:

اَلْعَجَبُ كُلُّ الْعَجَبِ لِدابَّةٍ تَكُونُ في الْفَمِّ تَأْكُلُ الْعَظْمَ وَتَتْرُكُ اللَّحْمَ. اَنَا اَرْقي وَاللّهُ الشّافي الْكافي لا اِلهَ اِلاّ اللّهُ وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ (وَاِذْ قَتَلْتُمْ نَفْساً فَادّارَأْتُمْ فيها وَاللّهُ مُخْرِجٌ ما كُنْتُمْ تَكْتُمُونَ. فَقُلْنَا اضْرِبُوهُ بِبَعْضِها كَذلِكَ يُحْيِي اللّهُ الْمَوْتى وَيُريكُمْ آياتِهِ لَعَلَّكُمْ تَعْقِلُونَ).

Translation: Absolutely astonishing is the worm, which lives in the

human mouth. It devours the bone and leaves the flesh. I make it freeze and Allah is sufficer for cure. There is no god, except Allah. All praise is due to Allah. And when you had slain a soul and then disputed about it, although Allah exposes your hidden matters. So, We said: Touch some part of the sacrificial cow on this corpse and Allah enlivens the dead in this way and shows His signs to you; perhaps you may mind. (mention the name and the father's name of the patient here).

It is mentioned in another traditional report that for pain in molars, take an iron peg and recite upon it Surah Hamd, Surah Falaq and Surah Naas three times each. Then recite:

﴿مَن يُحْيِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ﴾

"Who will give life to the bones when they are rotten?" (Surah Yasin 36:78)

يا ضِرْسُ

Translation: O molar!

Of so and so, son of so and so...

اَكَلْتِ الْحارَّ وَالْبارِدَ اَفَبِالْحارِّ تَسْكُنينَ اَمْ بِالْبارِدِ تَسْكُنينَ؟ (وَلَهُ ما سَكَنَ فِي اللَّيْلِ وَالنَّهارِ وَهُوَ السَّميعُ الْعَليمُ) شَدَدْتُ داءَ هَذا الضِّرْسِ

Translation: You have eaten both heat and cold. Now, tell me whether you get rest by cold or hot? Although, night and day, everything gets rest by the command of the Almighty Allah. And He is the hearer and knower of everything. I have stopped the pain of so and so son of so and so...

بِسْمِ اللّهِ الْعَظيمِ

Translation: In the name of Allah, the great.

Then hammer the peg into the wall, reciting:

اللّه اللّه اللّه.

Translation: Allah, Allah, Allah.

It is mentioned in another traditional report that a person complained to Imam Musa Kazim (a) about foul mouth odor. Imam (a) said: Recite the following in prostration:

يا اللّٰهُ يا اللّٰهُ يا اللّٰهُ يا رَحْمانُ يا رَبَّ الْاَرْبابِ يا سَيِّدَ السّاداتِ يا اِلهَ الْاِلهَةِ يا مالِكَ الْمُلْكِ يا مَلِكَ الْمُلُوكِ اِشْفِني بِشَفائِكِ مِنْ هذَا الدّاءِ وَاصْرِفْهُ عَنّي فَاِنّي عَبْدُكَ وَابْنُ عَبْدِكَ وَاَنْقَلِبُ فِي قَبْضَتِكَ.

Translation: O Allah, O Allah, O Allah. O beneficent. O Lord of the lords. O the chief of the chiefs. O God of the (false) gods. O King of the kingdom. O King of the kings. Please cure me through Your curing power and remove this malady from me. As I am Your slave and the son of Your slave and I am not beyond the ambit of Your power even for an instant.

The narrator says that I recited this supplication only once in the prostration and I got relief.

It is narrated from the Messenger of Allah (s) that *dambalan*[1] is the grass of Paradise and its juice is beneficial for sore eyes.

Imam Ja'far Sadiq (a) said that brushing teeth stops watering of the eyes and increases eyesight.

It is mentioned in authentic tradition that a person complained to Imam Ja'far Sadiq (a) about eye trouble. Imam (a) said: Take equal quantity of zedoary, camphor and prepare a medicine.

It is mentioned in another traditional report that he also said that by the use of that medicine, strength is imparted to the eyes and heart and weakness is dispelled.

He said in another traditional report that *dahne farank*[2] oil is good for whiteness of pupils.

It is narrated from Imam Musa Kazim (a) in a reliable traditional report that take *Sabar Saqootri*[3] and camphor in equal weight and grind them, sieve the mixture and store it in silken cloth. And apply it to the eyes like antimony, once a month. One will never have any complaint about eye trouble and headache.

It is narrated that Imam Hasan (a) said to one of his companions: Take one piece of yellow myrobalan, seven grains of pepper, grind them finely and cook them and then apply to the eyes.

It is mentioned in a traditional report that a person complained to Imam Ja'far Sadiq (a) about whiteness in eyes and also said that he was having joint pains and toothache. Imam (a) said: Take these three medicines: Pepper, long

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[1] Truffle.
[2] Lit: Imported oil.
[3] Sacotri aloes.

pepper, two dirhams each; clean and one dirham of pure sal ammoniac. Then powder the three items and sieve in silk cloth. Then apply three applicators in each eye and wait for an hour. The whiteness will go away, extra flesh of the eyes will be removed and there will be relief in pain. After that eyes should be washed with cold water and ordinary antimony applied.

It is mentioned in another traditional report that Amirul Momineen (a) said to Salman Farsi and Abu Zar Ghiffari: When you have sore eyes, you should abstain from sleeping on your left side and from consuming dates.

Imam Ja'far Sadiq (a) said that consuming fish is harmful when you have some complaint regarding eyes, and you will remain secure from sore eyes if you pass your hands after washing them after eating. In the same way, trimming mustaches and nails on Thursday and Friday keeps one secure from sore eyes.

It is mentioned in another traditional report that a person complained to the same Imam about ear trouble and also said that his ear bled too much and exuded a lot of dirt. Imam (a) said: Take a little of very old *paneer* and grind it and mix it in human milk and then heat it on fire and put a few drops in the affected ear.

It is narrated in another traditional report regarding ear trouble that take a handful of sesame seeds and same quantity of rye and grind them separately. Then mix them up and extract oil from them and store that oil in a bottle, seal the mouth and leave it. When needed, put two drops in the ear and place a cotton swab in it. Doing this for three days will give relief.

It is mentioned in another traditional report that rue should be cooked in olive oil and a few drops should be dropped into the ear.

It is narrated from the Messenger of Allah (s) that rue is beneficial for ear trouble.

It is narrated from Imam Ja'far Sadiq (a) that nothing is more beneficial for pain in neck than drinking milk.

It is narrated through authentic chains of narrators from Amirul Momineen (a) that passing by a town, Isa (a) observed that the faces of all the people were yellow and the eyes, blue. They complained to him about their malady. He said: Don't cook meat without washing. It is the rule that the animal which dies, dies in ritual impurity (*Janabat*). After that they began to cook meat only after washing it and their illness was cured.

In the same way, it is narrated that Isa (a) passed by another town and saw that the people had lost their teeth and their faces were swollen. He said: Do not sleep with your face covered. Their malady was cured by this advice.

It is narrated from Imam Musa Kazim (a) that *naagarmotha* grass must be massaged for toothache. He also said that use of vinegar prepared from wine makes the roots of teeth strong.

It is mentioned in reliable tradition that Hamza Ibne Tayyar came to the same Imam wailing. Imam (a) asked him what the matter was. He said: O son of Allah's Messenger (s), I am dying of toothache. He said: Get cupping done. As soon he got it done, he got immediate relief. After that Imam (a) said: There is no cure as effective as cupping and use of honey.

He said in another reliable tradition that take one piece of colocynth and skin it, extract its oil for toothache. If someone's teeth have decayed, for three consecutive nights, put a few drops of oil and soak a cotton swab and place it in the affected teeth and sleep flat. And if someone has pain in the roots of teeth, he should put two-three drops of the same oil in the ear of that side, he will get relief in a few days.

Then he said: If the mouth of a person is paining or he has bleeding from teeth or has ache in teeth, or has a sore mouth, and his boils are red, he should get a ripe colycynth, heat it, bedraggle in airtight container, then make a hole in its top, take out all the pulp so carefully that no more holes are made in it. Then take vinegar prepared from wine and place it on fire. When it boils, store it. In times of need, break a chip from it and rub it on the teeth and in the mouth. Then gargle with vinegar or take vinegar cooked in colycynth and place it in a glass or china vessel. But whether it is in that same or another vessel, we must remember to mix more colycynth whenever there is reduction in it. As much the medicine will age, as much it would become beneficial.

It is narrated from Ibrahim Ibne Nazzaam in a reliable tradition that I was waylaid by bandits, who forcibly inserted starch jelly and ice in mouth as a result of which I lost all my teeth. I saw Imam Ali Reza (a) in dream and he was telling me to keep *Su'ad*[1] grass in my mouth to get my teeth back. Not many days had passed after seeing this dream that I heard that Imam Ali Reza (a) has arrived in my town on his way to Khorasan. I hastened to the Imam and mentioned my complaint. He dispensed the same advice he had mentioned in dream. Upon acting on his advice, I got a new set of teeth.

8. Cure of scrofula, cracks in skin of hands and feet; wound, warts, boils, leprosy, leucoderma, white spots

It is narrated from Ali Ibne Noman that he complained to Imam Ali Reza (a) for excessive warts on his body, as a result of which he was extremely

[1] Cyperus.

uncomfortable. Imam (a) said: Take seven pieces of barley for each wart and on each piece recite seven times Surah Waqiyah and seven times the following verse:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ ﴾

"And they ask you about the mountains. Say: My Lord will carry them away from the roots. Then leave it a plain, smooth level; You shall not see therein any crookedness or unevenness." (Surah Taha 20:105-107)

Then rub each grain of barley on each wart once. After that gather all the grains and tie them up in a piece of new cloth. Then tie up a stone in that cloth put it in a well. It would be better if this procedure is carried out during moonless nights. The narrator says that I acted according to the direction and all the warts disappeared in a week.

It is narrated from Imam Ja'far Sadiq (a) that you should rub your hand over the wart and recite the following supplication three times:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ بِسْمِ اللّهِ وَباللّهِ مُحَمَّدٌ رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ الْعَلِيِّ الْعَظيمِ اللّهُمَّ امْحُ عَنّي ما اَجِدُ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah and by Allah. Muhammad is the messenger of Allah (s) and there is no power and strength in anyone other than the Almighty Allah. O Allah, erase from my body what I find in it.

It is narrated from Imam Ali Reza (a) in a reliable tradition that he said: A girl in our family had scrofula. Someone told me in dream that I should ask that girl to recite the following supplication repeatedly:

يا رَؤُفُ يَا رَحِيمُ يَا رَبِّ يا سَيِّدِي.

Translation: O Kind, O merciful, O my Lord, O my chief.

It is narrated in another tradition that someone said to Imam Ja'far Sadiq (a) that his skin was cracking up and oozing. Imam (a) said: Keep fasts for three days and on the fourth day, at noon, perform ritual bath (*Ghusl*) and go towards some wilderness or on a roof and recite four units of prayer in the following manner: After Surah Hamd you can recite any other Surah; but as far as possible there should be absolute sincerity and concentration. After the prayer, take off all your clothes and wrap an old ritually pure cloth around your waist and

prostrate on the ground and placing your right cheek on the dust, recite the following supplication while weeping:

يا واحِدُ يا اَحَدُ يا كَريمُ يا جَبّارُ يا قَريبُ يا مُجيبُ يا اَرْحَمَ الرّاحِمينَ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاكْشِفْ ما بي مِنْ مَرَضٍ وَاَلْبِسْني الْعافِيَةَ الْكافِيَةَ الشّافِيَةَ فِي الدُّنْيا وَالآخِرَةِ وَاَمْتُنْ عَلَيَّ بِتَمامِ النِّعْمَةِ وَاذْهِبْ ما بي فَقَدْ آذاني وَغَمَّني

Translation: O One, O alone, O noble, O compeller, O proximate, O answerer, O the most merciful of the merciful ones. Bless Muhammad and the Progeny of Muhammad and remove from me my malady and dress me up in the raiment of health, sufficiency and cure in the world and the hereafter and bestow me the perfect bounties and remove from me that which afflicts me and which aggrieves me.

He said: This ritual will benefit you when your heart is confident and you should be certain that it is definitely effective. That person acted according to the instructions and very soon he was cured.

It is mentioned in another tradition that if one is having swelling on the body and he fears serious consequences, when he performs ablution for daily prayers, before the prayer, he should recite the following verses:

﴿ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ﴾

"Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect. He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful. He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him). He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares

His glory; and He is the Mighty, the Wise." (Surah Hashr 59:21-24)

It will heal the swelling in a few days.

In *Makarimul Akhlaq* the following figure is mentioned for cure of smallpox. When there is an epidemic, this amulet should be written and tied around the necks of children, if Allah wills they would remain secure from smallpox and even if they get it, it will be mild. But maintaining the sequence of numbers is very important. That is the alphabets should be written according to their numeric value.

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13	2	3	16
8	11	10	5
12	7	6	9
1	14	15	4

It is narrated from Imam Ja'far Sadiq (a) that for boils and prickly heat, circle the affected portion with the finger and recite seven times:

لا اِلهَ اِلاّ اللّهُ الْحَليمُ الْكَريمُ

Translation: There in no god, except Allah, the forbearing the noble.

In reciting six times the boil should be circled with the finger and the seventh time, press the boil hard with the finger.

He said in another traditional report that boils and prickly heat are often caused due to blood infection. When there is increase in infected blood, it finds an outlet from the skin. Therefore, one, who is troubled by boils etc, before lying down on bed, he should recite the following supplication, he would get relief from them:

اَعُوذُ بِوَجْهِ اللّهِ الْعَظيمِ وَكَلِماتِهِ التّامّاتِ الّتي لا يُجاوِزُهُنَّ بِرٌّ وَلا فاجِرٌ مِنْ شَرِّ كُلِّ ذي شَرٍّ

Translation: I seek refuge in the face of Allah, the great and in His perfect words, which no good or evil can overtake from the evil of every evil.

It is mentioned in another traditional report that the following verses should be recited for syphilis boils and ringworms and also written and kept as amulet:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ. (وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ.) (مِنْهَا خَلَقْنَاكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخرى.) اَللهُ اَكْبَرُ وَاَنْتَ لاَ تَكْبَرُ، اَللهُ يَبْقى وَاَنْتَ لاَ تَبْقى، وَاللهُ عَلى كُلِّ شَيءٍ قَدِيْرٌ.

Translation: In the name of Allah, the Beneficent, the Merciful. And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability. From it We created you and into it We shall send you back and from it will We raise you a second time.[1] Allah is the Greatest, and you aren't, Allah is eternal and you aren't, Allah is powerful over everything.

It is mentioned in a reliable tradition that Yunus Ibne Ammar complained to Imam Ja'far Sadiq (a) about leucoderma patches on his face. Imam (a) said: Get up in the last one-third part of the night, perform ablution and pray the Midnight (*Shab*) Prayer and then recite the following supplication in the last prostration of the first two units:

يَا عَلِيُّ يَا عَظِيْمُ يَا رَحْمانُ يَا رَحِيْمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَعْطِنِيْ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا اَنْتَ اَهْلُهُ وَاصْرِفْ عَنِّيْ مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا اَنْتَ اَهْلُهُ وَاَذْهِبْ عَنِّيْ هذَا الْوَجَعَ

Translation: O High, O Great, O Beneficent, O Merciful, O Hearer of supplications, O Bestower of blessings! Bless Muhammad and the progeny of Muhammad, and grant me the good of this world and the next with that which befits You. And protect me from the evil of this world and the hereafter, as befits You and remove this pain from me.

Then mention the name of that malady and then say:

فَإِنَّهُ قَدْ غَاظَنِيْ وَاَحْزَنَنِيْ.

Translation: For indeed it has vexed me and grieved me.

And weep with sincerity while supplicating.

The narrator says that I acted according to the directions and before reaching Kufa, those white patches disappeared.

It is mentioned in another traditional report that Ishaq Ibne Ismail also complained to the Imam about the same malady and he told them to perform ablution and pray two units of prayer. Then after praising and glorifying Allah,

[1] Surah Taha 20:55

invoke benedictions on Muhammad and Aale Muhammad (a) and then recite the following supplication:

يا اَللّٰهُ يا اللّٰهُ يا اللّٰهُ يا رَحْمانُ يا رَحْمانُ يا رَحْمانُ يا رَحيمُ يا رَحيمُ يا رَحيمُ يا واحِدُ يا واحِدُ يا واحِدُ يا اَحَدُ يا اَحَدُ يا اَحَدُ يا صَمَدُ يا صَمَدُ يا صَمَدُ يا اَرْحَمَ الرّاحِمينَ يا اَقْدَرَ الْقادِرينَ يا اَقْدَرَ الْقادِرينَ يا اَقْدَرَ الْقادِرينَ يا رَبَّ الْعالَمينَ يا رَبَّ الْعالَمينَ يا رَبَّ الْعالَمين يا سامِعَ الدَّعَواتِ يا مُنَزِّلَ الْبَرَكاتِ يا مُعْطِيَ الْخَيْراتِ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَعْطِني خَيْرَ الدُّنْيا وَالْآخِرَةِ وَاصْرِفْ عَنّي شَرَّ الدُّنْيا وَالْآخِرَةِ وَاَذْهِبْ ما بي فَقَدْ غاظَني الْاَمْرُ وَاَحْزَنَني.

Translation: O Allah, O Allah, O Allah, O Beneficent, O Beneficent, O Beneficent, O Merciful, O Merciful, O Merciful, O One, O One, O One, O Alone, O Alone, O Alone, O Sufficient, O Sufficient, O Sufficient, O the most merciful of the merciful ones, O the most powerful of the powerful ones, O the most powerful of the powerful ones, O the most powerful of the powerful ones, O Lord of the Worlds, O Lord of the Worlds, O hearer of supplications, O sender of the bounties, O bestower of the good. May Allah bless Muhammad and the progeny of Muhammad. Bless me with good in the world and the hereafter and remove from me mischief of the world and the hereafter and remove from me that with which I am afflicted for the matter has vexed and aggrieved me.

He said in another traditional report that Surah Anaam should be written with honey on a vessel and then washed with ritually pure water. That water should be taken for curing white patches.

He said in another traditional report that the same benefit is derived by writing Surah Yasin with honey; and then drinking the water from its wash.

It is mentioned in *Makarimul Akhlaq* that for curing leprosy and leucoderma, the following verses should be written and kept with the patient as amulet:

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحيمِ (يَمْحُو اللّٰهُ ما يَشاءُ وَيُثْبِتُ وَعِنْدَهُ اُمُّ الْكِتابِ) (اَلْحَمْدُ لِلّٰهِ فاطِرِ السَّمواتِ وَالْاَرْضِ جاعِلِ الْمَلائِكَةِ رُسُلاً اُولي اَجْنِحَةٍ مَثْنى وَثُلاثَ وَرُباعَ) بِاسْمِ فُلانِ بْنِ فُلانٍ

Translation: In the name of Allah, the Beneficent, the Merciful. Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book. All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. In the name of so and so.

For curing white skin spots, the following verses should be written at the affected place:

﴿ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ ﴾

﴿ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ ﴾

"And there is not a thing, but with Us are the treasures of it, and We do not send it down, but in a known measure. (Surah Hijr 15:21) He said: Do they hear you when you call? Or do they profit you or cause you harm?" (Surah Shoara 26:72-73)

It is mentioned in another traditional report that Imam Muhammad Baqir (a) stated for curing the wound of a person that he should acquire some fresh bitumen and an equal quantity of sheep fat. Mix them on a fresh clay pot. Then from the time of noon (*Zuhr*) till afternoon (*Asr*) heat it on a low flame. Then take a piece of old linen and spread the ready ointment over it and then apply it to the wound. If that wound is having an abscess also, a wick of linen should be prepared with the ointment and placed in the abscess.

It is mentioned that Mutawakkil became ill with boils. He was on the point of death. No one dared to touch him with a knife to cut them away. His mother vowed that if he survived, she would send a great deal of wealth from her fortune to Abul Hasan Ali bin Muhammad Hadi (a). Fath bin Khaqan said to him: "If you send for this man – meaning Abul Hasan Ali bin Muhammad Hadi (a) – and ask him, perhaps he will have something by which God will bring ease to you." "Send to him," he ordered. The messenger departed. Then he returned and said: "Take the dregs of the fat from a sheep. Mix it with rose water and put it on the boils. It will be beneficial, if God permits." Those who were present with Mutawakkil began to scoff at his words. Fath said to them: "There will be no harm in trying. By God, I hope there is advantage in it." The fat was brought, mixed with rose water and put on the boils. They opened out. Out came what had been in them and Mutawakkil got relief.

It is narrated from Imam Ja'far Sadiq (a) that if beetroot is cooked in cow meat and consumed, it cures white spots.

It is mentioned in another tradition that a person complained to Imam (a) about white spots. He said: Go to the bath and mix henna in *Noorah* there and apply it to the affected parts. They will disappear completely.

It is narrated from Imam Musa Kazim (a) that cow meat cures leprosy and leucoderma.

It is narrated from Imam Ja'far Sadiq (a) that nothing is as beneficial for white spots than taking the purified dust of the grave of Imam Husain (a) mixed in rain water and applying to those spots. He also said: Trimming the hairs of nose keeps one secure from leprosy. And the dust of the holy tomb of the Messenger of Allah (s) also cures leprosy. He also said that keep away from one, who is suffering from leprosy and leucoderma and do not glance at him again and again and do not remain in his company, because these diseases are contagious.

Amirul Momineen (a) said that trimming mustaches every Friday keeps one secure from leprosy.

It is narrated from Imam Musa Kazim (a) that the vein of leprosy is present in the body of every person and eating turnip dissolves it.

It is mentioned in another tradition that a person complained to the same Imam that he was infected with plague. Imam (a) said: Take apples. He did that and got relief.

9. Cure of internal maladies, colic, indigestion and cough etc.

It is narrated that a man complained to Imam Ja'far Sadiq (a) about pain in chest. Imam (a) said: Seek cure from the Holy Quran, because Allah says:

﴿ وَشِفَآءٌ لِّمَا فِي ٱلصُّدُورِ ﴾

"And a healing for what is in the breasts..." (Surah Yunus 10:57)

It is narrated from Imam Ja'far Sadiq (a) that a man said to the Holy Prophet (s): My brother is having stomach ache. The Prophet said: Tell him to mix a little honey and warm water and drink it. The same man came the following day and said: He had taken honey, but it was of no use. He said: Go and give him honey again and sit near him and recite Surah Hamd seven times. When he went away, the Prophet said: His brother is a hypocrite, that is why honey did not cure him.

It is mentioned in another traditional report that a man complained to Amirul Momineen (a) about stomach ache. He said: Take warm water and recite the following supplication:

يا اللّهُ يا اللّهُ يا اللّهُ يا رَحْمانُ يا رَحيمُ يا رَبَّ الْاَرْباب يا اِلهَ الْآلِهَةِ يا مَلِكَ الْمُلُوك يا سَيِّدَ السّاداتِ اشْفِني بِشَفائِكَ مِنْ كُلِّ داءٍ وَسُقْمٍ فَاِنّي عَبْدُكَ وَابْنُ عَبْدِكَ اَتَقَلَّبُ في قَبْضَتِكَ.

Translation: O Allah, O Allah, O Allah! O Beneficent! O Merciful. O the real Lord of the imaginative lords. O God of the supposed gods! O king of the supposed kings! O chief of the chiefs. Cure me with Your cure from all the pains and discomforts. As I am Your servant and the son of Your servant and I am under Your control all the time.

It is mentioned in another tradition that a man complained to Imam Ja'far Sadiq (a) about pain in navel. He said: Place your hand on the navel and recite the following verses three times:

﴿ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ ﴾

"And most surely it is a Mighty Book: Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One." (Surah Fussilat 41:41-42)

It is mentioned in many traditions that for colic pain and stomach ache write Surah Hamd, Surah Falaq, Surah Naas and Surah Tauheed on a vessel and also write the following supplication:

اَعُوذُ بِوَجْهِ اللّٰهِ الْعَظِيمِ وَبِعِزَّتِهِ الَّتِي لا تُرامُ وبِقُدْرَتِهِ الَّتِي لا يَمْتَنِعُ مِنْها شَيْءٌ مِنْ شَرِّ هذا الْوَجَعُ وَشَرِّ ما فِيهِ وَشَرِّ ما أَحْذَرُ مِنْهُ

Translation: I seek refuge from the evil of this pain and what is in it, in the great face of Allah and His might and His domination, which no one can desire and His power, for which nothing is impossible.

After that wash it with rain water drink on an empty stomach or before going to bed.

It is mentioned in another traditional report that the above procedure is beneficial for paralysis and all other gastric troubles.

It is mentioned in another tradition that a man complained to Imam Muhammad Baqir (a) of back pain. He said: When you conclude the ritual prayer pass your hands on the spots of prostration them rub them on the affected part and recite the following verses:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾ ﴾

"What! did you then think that We had created you in vain and that you shall not be returned to Us? So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion. And whoever invokes with Allah another god – he has no proof of this – his reckoning is only with his Lord; surely the unbelievers shall not be successful. And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones." (Surah Mominoon 23:115-118)

The narrator says that he acted according to the directions of the Imam and that pain was cured in a few days.

It is narrated from Imam Ja'far Sadiq (a) in another traditional report that one, who has back pain, should pass his hand over his waist and recite the following three times:

بِسْمِ اللّٰهِ وَبِاللّٰهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ وَلا حَوْلَ وَلاقُوَّةَ اِلاّ بِاللّٰهِ العلّي الْعظيمِ اللّٰهُمَّ امْحُ عَنّي ما اَجِدُ في خاصِرَتي

Translation: In the name of Allah, and by Allah. Muhammad is the messenger of Allah. There is no power and strength, except for Allah, the high and mighty. O Allah, please remove from me whatever I feel in my back.

And every time pass the hand downwards as if one is squeezing away the pain.

It is narrated from Ali Ibne Husain regarding pain in spleen that the following verses should be written in saffron, washed in Zamzam water and taken:

﴿ قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾ ﴾

"Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these. And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)." (Surah Isra 17:110-111)

It is narrated that a man complained to Imam Musa Kazim (a) about grumbling in stomach and gas trouble and also that he was so troubled that he

was ashamed to interact with people. Imam (a) said: Recite the following after daily prayers:

اللّٰهُمَّ ما عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لا حَمْدَ لِي فيهِ وَما عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَّرْتَنيهِ فَلا عُذْرَ لِي فيهِ اللّٰهُمَّ اِنّي اَعُوذُ بِكَ اَنْ اَتَّكِلَ عَلى ما لا حَمْدَ لِي فيهِ اَوْ آمَنُ ما لا عُذْرَ لِي فيهِ.

Translation: O Allah, whatever good things I did was by the good sense from Your side. So no praise is there for me in it. And the evil deeds that I committed, were informed to me by You before only; so no excuse is there for me. O Allah, I seek Your refuge from relying on my acts, which are not deserving of praise; or that I should become fearless of the acts, regarding which none of my excuses is valid.

In another traditional report, the same supplication is mentioned for dysentery.

In another tradition, a person complained to Imam about dysentery. He said: Take some water and recite the following verses three times:

(يُرِيدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ)

"Allah desires ease for you, and He does not desire for you difficulty..." (Surah Baqarah 2:185)

﴿ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَاۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّۖ أَفَلَا يُؤْمِنُونَ ﴾

"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?" (Surah Anbiya 21:30)

Then drink that water a caress your stomach.

Another traditional report says that the following verses should be recited on oil and massaged on the belly:

﴿ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ ﴾

﴿ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ ﴿٤٤﴾ ﴾

"So We opened the gates of the cloud with water pouring down, And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained. And We bore him on that which was made of planks and nails," (Surah Qamar 54:11-13) "We opened for them the doors of all things..." (Surah Anaam 6:44)

In the name of so and so...

Then continue:

﴿ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴾

"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?" (Surah Anbiya 21:30)

It is mentioned in another tradition that Imam Muhammad Baqir (a) was on a journey, when his son, Ismail complained of pain in back and stomach. The Imam said: Lie down flat. And then he recited the following supplication on him:

بِسْمِ اللّهِ وَبِاللّهِ وَبِصُنْعِ اللّهِ الَّذي اتْقَنَ كُلَّ شَيءٍ إِنَّهُ خَبيرٌ بِما تَعْمَلُونَ اُسْكُنْ يا ريحُ بِالَّذي سَكَنَ لَهُ ما في السَّمواتِ وَالأَرْضِ وَهُوَ السَّميعُ الْعَليمُ.

Translation: In the name of Allah and by Allah. By the handiwork of Allah, Who has made everything thoroughly; surely He is Aware of what He does. Be still, O wind through whom the heavens and the earth are balanced and He is the all-hearing and all-knowing.

It is narrated in another traditional report that someone complained to Amirul Momineen (a) about stomach ache. He said: Place your hand on the affected portion and recite the following three times:

﴿ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ ﴾

"And a soul will not die but with the permission of Allah; the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful." (Surah Aale Imran 3:145)

And recite Surah Qadr seven times.

It is narrated in another tradition that Mufaddal complained of breathlessness to Imam Ja'far Sadiq (a) and also said that he was out of breathe after walking a short distance. Imam (a) said: Take camel urine, your breathing will become normal.

Kulaini has narrated in a good tradition that someone complained to Imam Ja'far Sadiq (a) about cough. He said: Take some *Anjdaan rumi*[1] and powder an equal quantity of lump sugar, and take it for a day or two. That man says: I took it only on one day and the cough was cured.

It is mentioned in another tradition that a man complained to Imam Musa Kazim (a) about consumption. Imam (a) said: Hyacinth, cardamom, saffron, pellitory, *bazrabanj* grass, white hellebore, white pepper in equal weights and spurge twice the weight and grind them all and sieve in a cloth and mix in honey, whose foam is removed. A gram of this medicine should be taken with warm water at the time of going to bed for three nights. He says that he got relief when he did that.

It is narrated in another traditional report that someone complained to Imam Ali Reza (a) about coughing. He said: Take white pepper, spurge, white hellebore, cardamom, saffron a part each and *bazrabanj* grass two parts. Grind the mixture finely and sieve it in silk and mix in an equal quantity of pure honey, whose foam is removed, and make tablets from them and store them. Take one tablet with lukewarm aniseed extract at the time of going to bed.

It is narrated in reliable tradition that people asked Imam Ja'far Sadiq (a) whether Prophet Isa (a) also contracted the maladies, which are common in people? He replied: Yes, during his childhood, he suffered from the maladies of youth. And when grown up, he suffered from the maladies of childhood. Thus, he got back pain in childhood, which is normally experienced by old persons and he used to tell his mother: Get me honey mixed with *Kalonji* and olive oil. When she brought it he was fearful of taking it. Lady Maryam said: Why are you scared when you asked for it? He replied: I asked for it by the knowledge of prophethood, but hesitation to consume is due to the bad taste of medicine and demands of childhood. Then he used to take it.

It is mentioned in many traditional reports that if fallen crumbs from the dinner spread are collected and eaten, it provides relief from back ache.

It is narrated from Imam Ja'far Sadiq (a) in another reliable tradition that eating guava freshens the heart and internal maladies are cured.

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[1] A type of grass.

He said in a traditional report that you must consume *Anjdaan rumi*[1] as it is good for backache.

It is narrated from Imam Muhammad Baqir (a) that Prophet Hizqil (a) had ulcer in his liver. He supplicated and the Almighty Allah revealed to him to massage fig juice on his chest. He did that and got relief.

It is mentioned in another traditional report that someone complained to Imam Muhammad Baqir (a) about pain in spleen. He said: Spend some money on purchasing *tarah* leek and cook it in Arabic oil and administer it for three days to one, who has got spleen trouble. If Allah wills, he will get relief.

Kulaini has narrated through authentic chains of narrators from the servants of Imam Musa Kazim (a) that: One of us was suffering from enlarged spleen. The Imam was informed about this. He said: Give him *tarah* leek for three days. It was done and he got relief.

It is narrated from Imam Ali Reza (a) that consuming vinegar prepared from wine eliminates gastric worms.

It is narrated from Imam Ja'far Sadiq (a) that one, who consumes seven pieces of dates at the time of going to bed, if he has gastric worms, they will be eliminated.

It is narrated from Imam Ja'far Sadiq (a) in some traditions that for loose motions, wash some rice and dry them in shade and then roast them up. Then grind them up and take a handful every morning.

In another tradition, it is narrated from the same Imam that for loose motions boil some rice and heat four or five stones and place them in a bowl and put fresh horse fat on those stones and cover with another bowl so its steam should not escape and shake a little so that all the fat is dissolved. When the rice is cooked, put that melted fat on it and eat it.

It is mentioned in another traditional report that Imam Muhammad Baqir (a) was asked by some people about cure of dysentery. He said: Roast Armenian clay on a low flame, powder it and then take it.

According to another tradition, he said: Roast *Qattan* seeds, Arabic and Armenian clay Make it into a fine power and eat it. The dysentery will be cured.

It is mentioned in another tradition that a person complained to Imam Ali Reza (a) about dysentery. He said: Roast some walnuts, and eat them after skinning.

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[1] A type of grass.

It is mentioned in another tradition that someone complained to Imam Ja'far Sadiq (a) about grumbling of stomach. He said: Take *kalonji* mixed in honey.

It is mentioned in reliable tradition that a man complained to Imam Ja'far Sadiq (a) about indigestion. He said: Take *mewazah*[1] leaves with cold water.

10. Cure of maladies like rheumatism, paralysis, piles, maladies of bladder and other diseases

It is mentioned in reliable tradition that Moalla Ibne Khunais complained to Imam Ja'far Sadiq (a) about pain in his genitals. The Imam says: It seems that you had undressed at a place, which was not worthy for a believer. Anyway, place your left hand on your genitals and recite the following:

بِسْمِ اللّٰهِ وَبِاللّٰه (بَلٰى مَنْ اَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهُ اَجْرُهُ عِنْدَ رَبِّهِ وَلا خَوْفٌ عَلَيْهِمْ وَلاهُمْ يَحْزَنُونَ) اَللّٰهُمَّ اِنّي اَسْلَمْتُ وَجْهي اِلَيْكَ وَفَوَّضْتُ اَمْري اِلَيْكَ لا مَلْجَأَ وَلا مَنْجىً مِنْكَ اِلاّ اِلَيْكَ.

Translation: In the Name of Allah and on Allah (I rely). Yes! whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve. O Allah, indeed I submit myself to You and entrust my matter to You. There is no refuge and no savior from You, except You.

It is mentioned in another tradition that someone complained to Amirul Momineen (a) about pain in thighs. He said: Fill a tub with hot water and sit inside it. Place your hand at the affected part and recite the following:

﴿ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴾

"Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?" (Surah Anbiya 21:30)

It is mentioned in another tradition that a man complained to Imam Husain (a) about pain in legs. He said: Recite the following verses:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

[1] Leaves resembling celery.

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ
صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا
إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا
﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ
﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ

﴿ إِنَّا

"In the name of Allah, the Beneficent, the Merciful. Surely We have given to you a clear victory, That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way, And that Allah might help you with a mighty help. He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise- That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah; And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort. And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise." (Surah Fath 48:1-7)

It is mentioned in reliable traditional report that Abu Hamza complained to Imam Muhammad Baqir (a) about pain in knees. He said: Recite the following supplication after every ritual prayer:

يَا اَجْوَدَ مَنْ اَعْطى وَيَا خَيْرَ مَنْ سُئِلَ وَيَا اَرْحَمَ مَنِ اسْتَرْحَمَ اِرْحَمْ ضَعْفِي وَقِلَّةَ حِيلَتِي وَعَافِنِي مِنْ وَجَعِي

Translation: O more generous of those, who bestow and O best of those,

who are asked O more merciful of those asked for mercy. Have mercy on my weakness and the lack of my avenues and save me from my pain.

When he recited this supplication he got quick relief.

It is mentioned in another traditional report that Saalim Ibne Muhammad complained to Imam Muhammad Baqir (a) about pain in calf and ankles and also said that the pain had rendered him immobile. Imam (a) said: Place your hand on the affected portion and recite the following verse seven times:

﴿ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴾

"And recite what has been revealed to you of the Book of your Lord, there is none, who can alter His words; and you shall not find any refuge besides Him." (Surah Kahf 18:27)

It is mentioned in another tradition that someone complained to Imam Husain (a) about pain in ankle. Imam (a) said: Place your hand on the affected part and recite:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَالسَّلامُ عَلى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ (وَما قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ وَالْاَرْضُ جَمِيعا قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَالسَّماواتُ مَطْوِياتٌ بِيَمِينِهِ سُبْحانَهُ وَتَعالى عَمّا يُشْرِكُونَ).

Translation: In the name of Allah and by Allah and peace be on the Messenger of Allah (s). And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

It is mentioned in another traditional report that someone complained to Imam Ja'far Sadiq (a) about pain in shoulder. He (a) said: Recite the following verses three times at the time of going to bed and recite them once after you wake up:

(اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلى كُلِّ شَيءٍ قَدِيرٌ) (اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهُ مُلْكُ السَّمواتِ وَالْاَرْضِ وَما لَكُمْ مِنْ دُونِ اللّٰهِ مِنْ وَلِيٍّ وَلا نَصِيرٍ)

Translation: Do you not know that Allah is powerful over everything. Do you not know that Allah is one, for whom is the kingdom of the heavens and the earth and there is not for you any guardian and helper other than Allah.

It is mentioned in another traditional report that someone complained in Imam Ali Naqi (a) that urine had stopped of a man from his Shia. Imam (a) said: Recite the Holy Quran in excess upon him and he will get relief.

It is narrated from Imam Muhammad Baqir (a) that for every kind of swelling, last four verses of Surah Hashr should be recited and each time apply saliva on the affected part.

It is mentioned in another traditional report that someone complained to the Imam about rheumatism. He said: Recite the following supplication:

اللّٰهُمَّ اِنّي اَسْئَلُكَ بِاَسْمائِكَ وَبَرَكاتِكَ وَدَعْوَةِ نَبِيِّكَ الطِّيِّبِ الْمُبارَكِ الْمَكينِ عِنْدَكَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَبِحَقِّهِ وَبِحَقِّ ابْنَتِهِ فاطِمَةَ الْمُبارَكَةِ وَبِحَقِّ وَصِيِّهِ اَميرِ الْمُؤْمِنينَ وَبِحَقِّ سَيِّدي شَبابِ اَهْلِ الْجَنَّةِ اِلاّ اَذْهَبْتَ عَنّي شَرَّ ما اَجِدُ بِحَقِّهِمْ بِحَقِّهِمْ بِحَقِّهِمْ بِحَقِّكَ يا اِلهَ الْعالَمينَ

Translation: O Allah, I ask You through Your names and Your blessings and the call of Your Prophet, the pure, the blessed, the firm near You. May Allah bless him and his progeny and by his right and the right of his daughter, Fatima the blessed and by the right of Amirul Momineen and by the right of chiefs of the youths of Paradise; that You take away from me the evil in which I find myself for their sake, for their sake, for their sake, By Your right, O God of the worlds.

It is mentioned in another tradition that someone complained to Imam Ja'far Sadiq (a) about sciatica Imam (a) said: When you feel its effect, keep your hand at the affected portion and recite the following supplication:

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحيمِ بِسْمِ اللّٰهِ وَبِاللّٰهِ اَعُوذُ بِسْمِ اللّٰهِ الْكَبيرِ وَاَعُوذُ بِسْمِ اللّٰهِ الْعَظيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعّارٍ وَمِنْ شَرِّ حَرِّ النّارِ

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah and by Allah I seek refuge in the name of Allah the Great. I seek refuge in the name of Allah, the great from the evil of every stinging scorpion and from the evil of the heat of the fire.

That man recited it only three times that he was cured of his malady.

It is mentioned in another traditional report that a man got paralysis. He came to Imam Ja'far Sadiq (a) and the Imam told him to recite two units of prayer at the tomb of the Messenger of Allah (s). Then place your hand on the affected part and recite the following supplication:

بِسْمِ اللّٰهِ وَبِاللّٰهِ بِهذا اُخْرُجْ اَقْسَمْتُ عَلَيْكَ مِنْ عَيْنِ اِنْسٍ اَوْ عَيْنِ جِنٍّ اَوْ وَجَعٍ اُخْرُجْ اَقْسَمْتُ عَلَيْكَ بِالَّذي اتَّخَذَ اِبْراهيمَ خَليلاً وَكَلَّمَ مُوسي تَكْليماً وَخَلَقَ عيسى مِنْ رُوحِ الْقُدُسِ لَمّا هَدَاْتَ وَطُفِئْتَ كَما طُفِئَتْ نارُ اِبْراهيمَ اِطْفِئي بِاِذْنِ اللّٰهِ اِطْفِئي بِاِذْنِ اللّٰهِ

Translation: In the name of Allah and by Allah, get out by this, I adjure you from the eye of human being or the eye of Jinn or pain. Get out I adjure you by the One, Who took Ibrahim for a confidant and spoke to Musa and created Isa from Ruhul Quds when You guided and cooled down the fire for Ibrahim. Cool down by the leave of Allah, cool down by the leave of Allah.

He acted accordingly and got relief.

The cure of *Irq Madeeni*[1] in *Makarimul Akhlaq* is that pluck the hair of camel and twine a rope from it and tie seven knots in it. On each knot recite Surah Hamd three times and recite the following supplication after each time of Surah Hamd on that boil or that man:

بِسْمِ اللّٰهِ الْاَبَدِ الْمُحْصِي الْعَدَدِ الْقَرِيبِ لِما بَعُدَ الطّاهِرِ عَنِ الْوَلَدِ الْعالِي مِنْ اَنْ يُولَدُ الْمُنْجِزِ لِما وَعَدَ الْعَزِيزِ بِلا عَدَدٍ الْقَوِّي بِلا مَدَدٍ لَمْ يَلِدْ وَلَمْ يَكُنْ لَهُ كُفُوا اَحَدٌ يا خالِقَ الْخَلِيقَةِ يا عالِمَ السِّرِّ وَالْخَفِيَةِ يا مَنِ السَّمواتُ بِقُدْرَتِهِ مُرْخاةٌ يا مَنِ الْاَرْضُ بِعِزَّتِهِ مَدْحُوَّةٌ يا مَنِ الْجِبالُ بِارادَتِهِ مُرْساةٌ يا مَنْ نَجى بِهِ صاحِبُ الْغَرْقِ مِنْ كُلِّ آفَةٍ وَبَلِيَّةٍ صَلِّ اللّٰهُ عَلى مُحَمَّدٍ خَيْرِ خَلْقِكَ وَاشْفِ اللّٰهُمَّ فُلانَ بْنَ فُلانَةٍ بِشِفائِكَ وَداوِهِ بِدَوائِكَ وَعافِهِ مِنْ بَلائِكَ اِنَّكَ قادِرٌ عَلى ما تَشاءُ وَاَنْتَ اَرْحَمُ الرّاحِمِينَ وَصَلَّى اللّٰهُ عَلى مُحَمَّدٍ النَّبِي وَآلِهِ.

Translation: I begin in the name of Allah, Who is ever-living and Who encompasses the counting. He is more proximate than what we perceive to be far. He is free from having progeny and that He should be born to anyone. He is the fulfiller of promises. He is extremely powerful. He is powerful without the contribution of anyone. He is neither begotten nor begets. And no one is at par with Him. O creator of the creatures. O knower of the secrets and confidentialities. O one, the stairs of whose power the heaven is. And by whose command the earth spread out, whose anchors of His intention are the mountains. O one, by whose name the drowning one is saved from all calamities and trials. May Allah bless Muhammad the best of Your creation. O Allah, please give relief to so and so son of so and so by Your power and cure him through some special medicine of Yours. And save him from Your calamity. Indeed You are able to do whatever You want and You are the most merciful of all those who show mercy. And may Allah bless Muhammad, the Prophet and his progeny.

It is narrated from Amirul Momineen (a) that the following supplication should be recited for relief from piles:

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[1] A boil, in the centre of which is a worm.

يا جَوادُ يا ماجِدُ يا رَحيمُ يا قَريبُ يا مُجيبُ يا بارِىءُ يا راحِمُ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَارْدُدْ عَلَيَّ نِعْمَتَكَ وَاكْفِنِي اَمْرَ وَجَعي.

Translation: O generous, O the glorified, O merciful, O proximate, O responder, O originator, kind, bless Muhammad and his progeny and restore to me Your blessings and suffice me for my pain.

It is mentioned in another tradition that a man complained to Imam Ali Reza (a) about piles. He said: Write Surah Yasin with honey, wash it and drink it.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that from swelling and wound, the patient should rub a knife at the affected part and recite:

بِسْمِ اللّهِ اَرْقيكَ مِنْ الْحَدِّ والْحَديدِ وَمِنْ اَثَرِ الْعَمُودِ وَالْحَجَرِ الْمَلْبُودِ مِنَ الْعِرْقِ الْفاتِرِ وَمِنْ لَوازِمِ الآجُرِ منَ الطَّعامِ وَعَقَره وَمِنَ الشَّرابِ وَبَرْدِهِ اَمْضي اِلَيْكَ بِاِذْنِ اللّهِ اِلى اَجَلٍ مُسَمًّى فِي الْاَرْضِ وَالْاَنْعامِ بِسْمِ اللّهِ فَتَحْتُ وَبِسْمِ اللّهِ خَتَمْتُ

Translation: In the name of Allah, I seek Your protection from the sharpness of iron and iron itself. Fear of the grief of the strike of wood. From the injury of stone. Numbness of nerves, swelling of trauma, food and the heat of food, like the coldness of water. All these are such that at by the command of Allah any time humans and animals are in pain for an appointed time period and from such you have also received pain. So in order to remain safe from the harm of all of them I recite on you the spell of the name of Allah. I began in the name of Allah and in the name of Allah I end.

After that bury that knife.

He said in another traditional report that when the Messenger of Allah (s) was exhausted or unwell, he used to spread his hand and recite Surah Hamd, Surah Tauheed, Surah Falaq and Surah Naas and pass his hand over his face.

It is mentioned in reliable tradition from Imam Musa Kazim (a) that for colic, flatulence, gout, weakness and internal cold, take handful of fenugreek seeds and one handful of dry fig. put them in a clean pot and fill it with water such that its level should come above them and then cook them and then strain it. Then drink a little from it every alternate day till the total amount taken is equal to a large tumbler. If Allah wills, all the complaints will be removed.

It is mentioned in another tradition that a man said to Imam Ja'far Sadiq (a) that he was having gases. Imam (a) said: Mix ambergris in jasmine oil and drop

in your nostrils before eating anything in the morning.

It is mentioned in another traditional report that Sahaab Ibne Maharib told Imam Musa Kazim (a) that a person was affected by paralysis, which has distorted his face and eyes. Imam (a) said: Place 5 *mithqal* of cloves in a bottle and close it tight and bury it; then keep it in the sun for one day if it is summer and for two days if it is winter. Then remove the cloves From the bottle and ground it finely and mix in rain water. Then lie down flat and massage it on the affected side and continue to lie in that position till the cloves are dried. This treatment will cure the condition.

It is mentioned in reliable tradition that a man complained to Imam Muhammad Baqir (a) about serious incontinence. He said: Take some wild rue seeds and wash six times with cold water and once with hot water. Then dry it in shade and make it oily with rose oil and make it into a powder and take it.

It is mentioned in another traditional report that for bladder stone take haleela[1], baleela[2], amla[3], pepper, long pepper, cinnamon, ginger, secacul, aniseeds, galingale in equal weight and powder and seive them and mix with fresh cow ghee. Then take twice the quantity of clarified honey or sugar and store it and take equal to a pine-nut everyday.

It is mentioned in many traditional reports that taking *tarah* leek helps in curing piles.

He said in another traditional report that rice and unripe date cures piles.

It is mentioned in another report that Imam Ali Reza (a) has mentioned the following prescription for piles: Take black haleela[4], baleela[5], amla[6], in equal weight, grind them up and powder them, seive in a silk cloth and keep it aside. Then soak a little blue *maqal*[7] in *tarah* leek extract for thirty nights. After that mix the sieved medicine in it. Then make the hands oily with violet oil and make small balls equal to the *masoor* lentil grain and dry it in shade. The amount prescribed in summer is one *mithqal* and in winter, two *mithqal*. During the medication period, abstain from fish, vinegar and green vegetables.

It is narrated in another tradition that a person complained to Imam Ali Naqi (a) about mouth odor. He said: Take barni date. After some days, he

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[1] Myrobalan-like nut.
[2] Bellaric myrobalan.
[3] Myrobalan
[4] Myrobalan-like nut.
[5] Bellaric myrobalan.
[6] Myrobalan
[7] A plant, which grows on the shores of Oman and India.

complained of constipation. He (a) said: Take barni dates on empty stomach and drink water. This fattened him up and moisture dominated his nature. He then complained of moisture. Imam (a) told him to take barni dates and not drink water after that. This made his health perfect.

It is narrated from Imam Ja'far Sadiq (a) that to cure excess of phlegm take Roman caoutchouc, mastic, *Aabshun*[1], aniseeds, and *kalonji* in equal quantity, power and sieve the mixture and mix in honey. At the time of going to bed take equal to *fundaq*.[2]

It is narrated from Imam Ali Reza (a) that take yellow haleela[3], one *mithqal*, rye two *mithqal*, pellitory one *mithqal*. Pound them up and brush the teeth with it, it removes phlegm, gives nice mouth odor and teeth become strong.

It is narrated from Imam Ja'far Sadiq (a) that going to the bath on an empty stomach removes phlegm and going after eating removes melancholia and yellow bile.

Imam Muhammad Baqir (a) said that combing often also removes phlegm.

11. Cure of poison and magic, supplications for security from stinging creatures and calamities

It is mentioned in reliable tradition that Amirul Momineen (a) said: For warding off magic, write the following amulet on deerskin and keep it with you:

بِسْمِ اللّهِ وَبِاللّهِ وَما شاءَ اللّهِ بِسْمِ اللّهِ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ (قالَ مُوسى ما جِئْتُمْ بِهِ السِّحْرُ اِنَّ اللّهَ سَيُبْطِلُهُ اِنَّ اللّهِ لا يُصْلِحُ عَمَلَ الْمُفْسِدينَ. فَوَقَعَ الْحَقُ وَبَطَلَ ماكانُوا يَعْمَلُونَ. فَغُلِبُوا هُنالِكَ وَانْقَلَبُوا صاغِرينَ).

Translation: In the name of Allah and by Allah and as Allah willed. In the name of Allah, there is no power and strength, except by Allah. Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive. So the truth was established, and what they did, became null. Thus, they were vanquished there, and they went back abased.

He said in another report that if you fear some sorcerer or tyrant, between the Midnight Prayer and Dawn Prayer face the direction of his house and recite

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[1] Persian herb.
[2] A fruit shaped like a small berry.
[3] Myrobalan-like nut.

the following seven times:

بِسْمِ اللّٰهِ وَبِاللّٰهِ (سَنَشُدُّ عَضُدَكَ بِاَخيكَ وَنَجْعَلُ لَكُما سُلطانا فَلا يَصِلُونَ اِلَيْكُما بِآياتنا اَنْتُما وَمَنِ اتَّبَعَكُما الغالِبُونَ).

Translation: In the name of Allah and by Allah; We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.

It is mentioned in another tradition that Jibraeel came to the Prophet (s) and said: O Muhammad. He replied: Here I am, O Jibraeel. He said: Indeed so and so Jew has done magic on you and has put the fetish in the well of Bani so and so. Then send towards it, that is to the well, the most trustworthy of the people near you and the more honorable among them in your eyes, and who is equal to you, so that he may get you that fetish. He said: So the Prophet (s) sent for Ali Ibne Abi Talib (a) and said to him: Go to the well of Dharwan and there is a sorcery object in it, by which Labid Ibne Asim, the Jew, has laid a spell on me. Bring that object to me. Ali (a) said: So I did as bidden by the Messenger of Allah (s) and when I descended, the water of the well had become red due to the magic. So I went down and searched for it in haste till I reached the depth of the well, but I did not succeed in getting it. Those with me said: Come back, there is nothing in it. I said: No, by Allah, I neither told lies nor was I lied to; and like you, I don't doubt regarding the Messenger of Allah (s). Then I searched for it calmly and found it. I brought it to the Prophet (s) who said: "Open it," and I opened it. In the container was a piece of date branch and in its middle twenty-one knots were knotted at intervals. Jibraeel had already descended with the two "I seek refuges" (Surah Falaq and Surah Naas) on the Prophet (s) so the Prophet said: O Ali recite it on the string. So, Amirul Momineen (a) recited the verses till all the knots were loosened and he (the Prophet) was released of it. Thus, Allah, the Mighty and Sublime, removed the spell from His Prophet and saved him.

According to this tradition and many other traditions these two Surahs are having extraordinary effect in removing spells.

It is mentioned in many reliable traditions that the evil eye is also having effect. He also said that most often the evil eye takes men to graves and the camel to the cooking pot; that is why it is appropriate that when someone likes something of another person, he should recite: Allah is the greatest (*Allaahu Akbar*).

It is mentioned in another traditional report that he should mention some

name of the Almighty Allah.

It is mentioned in another traditional report from Imam Ja'far Sadiq (a) that when someone apprehends that his evil eye will take effect, he should recite three times:

مَا شَآءَ اللهُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْمِ.

Translation: As Allah willed. And there is no power and might, except by Allah, the Exalted and the Mighty.

He said: When a person of elegant appearance is going out, he should recite Surah Falaq and Surah Naas, so that he is not affected by the evil eye.

He said in another traditional report that one, who is affected by the evil eye, should raise both his hands before his face and recite Surah Hamd, Surah Tauheed, Surah Falaq and Surah Naas and pass his hands over his head and face.

It is narrated from the Messenger of Allah (s) that one, who is apprehensive of Satan and sorcerers, should recite the following verse to ward off sorcery:

(إِنَّ رَبَّكُمُ اللهُ الَّذِيْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِيْ سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيْثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِيْنَ. اُدْعُوا رَبَّكُمْ تَضَرُّعا وَخُفْيَةً إِنَّهُ لاَيُحِبُّ الْمُعْتَدِيْنَ. وَلا تُفْسِدُوا فِي الأَرْضِ بَعْدَ إِصْلاحِهَا وَادْعُوهُ خَوْفاً وَطَمَعاً إِنَّ رَحْمَةَ اللهِ قَرِيبٌ مِنَ الْمُحْسِنِيْنَ)

Translation: Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds. Call your Lord humiliating yourselves, and in secret: Indeed He does not like those, who exceed the limits and do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those, who do good (to others). [Aaraf 7:54-6]

It is mentioned in another traditional report that a man complained to Imam Ja'far Sadiq (a) that evil thoughts and satanic doubts were dominating him. Imam (a) said: Place your hand on your heart and recite three times:

بِسْمِ اللهِ وَبِاللهِ اَللّٰهُمَّ مَنَنْتَ عَلَيَّ بِالْإِيْمَانِ وَاَوْدَعْتَنِيْ الْقُرْآنَ وَرَزَقْتَنِيْ صِيَامَ شَهْرِ رَمَضَانَ فَامْنُنْ عَلَيَّ

بِالرَّحْمَةِ وَالرِّضْوَانِ وَالرَّافَةِ وَالْغُفْرَانِ وَتَمَامِ ما اَوْلَيْتَنِيْ مِنَ النِّعَمِ وَالْإِحْسَانِ يَا مَنَّانُ يَا دَائِمُ يَا رحْمانُ سُبْحَانَكَ وَلَيْسَ اَحَدٌ سِوَاكَ سُبْحَانَكَ اَعُوْذُ بِكَ بَعْدَ هذِهِ الْكَرَامَاتِ مِنَ الْهَوَانِ وَاَسْاَلُكَ اَنْ تُجْلِي عَنْ قَلْبِي الْاَحْزَانُ.

Translation: In the name of Allah and by Allah. O Allah You have favored me by faith and called me to Quran and gave me the fasts of the month of Ramadan. Then favor me by Mercy and pleasure and soft-heartedness and forgiveness. And perfect all the bounties You have given me. O the Doer of good, O the Eternal, O Beneficent. Hallowed are You and there is none other than You. Glorified be You, I seek refuge by You after all these favors from degradation. And I ask You that You remove the sorrows from my heart.

After that recite benedictions of Muhammad and Aale Muhammad (a) in excess.

It is mentioned in another traditional report that a person complained to the Imam that he was terrified in solitude, and a kind of grief overpowered him; but when he came in company nothing of it remained. He said: Keep your hand on your breast and recite:

بِسْمِ اللّٰهِ بِسْمِ اللّٰهِ بِسْمِ اللّٰهِ

Translation: In the name of Allah, In the name of Allah, In the name of Allah.

Then recite the following seven times:

اَعُوْذُ بِعِزَّةِ اللهِ وَاَعُوْذُ بِقُدْرَةِ اللهِ وَاَعُوْذُ بِجَلَالِ اللهِ وَاَعُوْذُ بِعَظَمَةِ اللهِ وَاَعُوْذُ بِجَمِيْعِ خَلْقِ اللهِ وَاَعُوْذُ بِرَسُوْلِ اللهِ وَاَعُوْذُ بِاَسْمَاءِ اللهِ مِنْ شَرِّ مَا اَحْذَرُ وَمِنْ شَرِّ مَا اَخَافُ عَلى نَفْسِي.

Translation: I take refuge in the Might of Allah. I take refuge in the power of Allah, I take refuge in the Majesty of Allah. I take refuge in the exaltedness of Allah. I take refuge in the force of Allah. I take refuge in the Messenger of Allah. I take refuge in the names of Allah from the evil of what I fear and from the evil of what I am afraid of for myself.

It is mentioned in another traditional report that a person complained to the same Imam that he was excessively haunted by thoughts of greed, lust and had many satanic instigations. The Imam told him to pass his hand over his breast and recite the following:

بِسْمِ اللّٰهِ وَبِاللّٰهِ مُحَمَّدٌ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وآلِهِ وسَلَّمَ وَلاحَوْلَ وَلاقُوَّةَ اِلاّ بِاللّٰهِ الْعَلِي الْعَظِيمِ

اللّهُمَّ اُمْحُ عَنّي ما اَجِدُ

Translation: In the name of Allah and by Allah. Muhammad is the messenger of Allah. Peace be upon him and his progeny. And there is no power and might, except by Allah, the high and the mighty. O Allah, remove from me the pain, which I feel.

After that pass your hand over the belly and recite the same supplication three times. That person acted according to instruction and he was cured.

It is mentioned by Shaykh Ahmad bin Fahd in the book of *Oddatid Dai* that for opening one, who is bound to his wife by someone, this supplication should be written and kept with him:

(بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ. اِنّا فَتَحْنا لَكَ فَتْحاً مُبيناً. لِيَغْفِرَ لَكَ اللّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِراطاً مُسْتَقيماً.) (بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ. اِذا جاءَ نَصْرُ اللّهِ وَالْفَتْحُ. وَرَأَيْتَ النّاسَ يَدْخُلُونَ في دينِ اللّهِ اَفْواجاً. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهُ كانَ تَوّاباً.) (وَمِنْ آياتِهِ اَنْ خَلَقَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْواجاً لِتَسْكُنُوا اِلَيْها وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً اِنَّ في ذلِكَ لآياتٍ لِقَوْمٍ يَتَفَكَّرُونَ.) (اُدْخُلُوا عَلَيْهِمِ الْبابَ فَاِذا دَخَلْتُمُوهُ فَاِنَّكُمْ غالِبُونَ.) (فَفَتَحْنا اَبْوابَ السَّماءِ بِماءٍ مُنْهَمِرٍ. وَفَجَّرْنَا الْاَرْضَ عُيُوناً فَالْتَقَى الْماءُ عَلى اَمْرٍ قَدْ قُدِرَ.) (رَبِّ اشْرَحْ لي صَدْري. وَيَسِّرْ لي اَمْري. وَاحْلُلْ عُقْدَةً مِنْ لِساني. يَفْقَهُوا قَوْلي.) (وَتَرَكْنا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ في بَعْضٍ وَنُفِخَ في الصُّورِ فَجَمَعْناهُمْ جَمْعاً) كَذلِكَ حَلَلْتُ فُلانَ بْنَ فُلانٍ عَلى فُلانَةِ بِنْتِ فُلانَةٍ: (لَقَدْ جاءَكُمْ رَسولٌ مِنْ اَنْفُسِكُمْ عَزيزٌ عَلَيْهِ ما عَنِتُّمْ حَريصٌ عَلَيْكُمْ بِالْمُؤْمِنينَ رَؤُفٌ رَحيمٌ. فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّهُ لا اِلهَ اِلاّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظيمِ)

Translation: In the name of Allah, the Beneficent, the Merciful. Surely We have given to you a clear victory, that Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way. In the name of Allah, the Beneficent, the Merciful. When there comes the help of Allah and the victory, and you see men entering the religion of Allah in companies, then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy). And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people, who reflect. Enter upon them by the gate, for when you have entered it, you shall surely be victorious. So We opened the gates of the cloud with water pouring down. Then We made water to flow forth in the land in springs,

so the water gathered together according to a measure already ordained. O my Lord! Expand my breast for me. And make my affair easy to me. And loosen the knot from my tongue, (that) they may understand my word. And on that day, We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together. In this way make lawful so and so son of so and so for so and so daughter of so and so. Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful. But if they turn back, say: Allah is sufficient for me, there is no god, but He; on Him do I rely, and He is the Lord of mighty power.

It is mentioned in reliable tradition from Amirul Momineen (a) when the Jewess sent poisoned roasted lamb, that roasted lamb spoke up with the command of Allah: O sir, don't consume am as I am laced with poison. Jibraeel descended with the following message: The Almighty Allah conveys His greetings and says that recite the following supplication and the poison will not harm you. The Prophet ordered his companions to recite that supplication and then he ate from it with all his companions. After that he ordered them to get cupping done and the supplication is as follows:

بِسْمِ اللّهِ الَّذي يُسَمّيهِ بِهِ كُلُّ مَؤْمِنٍ وَبِهِ عَزَّ كُلُّ مُؤْمِنٍ وَبِنُورِهِ الَّذي اَضاءَتْ بِهِ السَّماواتُ وَالاَرْضُ وَبِقُدْرَتِهِ الَّتي خَضَعَ لَها كُلُّ جَبّارٍ عَنيدٍ وَانْتَكَسَ كُلُّ شَيْطانٍ مَريدٍ مِنْ شَرِّ السَّمِ وَالسِّحْرِ وَاللَّمَمِ بِسْمِ اللّهِ الْعَلِيِّ الْمَلِكِ الْفَرْدِ الَّذي لا اِلهَ اِلاّ هُوَ (وَنُنَزِّلُ مِنَ الْقُرْآنِ ما هُوَ شِفاءٌ وَرَحْمَةٌ لِلْمُؤْمِنينَ وَلا يَزيدُ الظّالِمينَ اِلاّ خَساراً).

Translation: In the name of Allah, with which all the believers are named and with which are honored all the believers and by the light which illuminates the heavens and the earth and by the power, with which are humbled all the rebellious tyrants, and all the evil-intentioned satans from the evil of poison and sorcery and evil eye by the name of Allah the High, the master, the unique, one, except Whom there is no god. And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

It is mentioned in another tradition from Amirul Momineen (a) that if someone is apprehensive for himself and his herd of goats attack from lion or other wild animals, he should draw an imaginary line around himself and around the herd and recite as follows:

اللّهُمَّ رَبَّ دانيالَ وَالْجُبِّ وَرَبَّ كُلِّ اَسَدٍ مُسْتَأْسَدٍ اِحْفِظْني وَاحْفِظْ غَنَمي

Translation: O Allah, Lord of Daniyal and Jubba and Lord of every daring lion, please protect me and my herd.

If someone recites this supplication for his and his family's security, he should replace the words of "my herd" with "my family".

He also said that one, who is apprehensive of the scorpion, he should recite the following verses:

(سَلامٌ عَلى نُوحٍ فِي الْعالَمينَ. اِنّا كَذلِكَ نَجْزِي الْمُحْسِنينَ. اِنَّهُ مِنْ عِبادِنا الْمُؤْمِنينَ.)

Translation: Peace and salutation to Nuh among the nations. Thus, do We surely reward the doers of good. Surely he was of Our believing servants. (Saffat: 79-81)

It is narrated in reliable traditions that Imam Ja'far Sadiq (a) said to a person: When you encounter a lion, recite the verse of Throne in front of it and say:

عَزَمْتُ عَلَيْكَ بِعَزيمَةِ سُلَيْمانَ بْنِ داوُدَ عَلَيْهِما السَّلام وَعَزيمَةِ عَلِّي اَميرِ الْمُؤْمِنينَ عليه السلام وَالْاَئِمَةِ مِنْ بَعْدِهِ اِلاّ تَنَحَّيْتَ عَنْ طَريقتنا وَلَمْ تُؤْذِنا فَاِنّا لا نُؤْذيكَ

Translation: I recite the spell upon you by the name of Sulaiman bin Dawood, peace be on them both and I cast spell on you in the name of Ali Amirul Momineen (a) and the Imams after him, that you leave our path and do not distress us for indeed we do not trouble you.

The narrator says that by chance I encountered a lion. I acted as per the directions and the lion sulked away quietly.

It is mentioned in reliable tradition that a person said to Imam Musa Kazim (a) that he was a hunter of wild animals and often he had to spend nights in ruins and horrifying places. Imam (a) said: When you enter a ruin or a horrifying place, utter *Bismillaah*, and when you leave it, you should recite *Bismillaah* and put your left foot first. You will be secure from every trouble.

It is narrated from Imam Ali Reza (a) that when the lion comes face to face with you, you should recite 'Allah is the greatest' (*Allaahu Akbar*) thrice and then recite:

اَللّهُ اَعَزُّ وَاَكْبَرُ وَاَجَلُّ مِنْ كُلِّ شَيْءٍ وَاَعُوذُ بِاللّهِ مِمّا اَخافُ وَاَحْذَرُ

Translation: Allah is the mighty and the great. He is incomparable with all things and I seek the refuge of Allah from what I fear and dread.

And when a dog barks and is about to attack you, you must recite:

(يا مَعْشَرَ الْجِنِّ وَالْإِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوا مِنْ اَقْطارِ السَّماواتِ وَالْاَرْضَ فَانْفُذُوا لا تَنْفُذُونَ اِلاّ بِسُلْطانٍ)

Translation: O assembly of jinn and men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through, but with authority.

It is narrated from Imam Muhammad Baqir (a) that the following supplication should be recited to remain secure from the evil of all insects and reptiles:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ بِسْمِ اللّهِ وَبِاللّهِ مُحَمَّدٌ رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيهِ وآلِهِ وسَلَّمَ اَعُوذُ بِعِزَّةِ اللّهِ اَعُوذُ بِقُدْرَةِ اللّهِ عَلى مايَشاءُ مِنْ شَرِّ كُلِّ هامَّةٍ تَدُبُّ بِاللَّيْلِ وَالنَّهارِ اِنَّ رَبّي عَلى صِراطٍ مُسْتَقيمٍ.

Translation: In the name of Allah, the Beneficent, the Merciful. In the name of Allah and by Allah. Muhammad is the Messenger of Allah, may Allah bless him and his progeny and peace be on them. I seek refuge in the might of Allah. I seek refuge in the power of Allah upon what He intends from the evil of all creatures that crawl during the night and the day. Indeed my Lord is on the straight path.

It is narrated from Imam Ja'far Sadiq (a) that if you are terrified of scorpions, every night you should glance in the direction of Soha,[1] which is near the second star of bear constellation, and recite the following three times:

اللّهُمَّ يا رَبَّ اَسْلَمَ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَسَلِّمْنا مِنْ شَرِّ كُلِّ ذي شَرٍّ

Translation: O Allah, grant security to and bless Muhammad and the progeny of Muhammad and hasten his reappearance and keep us secure from the evil of everything.

The narrator says that since I heard this supplication, I recite it regularly. I forgot to recite it one night and that night I was stung by a scorpion.

He said in another tradition that one, who is apprehensive of snakes and scorpions etc, he should recite the following supplication in the first part of the night:

بِسْمِ اللّهِ وبِاللّهِ وصَلَّى اللّهُ عَلى مُحَمَّدٍ وَآلِهِ اَخَذْتُ الْعقارِبَ والْحَيّاتِ كُلَّها بِاِذْنِ اللّهِ تَبارَكَ وَتَعالى

[1] A dim star in Ursa.

بِاَفْواهِها وَاَذْنابِها وَاَسْماعِها وَاَبْصارِها وَقِواها عَنّي وَعَمَّنْ اَحَبَبتُ اِلى ضَحْوَةِ النَّهارِ.

Translation: In the name of Allah and by Allah and may Allah bless Muhammad and his progeny. I seize the scorpions and snakes, all of them by the leave of Allah, the blessed and the high. That freeze them by their mouths and tails, ears and eyes and their powers throughout till morning from me and all who are dear to me.

It is mentioned in another tradition that the following supplication must be recited:

بِسْمِ اللّهِ وَبِاللّهِ تَوَكَّلْتُ عَلَى اللّهِ (وَمَنْ يَتَوَكَّلْ عَلَى اللّهِ فَهُوَ حَسْبُهُ اِنَّ اللّهَ بالِغُ اَمْرِهِ) اَللّهُمَّ اجْعَلْني في كَنَفِكَ وَفي جِوارِكَ وَاجْعَلْني في حِفْظِكَ وَاجْعَلْني في اَمْنِكَ.

Translation: In the name of Allah and by Allah. I rely on Allah and one, who relies on Allah, He is sufficient for him. Surely Allah attains His purpose. O Allah lodge us in Your protection and Your neighborhood and put us in Your protection and put us in Your security.

It is narrated from Imam Musa Kazim (a) in reliable traditional reports that in some battle, companions of the Messenger of Allah (s) complained to him about bed bugs. He said: Recite the following supplication at the time of going to bed:

اَيُّهَا الْاَسْوَدُ الْوَثّابُ الَّذي لا يُبالي غَلْقاً وَلا باباً عَزَمْتُ عَلَيْكَ بِاُمِّ الْكِتابِ اَنْ لا تُؤْذِيَني وَاَصْحابي اِلى اَنْ يَذْهَبَ اللَّيلُ وَيَجيءَ الصُّبْحُ بِما جاءَ

Translation: O chief of the bed bugs, who is careless of the closed and the open, I recite upon you the charm of the Holy Quran that as long as the night does not end and whatever happens in the morning, it should not come to pass; so do not distress me and my companions.

It is narrated from Imam Ja'far Sadiq (a) that one, who gets excessively angry, if he is standing, he should sit down, so the anger is diminished. And if he is infuriated at any of his relative, he should touch his body to that person, and the anger will subside.

He said in another tradition that the following supplication must be recited when one is angry:

اَللّهُمَّ اذْهِبْ عَنّي غَيْظَ قَلْبي وَاغْفِرْ لي ذَنْبي وَاَجِرْني مِنْ مُضِلّاتِ الْفِتَنِ اَسْئَلُكَ رِضاكَ وَاَعُوذُ بِكَ مِنْ سَخَطِكَ وَاَسْأَلُكَ جَنَّتَكَ وَاَعُوذُ بِكَ مِنْ نارِكَ وَاَسْأَلُكَ الْخَيْرَ كُلَّهُ وَاَعُوذُ بِكَ مِنَ الشَّرِ كُلِّهِ اَللّهُمَّ

ثَبِّتْنِي عَلى الْهُدى وَالثَّوابِ وَاجْعَلْنِي راضِياً مَرْضِيّاً غَيْرَ ضالٍّ وَلا مُضِلٍّ.

Translation: O Allah take away from me the anger of my heart, and forgive me my sins, and take me away from mischief and deviations. I ask You Your pleasure, and I seek refuge of Your displeasure. I ask You Your Paradise and seek refuge by You from Your Fire (Hell). And I ask You for all the good and seek refuge from all evils. O Allah, make me firm on guidance and the correct way, and make me satisfied and able to satisfy You, and not a deviant and deviator.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that when Satan makes you forget something and you want to recall it, you should place your hand on the forehead and recite:

اللّهُمَّ اِنّي اَسْأَلُكَ يا مُذَكِّرَ الْخَيْرِ وَفاعِلَهُ وَالْآمِرَ بِهِ اَنْ تُصَلِّي عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ تُذَكِّرَنِي ما اَنْسانِيهُ الشَّيْطانُ.

Translation: O Allah, Indeed I ask You, O the One, Who remembers the good and its doer and One that has commanded it. That You bless Muhammad and the progeny of Muhammad, and remind me what Satan has made me to forget.

It is mentioned in many reliable traditions that the following supplication should be recited for repayment of debts:

اللّهُمَّ اَغْنِنِي بِحَلالِكَ عَنْ حَرامِكَ وَبِفَضْلِكَ عَمَّنْ سِواكَ.

Translation: O Allah, make me needless of Your unlawful through Your lawful and needless of the favors of others than You.

A person wrote to Imam Muhammad Taqi (a) that he was deep in debts, he replied: You should seek divine forgiveness in excess and also recite Surah Qadr in excess.

He said in another traditional report that you must recite Surah Qadr a hundred times every day for removing hardships.

It is narrated from Imam Musa Kazim (a) that for removal of poverty and difficulties, recite the following supplication ten times after the Morning Prayer:

سُبْحانَ اللّهِ الْعَظِيمِ وَبِحَمْدِهِ اَسْتَغْفِرُ اللّهِ وَاَسْئَلُهُ مِنْ فَضْلِهِ.

Translation: Glorified be Allah, the mighty and praise be to Him. I seek the forgiveness of Allah and I ask Him from His grace.

In a reliable tradition, it is narrated from the Messenger of Allah (s) that one, who is deep in poverty, should recite the following in excess:

لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّه

Translation: There is no power and might, except by Allah.

Because this statement is among the treasures of Paradise and there is cure for seventy ills in it, the least of it being grief.

It is mentioned in many reliable traditions that one, who recites a hundred times:

لا حَوْلَ وَلا قُوَّةَ اِلاَّ بِاللّه

Translation: There is no power and might, except by Allah.

One who recites the following supplication everyday, seventy types of ills will be removed, the least of them being grief and sorrow:

لا حَوْلَ وَلا قُوَّةَ اِلاَّ بِاللّهِ الْعَلِيِّ الْعَظيمِ

Translation: There is no power and might, except by Allah, the mighty and the great.

It is mentioned in reliable traditions that one, who recites:

مَاشاءَ اللّهُ

Translation: As Allah willed.

...a thousand times in a single sitting, he will able to perform the Hajj that same year. And if not that year, he will not die without performing the Hajj.

It is mentioned in many traditions that:

لا حَوْلَ وَلا قُوَّةَ اِلاَّ بِاللّهِ الْعَلِي الْعَظيمِ

Translation: There is no power and might, except by Allah, the mighty and the great.

...removes every kind of sorrow and grief.

It is mentioned in many reliable traditions from Imam Zainul Abideen (a) that when I recite the following supplication, then if all the jinns and men gather to harm me, I am not worried:

بِسْمِ اللّهِ وَبِاللّهِ وَسِنَ اللّهِ وَاِلَى اللّهِ وَفي سَبيلِ اللّهِ اللّهُمَّ اِلَيْكَ اَسْلَمْتُ نَفْسي وَاِلَيْكَ وَجَّهْتُ وَجْهي

وَاِلَيْكَ فَوَّضْتُ اَمْرِي فاحْفَظْنِي بِحِفْظِ الْاِيمانِ مِنْ بَيْنَ يَدَي وَمِنْ خَلْفي وَعَنْ يَمْيني وَعَنْ شِمالي وَمِنْ فَوْقي وَمِنْ تَحْتي وَادْفَعْ عَنّي بِحَوْلِكَ وَقُوَّتِكَ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ الْعَلِي الْعَظيمِ.

Translation: In the name of Allah and by Allah and from Allah and towards Allah. And in the path of Allah. O Allah, I submit myself to You and to You I turn my face and to You I entrust my affair. Then protect me by the safety of faith from my front and from my back and from my right side and from my left side and from above and from below me and repel from me by Your power and Your strength. And there is no might and strength except by Allah, the Exalted and the Mighty.

It is mentioned in another traditional report that one day Imam Ja'far Sadiq (a) was summoned to Mansur Dawaniqi when he (Mansur) was extremely enraged. Imam (a) recited the following supplication at the time of entering his place, and Mansur's anger disappeared:

يا عُدَّتي عِنْدَ شِدَّتي وَيا غَوْثي عِنْدَ كُرْبَتي اُحْرُسْني بِعَيْنِكَ الَّتي لا تَنامُ وَاَكْنِفْني بِرُكْنِكَ الَّذي لا يُرامُ.

Translation: O Provider in my hardship. O Shelter in my helplessness, guard me by Your eye that never sleeps, and help me by Your power, which is never subdued.

It is narrated from Imam Ja'far Sadiq (a) that for return of a slave, who has escaped, write Ayatul Kursi in a circle on a piece of paper and write the following supplication in the center:

اللّهُمَّ السَّماءُ لَكَ وَالْاَرْضُ لَكَ وَما دُونَهُما لَكَ فَاجْعَلْ مابَيْنَهُما اَضْيَقَ عَلى فُلانٍ

Translation: O Allah, the sky is Yours and the earth is Yours and other than them is Yours. So make, what is between them, narrow for so and so.

And write the name of the slave:

مِنْ جِلْدِ جَمَلٍ حَتّى تَرُدَّهُ عَلَيّ وَتُظْفِرُني بِهِ

Translation: ...from camel skin till You return it to me and make me successful by it.

This supplication should also be recited and the paper buried in the place he used to sleep and something heavy should be kept over it.

He said in another tradition that one, who has lost his property or beast, he should recite the following supplication:

اللّهُمَّ إِنَّكَ إِلهُ مَنْ فِي السَّماءِ وَإِلهُ مَنْ فِي الْاَرْضِ وَما فيهما وَأَنْتَ الْهادِي مِنَ الضَّلالَةِ وَتَرُدُّ الضَّالَّةَ رُدَّ عَلَيَّ ضالَّتِي فَإِنَّها مِنْ رِزْقِكَ وَعَطِيَّتِكَ اللّهُمَّ لا تَفْتِنْ بِها مُؤْمِناً وَلا تُغْنِ بِها كافِراً اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَعَلى اَهْلِ بَيْتِهِ.

Translation: O Allah, indeed You are the God of those in the heavens and the God of those in the earth and what is between them. And You are the guide from deviation and one, who returns lost property. Return to me my lost property. For it is from Your sustenance and Your bestowal. O Allah, do not test a believer through it and do not suffice a disbeliever through it. O Allah, Your blessings be on Muhammad, Your servant and Your Messenger and the People of his House.

It is narrated from Imam Ali Reza (a) that the following supplication should be recited for the lost (property/person):

(وَعِنْدَهُ مَفاتِحُ الْغَيْبِ لا يَعْلَمُها إِلاّ هُوَ وَيَعْلَمُ ما فِي الْبَرِّ وَالْبَحْرِ وَما تَسْقُطُ مِنْ وَرَقَةٍ إِلاّ يَعْلَمُها وَلا حَبَّةٍ فِي ظُلُماتِ الْاَرْضِ وَلا رَطْبٍ وَلا يابِسٍ إِلاّ فِي كِتابٍ مُبِينٍ) اللّهُمَّ إِنَّكَ تَهْدِي مِنَ الضَّلالَةِ وَتُنْجِي مِنَ الْعَمى وَتَرُدُّ الضّالَّةَ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَاغْفِرْ لِي وَرُدَّ ضالَّتِي وَصَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَسَلِّم.

Translation: And with Him are the keys of the unseen treasures – none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book. O Allah, indeed You guide me from deviation and save me from my blindness and return lost property. O Allah, bless Muhammad and his Progeny. And forgive me and return my lost property and blessings of Allah be upon him and his progeny and the peace.

It is narrated from Amirul Momineen (a) that recite two units of prayer for return of lost (property/person). In every unit, after Surah Hamd, recite Surah Yasin and after the prayer, raise the hands to the heavens and recite:

اللّهُمَّ رادَّ الضّالَّةِ وَالْهادي مِنَ الضَّلالَةِ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْفَظْ ضالَّتِي وَارْدُدْها إِلَيَّ سالِمَةً يا اَرْحَمَ الرّاحِمينَ فَإِنَّها مِنْ فَضْلِكَ وَعَطائِكَ. يا عِبادَ اللّهِ فِي الْاَرْضِ وَيا سَيّارَةَ اللّهِ فِي الْاَرْضِ رُدُّوا عَلَيَّ ضالَّتِي فَإِنَّها مِنْ فَضْلِ اللّهِ وَعَطائِهِ.

Translation: O Allah, returner of the lost thing, and the guide of the deviated ones. Bless Muhammad and the progeny of Muhammad and protect for

me the lost thing and return it to me safe and sound. O the best of the merciful ones. It is from Your grace and Your bestowal. O the servants of Allah on the earth and those that move by the power of Allah on the earth, return to me what I have lost. Then it is from the grace of Allah and His bestowal.

It is mentioned in another traditional report that people inquired from Imam Ja'far Sadiq (a) that if they had an amulet with them and they become sexually polluted, what should they do? He replied: There is no problem. But the woman in menses is obliged to keep any amulet that she has with her, sealed (in leather etc.). He said: You may recite any supplication and the Holy Quran for the sick, but you should not recite spells, whose meaning you don't know. He also said that excess of amulets and spells is infidelity.

12. Benefits of the dust from the holy tomb of Imam Husain (a) and qualities of solitary medicines

It is mentioned in many traditions that the dust from the holy grave of Imam Husain (a) has the cure for all diseases.

It is mentioned in another tradition from Imam Ja'far Sadiq (a) that if someone falls ill, and he seeks cure from dust of the grave of Imam Husain (a), he will be definitely cured, except if he is in his terminal illness.

In the third tradition, he said that the dust of the grave of Imam Husain (a) is cure for all diseases and security from every fear.

He said in another tradition that you should raise the uvula of your children with dust of the grave of Imam Husain (a), so that they may remain secure from calamities.

It is mentioned in another traditional report that when Imam Ali Reza (a) sent any goods somewhere, he placed a little dust of the grave of Imam Husain (a) in them.

It is mentioned in reliable tradition that Ibne Yafur asked Imam Ja'far Sadiq (a) that, "How do some people, who use the clay of Imam Husain's grave benefit from it while others don't?"

Imam (a) replied, "No, by Allah, except whom there is no god, anyone, who uses it believing that he will benefit from it through Allah, will benefit."

It is mentioned in another tradition that some of our companions said: A lady gave me some yarn and asked me to give it to the keepers of Kaaba to use it in covering of Kaaba. But I did not want to give it to them, because I knew them.

So when we came to Medina, I went to Imam Baqir (a) and said, "May I be

sacrificed on you, a lady gave me some yarn and asked me to give it to the keepers of Kaaba, but I don't want to give it to them."

Imam (a) said, "Sell it and buy some honey and saffron with its price. Then take some clay from the grave of Imam Husain (a), mix it with rain water and add some honey and saffron to it. Distribute it among the Shia so that they may cure their patients with it."

He said in another traditional report that the clay of Imam Husain's (a) grave is a cure, even if it is collected a mile away from the grave.

He said in another traditional report that the clay of Imam Husain's (a) grave is a cure, even if it is collected seventy seventy hands from the grave.

He said in another reliable traditional report that it can be used as a cure, even if it is collected four miles away from the tomb of Imam Husain (a).

He also said that nothing is as effective a cure as this dust and among the things, which reduce its effect are: (1) keeping it in improper place (2) the one consuming it lacks faith in its cure. As for the one, who is certain of its cure, whenever he will seek cure from it, he will not need any other cure.

The devils and disbeliever Jinns also spoil it by rubbing themselves against it. Nothing passes by it, without smelling it. As for the devils and disbeliever Jinns, they envy humans because of it, so they rub themselves against it and all of its fragrance vanishes. Innumerable devils and disbeliever Jinns prepare themselves as soon as the clay leaves the tomb, as they cannot enter it, because of angels, who guard it and they rub themselves against it while it is in the hands of the person carrying it.

If any part of it remained intact and is used to treat a patient, he would be cured immediately. So when you take from this clay, keep it hidden and mention the Almighty Allah more on it.

I have been informed that some people, who collect the dust belittle it so much that some even place it in feedbag of their camels, mules and donkeys, or in their own food containers, or in handkerchiefs used to wipe hands after eating or in their saddlebags.

How can a person, who dishonors it in this way, seek cure from it? Indeed the uncertain hearts of those, who belittle that which leads to their righteousness, will destroy its effect.

It is mentioned in another tradition that I (the narrator) said to Imam Sadiq (a), "I am a man with many illnesses and diseases and there is no medicine that I haven't tried."

Imam (a) said: Why have you not used the dust of Imam Husain (a)? Indeed, it contains the cure for every disease and it is protection against any fear; but when you collect it, you should recite:

اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هذِهِ الطِّيْنَةِ وَبِحَقِّ الْمَلَكِ الَّذِيْ أَخَذَهَا وَبِحَقِّ النَّبِيِّ الَّذِيْ قَبَضَهَا وَبِحَقِّ الْوَصِيِّ الَّذِيْ حَلَّ فِيْهَا صَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِه وَاجْعَلْ لِيْ فِيْهَا شِفَاءً مِنْ كُلِّ دَاءٍ وأَمَانًا مِنْ كُلِّ خَوْفٍ.

Translation: O Allah! I ask You through the right of this clay, through the right of the angel, who took from it, through the right of the Prophet, who held it and through the right of the successors, who is lying in it to bless Muhammad and his family and to make it my cure against every disease and my protection against any fear.

Then Imam (a) added: The angel, who took from it was Jibraeel, who showed it to the Prophet and said, "This is the dust of this son of yours. Your Ummah will slay him after you."

The Prophet, who held it was Muhammad and the successor, who is lying in it is Imam Husain (a), the Chief of the martyrs.

I said, "I understand that it is a cure for every disease; but how is it a protection against any fear?"

Imam (a) replied: If you fear a ruler or anything like that, don't leave your house without carrying some of it. When you collect it, you should recite:

اللّٰهُمَّ إِنَّ هذِهِ طِيْنَةُ قَبْرِ الْحُسَيْنِ وَلِيِّكَ وَابْنِ وَلِيِّكَ اتَّخَذْتُهَا حِرْزًا لِمَا أَخَافُ وَلِمَا لا أَخَافُ.

Translation: O Allah! This is the clay of the grave of Husain, Your *Wali* and the son of Your *Wali* and I have carried it as protection against that which I fear and that which I do not.

Imam (a) added, "It is possible that a tragedy, which you don't fear might befall you."

The narrator says: So I took it as he had ordered and by Allah, I became healthy. It was also my protection against what I feared and against what I didn't fear, just as Imam (a) had said. Praise be to Allah, I haven't seen any misfortune ever since.

It is narrated from Abu Hamza Thumali that Imam Sadiq (a) said: When you want to take away some clay of Imam Husain's grave, recite Surah Fatiha, Surah Falaq, Surah Naas, Surah Ahad, Surah Qadr, Surah Yasin and Ayatul Kursi. Then recite:

اللّٰهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَحَبِيْبِكَ وَنَبِيِّكَ وَأَمِيْنِكَ، وَبِحَقِّ أَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَخِيْ رَسُوْلِكَ، وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَزَوْجَةِ وَلِيِّكَ، وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ، وَبِحَقِّ الأَئِمَّةِ الرَّاشِدِيْنَ، وَبِحَقِّ هذِهِ التُّرْبَةِ، وَبِحَقِّ الْمَلَكِ الْمُوَكَّلِ بِهَا، وَبِحَقِّ الْوَصِيِّ الَّذِيْ حَلَّ فِيْهَا، وَبِحَقِّ الْجَسَدِ الَّذِيْ تَضَمَّنَتْ، وَبِحَقِّ السِّبْطِ الَّذِيْ ضُمَّنَتْ، وَبِحَقِّ جَمِيْعِ مَلاَئِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ لِيْ هذَا الطِّيْنَ شِفَاءً مِنْ كُلِّ دَاءٍ وَلِمَنْ يَسْتَشْفِي بِهِ مِنْ كُلِّ دَاءٍ وَسُقْمٍ وَمَرَضٍ، وَأَمَانًا مِنْ كُلِّ خَوْفٍ، اللّٰهُمَّ بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، اجْعَلْهُ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ وسُقْمٍ وَآفَةٍ وَعَاهَةٍ وَجَمِيْعِ الأَوْجَاعِ كُلِّهَا، إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: O Allah! (I ask You) through the right of Muhammad, Your Servant, Your Messenger, Your beloved, Your Prophet and Your Guardian!

And (I ask You) through the right of Amirul Momineen, Ali Ibne Abi Talib, Your Servant and the brother of your Messenger!

And (I ask You) through the right of Fatima, the daughter of Your Prophet and the wife of your Wali!

And (I ask You) through the right of Hasan and Husain, through the right of the Rightly Guided Imams!

And (I ask You) through the right of this dust and through the right of the angel, who is appointed to it!

And (I ask You) through the right of the Successor, who is buried in this dust, through the right of the body, which is lying within it and through the right of the grandson, who is held within it!

And (I ask You) through the right of all of Your angels, prophets and messengers to bless Muhammad and Aale Muhammad and to make this clay my cure from every disease and for anyone, who uses it as cure against every disease, illness and ailment. (Also) make it my protection against any fear.

O Allah! I ask You through the right of Muhammad and his family, to make it (the cause of) beneficial knowledge and extensive sustenance (for me) and to make it my cure from every disease, illness, sickness, plague, disability and all pain. Indeed You have power over all things.

Then recite:

اللّٰهُمَّ رَبَّ هذِهِ التُّرْبَةِ الْمُبَارَكَةِ الْمَيْمُوْنَةِ، وَالْمَلَكِ الَّذِيْ هَبَطَ بِهَا، وَالْوَصِيِّ الَّذِيْ هُوَ فِيْهَا، صَلِّ

عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ، وَانْفَعْنِيْ بِهَا، إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: O Lord of this blessed and prosperous dust! (O Lord) of the angel, who brought it down with him! (O Lord) of the Successor, who is buried in it! Convey Your peace and blessing on Muhammad and Aale Muhammad and allow me to benefit from it. Indeed You have Power over all things.

He said in another traditional report that when you want to consume the dust, first you should kiss it, then touch it to your eyes and don't eat more than a gram of it; because one, who consumes too much, it is as if he has consumed the flesh of us, Ahle Bayt (a). And when you pick the dust, you should recite:

اللّٰهُمَّ إِنِّي اَسْئَلُكَ بِحَقِّ الْمَلَكِ الَّذي قَبَضَها وَاَسْئَلُكَ بِحَقِّ النَّبِي الَّذي خَزَنَها وَاَسْئَلُكَ بِحَقِّ الْوَصِي الَّذي حَلَّ فيها اَنْ تُصَلِّي عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ تَجْعَلَهُ شِفاءً مِنْ كُلِّ داءٍ وَاَماناً مِنْ كُلِّ خَوْفٍ وَحِفْظاً مِنْ كُلِّ سُوْءٍ

Translation: O Allah, indeed I ask You by the right of the angel, which captures it and I ask You by the right of the prophet, who treasured it and I ask You by the right of the successor, who buried in it. That You bless Muhammad and the Progeny of Muhammad. And that You put in it the cure of all maladies and security from all fears and protection from all evils.

Then tie it up in a piece of cloth and recite Surah Qadr over it.

He said in another reliable tradition that if someone, who consumes dust from the grave of Imam Husain (a) for any other intention other than seeking cure from it, it is as if he has consumed the flesh of us, Ahle Bayt (a). And when one consumes it for cure, he should recite:

بِسْمِ اللّٰهِ وَبِاللّٰهِ اَللّٰهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبارَكَةِ الطّاهِرَةِ وَرَبَّ النُّورِ الَّذي اُنْزِلَ فيهِ وَرَبَّ الْجَسَدِ الَّذي سَكَنَ فيهِ وَرَبَّ الْمَلائِكَةِ الْمُوَكِّلِينَ بِهِ اِجْعَلْهُ شِفاءً مِنْ داءِ...

Translation: In the name of Allah, and by Allah. O Allah, Lord of this blessed and purified dust and the Lord of the effulgence, which was sent in it. And the Lord of the body, which rested in it and the Lord of the angels appointed for him. Make it cure of the malady of so and so.

In place of so and so mention his illness; then consume the dust and take a gulp of water. Then recite:

بِسْمِ اللّٰهِ وَبِاللّٰهِ اَللّٰهُمَّ اجْعَلْهُ رِزْقاً واسِعاً وَعِلْماً نافِعاً وَشِفاءً مِنْ كُلِّ داءٍ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

اللّٰهُمَّ رَبَّ التُّرْبَةِ الْمُبارَكَةِ وَرَبَّ الْوَصِيِّ الَّذي وارَتَهُ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ هَذَا الطِّينَ شفاءً مِنْ كُلِّ داءٍ وَأَماناً مِنْ كُلِّ خَوْفٍ.

Translation: In the name of Allah and by Allah. O Allah, make for him a wide sustenance and a beneficial knowledge and cure from all maladies. Indeed You are powerful over everything. O Allah, Lord of the blessed dust and the Lord of the successor, who inherited it. Bless Muhammad and the progeny of Muhammad and make this dust a cure from all maladies and security from all fears.

It is narrated from Imam Musa Kazim (a) that when the corpse is buried, place a tablet of dust of Kerbala besides his face.

It is mentioned in another tradition that the following five items should always remain with a believer: (1) toothbrush (2) comb (3) prayer mat (4) 34 bead rosary of *Turbah*[1] (5) cornelian ring.

It is narrated from Imam Ja'far Sadiq (a) that one, who has a rosary of *Turbah*, if he recites repentance once, he will be rewarded for seventy repentances and if he only turns the beads, he will get the reward of seven repentances for every bead.

He said in another tradition that one, who indulges in buying and selling *Turbah*, it is as if he has traded in the flesh of Holy Imam (a).

We should also know that it is well known among scholars that *Turbah* can be consumed equal to a gram; but as the word of *Masoor* (lentil) is mentioned, it is better if we consume only that much.

It is narrated from Imam Ja'far Sadiq (a) that one, who has fever, he should take two are three dirhams of *Qatuna* seeds, he will get relief from that malady and will become secure from delirium and pleurisy.

He said in another tradition that the excellence of jujube over other fruits is as the excellence of us, Ahle Bayt (a) over the rest of the people.

It is narrated from Amirul Momineen (a) that jujube cures fever.

It is mentioned in another traditional report that Ibne Abul Haseeb says that I had whiteness in my eyes and I could not see anything in dark. I saw Amirul Momineen (a) in dream one night. He said: Grind jujube and apply it to your eyes. When I woke up, I grinded jujube along with the seed and applied it. My eyes became healthy again.

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[1] Soil from the grave of Imam Husain (a).

It is narrated from the Messenger of Allah (s) in reliable tradition that you should seek cure from Meccan Senna,[1] because if there is anything, which can ward off death, it is Meccan Senna.

It is narrated from Imam Ja'far Sadiq (a) that four things makes ones health normal: Surani pomegranate, unripe dates, violet and chicory.

It is narrated from Imam Ja'far Sadiq (a) that *Kalonji* is cure for all maladies, except death.

It is mentioned in some traditional reports that people asked the Messenger of Allah (s) the method of using nigella indica, that is *Kalonji.* He replied: Tie up twenty-one seeds in a piece of cloth and soak it in water at night. In the early morning, put two drops of that water in the right nostril. Repeat this the following day as well. On the third day, put one drop in the right nostril and two drops in the left; but every night change the seeds for soaking.

It is narrated from Imam Ja'far Sadiq (a) in another traditional report that a person complained to him of excess urination. He said: You should take black seeds; that is *Kalonji* late at night.

He also said that I take the same for fever, headache, sore eyes, stomach ache and all maladies and the Almighty Allah cures me through it.

It is narrated from the Messenger of Allah (s) that an angel is appointed on every tree, leaf and grain of parslain and as long as that tree, leaf or grain does not decay that angels remains with it. The roots and branches of that tree ward off grief and sorcery and its seeds contain cure for seventy-two maladies. So you should use wild rue and mastic as medicines.

It is narrated from Imam Ja'far Sadiq (a) that the satan runs away to a distance of seventy houses from the house, which contains wild rue and wild rue contains remedy for seventy maladies, the least of them being leprosy.

It is mentioned in another traditional report that some prophet complained to Allah about the cowardice of his followers. It was revealed: Ask them to consume wild rue, as it makes those who consume it, valiant.

He said in the same traditional report that the prophets have liked mastic and its smoke goes up to the sky the soonest. It removes satans and calamities.

It is narrated from Imam Husain (a) that if people knew the benefits of yellow haleela,[2] they would buy it at its cost in gold.

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[1] Botanical name: Cassia lanceolata.
[2] Myrobalan-like nut.

It is narrated from Imam Ali Reza (a) that fig is beneficial for colic. He also said that eating fig removes foul mouth odor, bones are strengthened, it promotes growth of body hair and different kinds of pains are removed.

It is narrated from the Messenger of Allah (s) that piles, gout and inner coldness are cured by fresh and dried figs.

Imam Ja'far Sadiq (a) said that eating parslain leaves sharpens the intellect and no leafy vegetable is beneficial as that.

Imam Ali Reza (a) said that *Badroj*[1] is our vegetable and *tara tezak* is the vegetable of Bani Umayyah.

Imam Ja'far Sadiq (a) said that lettuce reduces blood pressure.

It is narrated from Imam Ja'far Sadiq (a) that the diet of His Eminence, Khizr and Ilyas was celery and *dumbalan*.[2]

It is narrated from the Messenger of Allah (s) that one, who eats rue before going to bed, that night he will remain safe from internal and external maladies and from pleurisy.

It is narrated in another tradition that the Messenger of Allah (s) used to get dill seeds, *kalonji*, *aabshan*[3] powered together and he used to take it after having fatty or heavy foods. And sometimes he mixed salt in it and took it before dinner as well. And he used to say: If I eat this powder on empty stomach, I don't worry about eating anything else, because it strengthens the stomach, removes phlegm and keeps one secure from paralysis.

The Holy Prophet (s) said that the Almighty Allah has endowed a special blessing to honey; that it contains the cure of all ills and seventy prophets have invoked blessings on it.

Imam Ja'far Sadiq (a) said that vinegar of wine eliminates the worms of the stomach and enhances intellect.

He said: Consuming *Ashnaan*[4] weakens the knees, destroys semen and creates foul mouth odor.

He said: One, who consumes dill seeds and walnut; if he is suffering from piles, it will be cured, because dill seeds and walnut together eliminate piles, remove flatulence, makes the stomach soft and warm the kidneys.

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[1] *Badroj* is a mountain herb and desert mint leaves, which grow on the banks of streams in excess.
[2] Truffle.
[3] A herb.
[4] A plant with thin stems.

He said: *Abshaan* and salt taken together remove flatulence; softens the stool, the phlegm is eliminated, urine is clear, there is fragrance in mouth, no hardness remains the stomach and the paralysis goes away and it enhances sexual power.

It is mentioned in many traditions that massaging salt removes poison of scorpion and stinging creatures.

Chapter Ten: Etiquette of social interaction, rights of others and different rights

1. Rights of the relatives, slaves and slave girls

It is mentioned in many reliable traditions that on Judgment Day, close relationship will hold the Divine Throne (*Arsh*) and say: O Lord, be merciful today on one, who practiced kindness to relatives in the world and also keep away from Your kindness one, who was unkind in the world today.

It is mentioned in many reliable traditions that kindness to relatives makes the deeds acceptable, wealth increases, calamities are repelled, age is prolonged and there will be ease in accounting on Judgment Day.

It is narrated from the Messenger of Allah (s) in a good tradition that one end of Siraat Bridge is trustworthiness and the other, kindness to relatives. So, whoever has not betrayed the trust of others and had been kind to relatives, he will cross the Siraat easily and enter Paradise. And one, who betrayed trust of others and was not kind to relatives, no other deed will benefit him and the Siraat Bridge will cast him into Hell.

Imam Muhammad Baqir (a) said that those who are kind to relatives and do a good turn to their neighbors, their houses become populous and prosperous.

It is narrated from the Messenger of Allah (s) that no acts is rewarded as swiftly as doing a good turn to relatives.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that we don't know of anything else other than doing a good turn to relatives, which increases lifespan. Sometimes it so happens a person, who has only three years of life remaining, performs an act of kindness to his relatives and Allah increases his life by thirty-three years. In the same way, a man has thirty-three years of life left, but due to his breaking off ties of relationship, his life is decreased to three years.

It is mentioned in a trusted tradition that someone asked the same Imam about some relatives of his, who were not Shia; did they have any right on him? Imam (a) said: Why not? The rights of the relatives do not become invalid for any reason, but if the relatives are Shia, their rights are twice as much. One is

due to their being relatives and second because of their being Shia.

He also said: Doing a good turn to brothers in faith eases the accounting of Judgment Day and many sins are forgiven; therefore it is best for you not to abandon kindness to relatives, even though it might be limited to greet them or to reply to their greetings.

Amirul Momineen (a) said that when relatives are unkind to each other, the property of both sides falls into the hands of evildoers.

It is narrated from Imam Muhammad Baqir (a) in a correct tradition that there are three acts, the doers of which suffers their punishment before death: injustice, severing relations and taking false oath. And it often happens that there is increase in the wealth and children of evildoers as a result of good behavior with relatives; but false oath and breaking off relations destroys homes and cuts off generations.

It is narrated from the Messenger of Allah (s) that one, who walks to meet his relatives or to give something to them, the Almighty Allah bestows on him the reward of a hundred martyrs and for each step he walks, his levels are increased forty thousand times in Paradise. And it is as if he has worshipped Allah sincerely for a hundred years.

He said in another tradition that three kinds of people will never enter Paradise: (1) those who imbibed wine (2) those who practiced sorcery (3) those who severed relationships.

He also said that one, who observe the rights of relatives, the Almighty Allah will give him thousands of ranks in Paradise and that there will be a distance of a hundred years of travel between each rank and the first of those stages would be of silver and the second of gold. Then pearls, then emerald, then topaz, then musk, then ambergris and then camphor, in the same way of everything else, which the Almighty Allah has created in Paradise.

It is narrated from the Messenger of Allah (s) in an authentic tradition that on the night of ascension, I saw a man clinging to the *Arsh* and complaining about one of his relatives. I asked the Almighty Allah: How many generations are there between the two of them? He replied: Forty generations.

In another reliable tradition, the Messenger of Allah (s) said that I guarantee that Allah will love one, who is kind to his relatives, He will increase his livelihood, prolong his age and admit him in Paradise.

He also said that Jibraeel (a) informed me that even at a distance of a thousand years, man will be able to smell the fragrance of Heaven , but one, who disobeys his parents, the one, who breaks ties with the kith and kin, or the

aged adulterer will not be able to smell it. In fact, the fragrance of Paradise will be felt even at a distance of two thousand years, but not by those, who disobey their parents and those, who break ties with relatives.

It is mentioned in another tradition that Imam Muhammad Baqir (a) said: One, who punishes his slave or slave girl more than what he or she is deserving off according to rules prescribed in Shariah; even then the expiation of that sin is that he should free that slave or slave-girl.

It is narrated in reliable tradition that people asked Imam Ali Naqi (a) that a slave was disobedient to his master, was it allowed to beat him up? He replied: No, if he is not of the temperament approved by you, you should emancipate or sell him away.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that children, slaves and slave girls should not be lashed more than five or six times in order to discipline them. These should be delivered uniformly.

It is mentioned in another reliable tradition that Zurarah asked the Imam regarding beating up of slaves. Imam (a) said: He is not to blame for that, which is destroyed by him inadvertently, if he disobeys you deliberately, you can beat him. He asked: How much? He replied: Three, four or five lashes.

It is narrated from the Messenger of Allah (s) that Jibraeel (a) used to emphasize about the rights of slaves and slave girls so much that I began to think that he would fix a time limit to emancipate them after that.

It is narrated from Imam Ja'far Sadiq (a) that when the believer slave has served for seven years, he becomes emancipated and it is not allowed to make him serve after that.

Scholars have concluded that it is emphasized recommendation to emancipate this slave.

It is narrated from Imam Muhammad Baqir (a) in an authentic tradition that there are four such qualities, which if a person has even one of them, the Almighty Allah will give him salvation and he will be accommodated in the highest rank of Paradise. They are as follows: To provide help and refuge to an orphan; to be kind to the weak; to spend on ones parents and to behave kindly with them; to behave amicably with slaves and to co-operate with them in the duties entrusted and to excuse them from duties they are incapable of carrying out.

It is narrated from the Messenger of Allah (s) in reliable tradition that you should give the same food to your slaves, which you eat and dress them in the same clothes, in which you dress.

It is mentioned in another traditional report that the Messenger of Allah (s) asked his companions: Do you want me to inform you about the worst of people? They said: Yes, O Messenger of Allah (s). He said: First is one, who travels alone; secondly, one, who deprives others from the gifts of nature; thirdly, one, who beats up his slave.

He said in another traditional report that there are three kinds of people, who are such that if you don't oppress them they would oppress you: firstly; the mean, secondly, the wife; thirdly, the servant.

He said in another tradition that you should be enraged on your slaves according to their intelligence.

It is narrated in reliable tradition that one day a slave of Imam Ja'far Sadiq (a) disappeared. The Imam searched for him and found him asleep at one place. Imam (a) sat down at his head and began to fan him till he awoke. Then he only said: It is not proper for you to sleep at night as well as day. You should only sleep at night.

It is narrated from the same Imam in reliable tradition that the prayers of three kinds of people are not accepted: firstly, the prayer of that slave who has escaped from his owner, till he returns, secondly, one, who is the prayer leader of some people and the followers do not approve him and thirdly, the wife, whose husband goes to sleep angry with her.

It is narrated from the Messenger of Allah (s) in a reliable tradition that the first of those, who will enter Paradise are the following: (1) the martyrs (2) the slave, who is sincere and well wisher of his master (3) the person with dependants, who abstains from unlawful and suspected unlawful.

In reliable traditions, it is narrated from the Messenger of Allah (s) that one, who emancipates one slave, in exchange of each part of that slave, Almighty Allah makes the physical parts of that person secure from Hellfire.

Imam Ja'far Sadiq (a) said that on the eve of Arafah and the day of Arafa, it is recommended to emancipate slaves and to pay alms (*Sadaqah*) with the intention of proximity of Allah.

2. Rights of neighbors, orphans and family members

It is narrated from the Messenger of Allah (s) that Jibraeel used to emphasize so much on kindness to neighbors that I thought that a share would be prescribed for them in inheritance.

The Messenger of Allah (s) said that Allah will make the fragrance of Paradise unlawful on one, who harasses his neighbor and his abode shall be

Hell.

He also said that one, who usurps one square foot of the land of his neighbor, Allah will make that piece of land till the seventh layer as a fetter and put it around his neck and when he will be brought for accounting that fetter will be around his neck. The only way to escape this punishment is to repent and return the land to him.

It is narrated from Imam Ja'far Sadiq (a) that one, who will not harass his neighbor the Almighty Allah will also overlook his sins on Judgment Day.

It is narrated from the Messenger of Allah (s) that three things are the worst banes: (1) the ruler, who will not reward you, if you act in a good way and who will not forgive you, if you do wrong (2) the neighbor, who poses to be happy on seeing you and who curses you secretly; if he sees a good trait in you, he conceals it and if he notices some defect in you, he advertises it (3) the wife, who never pleases you when she is present and when she is absent, you don't trust her.

He said in another tradition that one, who harasses his neighbor to usurp his house, the Almighty Allah will give his house to another person.

It is narrated in a reliable tradition that people inquired from the Messenger of Allah (s) whether there was any other share in wealth, other than Zakat? He replied: Yes, there is firstly, to help your relatives, who are unkind to you; secondly to help other Muslim neighbors, thirdly, one, who sleeps fully satiated and his Muslim neighbor is hungry, he has indeed not believed in me.

It is mentioned in many reliable traditions from Imam Ja'far Sadiq (a) that till the distance of forty houses in each direction the people living there come under the description of neighbors.

He said in another tradition that *Maoon* is also a right; and one, who denies it, is threatened with chastisement. *Maoon* is something, which is lent to the neighbor or it is a good turn towards them or things of daily use. The narrator said that he had such neighbors that if they are lent something, they break them up or spoil them. In that case, is there any sin upon us if we don't give it to them? He replied: In that case there is no sin on you.

He said in another tradition that it is not allowed to deny salt and fire to the neighbors.

It is narrated from the Messenger of Allah (s) that one, who denies lending things of daily use to neighbors, the Almighty Allah will deny them His goodness and mercy in the hereafter and leave them to their devices. And woe be one, who is abandoned by Allah.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that you should never refuse to lend yeast, bread and fire; as in addition of being included in good morals, it enhances the sustenance of the family members.

It is narrated from Imam Muhammad Baqir (a) that you must never overlook the rights, which you have made obligatory on yourself and provide the expenses of your family and do not be miserly in that. And if someone from your relatives want to harass you in a way that is more harmful to you, you should not accept it.

It is mentioned in another tradition that Amirul Momineen (a) came to visit Saasa Ibne Sauhan, who was a senior companion of the Imam and among the advices he dispensed included: Do not boast among your people, because I have come to visit you. And if you find them engrossed in something, you don't keep away from that work, because a man cannot live without people and clan; he is always needful of them. If you don't help them, you will be denying many of their trusts; so if you see them in a good condition, you should help them in that matter and if you find them in difficulties, you should not abandon them to their devices. Though it is true that your co-operation should be in goodness and obedience of God. There is not doubt that if you help each other in divine obedience and keep away from divine disobedience, you will always remain happy and prosperous.

It is narrated in reliable traditions that some infidel prisoners were brought to the Prophet and one of them was brought to be executed. Jibraeel descended immediately and said: O Muhammad, the prisoner whom you want to execute was very generous in feeding others, and was hospitable and generous to his clansmen. The Prophet said to the prisoner: The Almighty Allah revealed your traits to me and that is why I am exonerating you from execution. That prisoner asked: Does your God like these traits? He replied: Yes. The prisoner said: I testify for the oneness of that God and your messengership. By the God, who sent you for the propagation of truth, I have never denied my wealth to anyone.

It is mentioned in many traditions that usurping the property of orphans is a greater sin.

It is narrated in reliable tradition that the Messenger of Allah (s) said: One, who cares for an orphan and defrays his expenses; he and I will be as close in Paradise as these two fingers (and he joined his index and middle finger).

He said in another tradition that one, who included an orphan among his children and defrays his expenses in such a way that he is not needful of anyone else, the Almighty Allah will make Paradise obligatory on him just as He made Hell obligatory on one, who usurps the property of orphans.

It is narrated from Amirul Momineen (a) in a reliable tradition that if a believer man or woman passed the hand with affection on the head of an orphan, the Almighty Allah will record for each strand of hair, which come under his hand, one good deed in the scroll of his deeds.

It is mentioned in another traditional report that for each strand of hair, the Almighty Allah will bestow him an effulgence on Judgment Day.

It is narrated from the Messenger of Allah (s) in a reliable tradition that one, who is troubled by cruelty, he should summon an orphan, make him seat near him, pass his hand over his head affectionately. The fact is that the rights of orphans are indeed great.

He said in another tradition that when the orphan cries, the divine throne shivers. At that time the Almighty Allah says: Who has caused this servant of Mine, whose parents I have taken away, to cry? I swear by My might and majesty, I will make Paradise obligatory on one, who comforts him.

It is narrated from Imam Ja'far Sadiq (a) in authentic tradition that the Almighty Allah fixed two punishments in the Holy Quran for one, who usurps the property of orphans: One is the chastisement of Hell, which will be given in hereafter and the other is the worldly chastisement that others will conduct with his children in the same way when he is dead.

It is narrated from Imam Muhammad Baqir (a) that the Almighty Allah will raise some people from the graves on Judgment Day in such a way that flames of fire will be protruding from their mouths. They will be those who had usurped the property of orphans as the Almighty Allah says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا﴾

"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire." (Surah Nisa 4:10)

We should know that the guardian of a person, who can spend from his wealth, is first of all his father and then his grandfather and then one, who was appointed by the father as guardian. If none of them is present, the religious judge, that is the Imam or one, whom he appoints. And if the Imam is not present, most scholars believe that it is the turn of the Islamic jurist, who fulfills all the conditions or one appointed by such a chief jurisprudence (*Mujtahid*).

It is apparent from reliable traditions that believers and righteous people can also become guardians of orphans and they can take over their property provided they act with honesty and do not refrain from spending it on the

welfare of that orphan and keep them satisfied. But if they are themselves poor and taking care of the property of orphans makes them unable to undertake their own occupation, they can take their expenses from it; but it is better to observe all precautions and not take more than the expenses common in that area. In the same way, the father and grandfather and the guardian appointed by them should also be careful in maintaining the trust. They should neither face hardships nor should there be extravagance. And if their economic condition is such that they are unable to repay their debts, they are not allowed to borrow from the funds of the orphans. If the father or the grandfather are poor, they can take their expenses from the property of the orphan. And if the mother is poor, the guardian can also pay for her necessary expenses from the property of the orphan. And if the necessary expenses of the orphan are calculated and the guardian adds his funds in his own assets, and all are maintained from it, there is no problem.

3. Rights of friends and brothers in faith

It is mentioned in reliable tradition that at the time of his passing away, Amirul Momineen (a) made a bequest to Imam Hasan (a) that you should conduct with your brothers in faith amicably with intention of seeking divine proximity and maintain proximity with the good doers due to their goodness.

It is narrated from Imam Ali Reza (a) that one, who befriends a brother believer for the sake of Allah, he will get a house in Paradise.

It is narrated from the Messenger of Allah (s) that after the benefits of Islam no benefit is greater than that of one, who established brotherhood with a believer brother.

It is mentioned in another tradition that a person asked Imam Muhammad Baqir (a): It often happens that I am so aggrieved at times without any apparent reason that my family members and friends are able to discern its signs from my face. Imam (a) said: The Almighty Allah has created the believers from the essence of Paradise and blew in them the soul from the breeze of His mercy. That is why all believers are like blood brothers. And if the soul of one of them is tormented the others are also aggrieved for it.

In reliable tradition, it is narrated from the Messenger of Allah (s) that glancing at the face of the just Imam, glancing at a scholar, looking kindly at parents and looking at that believer brother whom you have befriended for the sake of Allah, is a worship act.

It is narrated from Amirul Momineen (a) that believers in faith are of two kinds: (1) Those, whose friendship is reliable (2) Those, whose are friends only in fun and gatherings. The first type are as valuable to you as your limbs or

family members. So when you have such trust in some brother, you must spend your wealth and life for him; be friends of his friends, be inimical to his enemies and be trustees of his secrets. Conceal his defects and express his good traits. But you should remember that such kinds of friends are more rare than red sulphur. As for the second kind: enjoy their company and don't hope for more than that from them.

It is mentioned in reliable tradition that brotherhood and familiarity was established in the spiritual sphere only. When they see each other in this world, they are reminded of it.

It is mentioned in other traditions that a believer is a brother of another believer. A believer is the eye of another believer. A believer is a guide of another believer. A believer never misappropriates from another believer. A believer never oppresses another believer. A believer never cheats another believer. A believer never goes back on the promise made to another believer. A believer never lies to another believer. A believer never backbites to another believer.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that there are a few conditions of friendship and love; if all the conditions are not present in a person, he cannot be considered a true friend and if one does not possess even one of them, he can never be called a friend. They are as follows: (1) the inner feelings as well outward expression should be same towards you (2) he should regard your honor as his honor (3) there is no difference if he becomes wealthy (4) that he does not deny you something, which is under his control (5) he should not desert you during hard times.

He said in another tradition that the believer brother, who is angry with you two times and does not say a bad word about you even once, he is deserving of friendship and trust.

He said in another tradition that do not rely on any friend or brother so much that you divulge all your secrets to him, because if at any time he is estranged from you, you will not have anything under your control.

It is narrated from Imam Ali Reza (a) that twenty years of love is equal to relationship and in knowledge and scholars, it creates amity between them, which is present in cousins.

It is narrated from Imam Ja'far Sadiq (a) that if any of your friend becomes a ruler and maintains even one-tenth of friendship as before, he is not a bad friend to you.

It is narrated from Amirul Momineen (a) that you should have moderate friendship and do not surrender yourself completely. It should not be that one

day they become your enemies. And do not be fully inimical with your enemies; as it is possible that one day they might become your friends.

It is narrated from Imam Ja'far Sadiq (a) that never divulge your secrets to your friends. There is no problem in things, about which even your enemy is aware, because sometime the friend becomes an enemy.

It is narrated from Imam Musa Kazim (a) that among the good things of life is a big house and many friends.

His Eminence, Luqman said to his son: Make friends with a hundred persons, but do not make even one enemy. Be a slave of the righteous, but never become the son of a evildoers.

It is narrated from Imam Ja'far Sadiq (a) that life is a burden for one, who does not have the following: (1) physical health (2) peace (3) wealth (4) contentment (5) true friend.

He said in another tradition that the sense of a person does not advise him righteousness and his self does not chide him for evil act, and if he does not have a friend, who always tells him what is good and what is bad; then satan will always be dominating him.

He said in another tradition that never leave the friendship of the friends of your father; you will be such as if you have gone from light into darkness.

He said: One, who gives his love in improper instances, is wasting it.

It is narrated from Amirul Momineen (a) that one, who goes to a suspicious place and someone becomes suspicious about him, he should blame himself. One, who maintains his secret, he is under his control and that which is divulged to two persons, is exposed. When you become friends with someone, you should interpret every act of his as good, till it reaches to the limit that no good can be expected from him. In the same way, as far as there is chance of good expectation, do not consider any of his statements suspicious. And make friends with many righteous persons as it is a kind of prevention in hard times. And in hard times, they will serve as your defense against your enemies. Seek advice from persons, who fear the Almighty. Cultivate friendship with brothers in faith in proportion to their fear of Almighty. Beware of loose women and also be careful of the righteous women.

It is narrated from Imam (a) that if you want to gain the best of the bounties and that your forbearance gains perfection and your finances are improved, you should not make slaves and vicious people partners in your trade, because if you rely on them, they will cheat you; and if they talk to you, they will lie; and if a calamity befalls you, they will not help you.

Always cultivate the companionship of the intelligent, though he may not be generous. So that you may benefit from his intelligence; but you should keep away from the defect in his behavior. In the same way, cultivate the companionship of a generous person though he might not be intelligent; because you can gain from his generosity through your intelligence and absolutely keep away from that fool, who is also miserly.

4. Mutual rights of believers, doing a good turn to others

Through authentic chain of narrators, it is narrated from Mualla Ibne Khunais that he asked Imam Ja'far Sadiq (a): What is the right of a Muslim on another Muslim? He replied: There are seven rights upon him and each of them is obligatory and one, who abandons even one of them is beyond the pale of love and obedience of God. Mualla asked: What are they? He said: I fear that you may not fulfill them even after being cognizant of them. But when he insisted, the Imam said: (1) the easiest and the first right is that you prefer for him what you prefer for yourself and dislike for him what you dislike for yourself (2) avoid his anger and keep him satisfied and obey all his commands (3) help him through your life, wealth, tongue and limbs (4) you should be like an eye, a leader and a mirror for him (5) if he is hungry, you should also abstain from food, if he is thirsty, you should also not drink water and if he is unclothed, you also follow suit (6) if you have a servant and he does not have one, it is necessary that you should send your servant to wash his clothes, cook his food and make his bed (7) if he adjures you to do something, you should fulfill it; if he calls you for dinner at his place, you should accept it, and if he is unwell, you should go to visit him; if he passes away, attend his funeral; if you learn that he is in some need, before he mentions it, you should fulfill it. Through these steps you and he will have true affection.

He said in another tradition that there is no better worship act in the view of Allah, than fulfillment of the rights of believers.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that a promise, which a believer makes to another believer brother is such an oath, which has no expiation; and one, who breaks an oath made to a believer, it is as if he has broken an oath made to Almighty Allah and became deserving of divine chastisement.

It is narrated from the Messenger of Allah (s) in another good tradition that one, who has adopted faith in Allah and Judgment Day, he should fulfill his vows.

It is narrated from the Messenger of Allah (s) through many reliable chains of narrators that seven rights of a believer are obligatory on another: (1) he

should be respected in his presence (2) he should have love and regard for him (3) he should spend his funds upon him (4) his should regard his backbiting unlawful (5) he should visit him when he is unwell (6) he should attend his funeral when he passes away (7) he should mention only his good traits after he is dead.

Through good chains of narrators, it is narrated from Imam Muhammad Baqir (a) that you should love your Muslim brother and prefer for him what you like for yourself; and do not like for him what you dislike for yourself. When you need something, ask from him, and when he asks you, you give it to him and do not conceal his good traits so that he may also not conceal from you. Help him in times of need so that he may also help you. You should respect him during his absence. When he returns from a journey, you should go to meet him. And continue to respect him in every way, because the two of are in fact not separate. If he is angry with you, you should not leave him till you make him reconciled. If he is given some bounty from Allah, you should thank God and if some calamity befalls him, you should help him and be more kind and loving to him.

It is narrated from Amirul Momineen (a) that a Muslim has six rights on another Muslim: (1) he should salute him when he meets him (2) he should visit him when he is sick (3) he should pray for him when he sneezes (4) he should attend his funeral when he dies (5) he should accept his invitation (6) he should like for him what he likes for himself and detest for him what he detests for himself.

It is narrated from the Messenger of Allah (s) in authentic tradition that one, who begins his day, without any care for the welfare of Muslims, he is not a Muslim. And one, who hears someone calling: O Muslims, help me, and he does not help him, he is not a Muslim. He said: I like that person most, from whom the people benefit most. He also said that a Muslim, who rescues other Muslims from fire or drowning, Paradise becomes obligatory for him.

It is narrated from Imam Ja'far Sadiq (a) that the right of believer on another is that he should like him sincerely, should not deny him his funds, if he goes on a journey, he should remain concerned about his family; he should help him if someone oppresses him; if the share of Muslims is distributed, he should take his share and keep it for him; when he dies, he should visit his grave. He should not oppress him in any way; he should not cheat him; he should not misappropriate his trust; he should not say something detestable to him; if he does so the friendship will end; if he says: you are my enemy; one of them will become an infidel, because if the one, who said it is a liar, he himself is liar and if he is right the other one is an infidel; if someone makes allegation against

him, the faith of the allegation maker will dissolve in such a way like salt dissolves in water.

He said in another tradition that the believer should desire for his believer brother what he would have desired for his closest and he should not desire for what he would not have desired for his closest relative. He should have true friendship with him and should be happy in his joy and sorrowful in his grief. If possible, he should try to remove his sorrow, or he should pray to the Almighty Allah to remove his sorrow.

It is mentioned in another tradition that a man came to Imam Ja'far Sadiq (a); he asked: How are your believer brothers? He said: They are in good health. Imam asked: Do the rich among them have any concern for the poor? He replied: Very few. Imam (a) asked: How often do the rich go out to visit the poor? He replied: Rarely. He asked: How much do the rich help the poor? He replied: As good as nothing. He said: Then how do they claim to be our Shia?

He said in another tradition that you should become friendly with righteous people and cultivate friendship with another for the sake of Allah. And when you meet each other, you should mention our religion and our traditions.

It is narrated from Imam Muhammad Baqir (a) that it is obligatory to conceal seventy greater sins of the believer.

It is narrated from Imam Ja'far Sadiq (a) that it is obligatory on a believer to be well wisher of another believer openly and from the heart.

He said in another tradition that well wishing for others is obligatory on you, because no other act is better than it in the view of God.

5. Fulfillment of needs of believers, cooperating with them and making them happy

It is narrated from the Messenger of Allah (s) in an authentic tradition that one, who pleased a single believer, it is as if he has pleased me, and one, who pleased me, it is as if he has pleased Almighty Allah.

It is narrated from Imam Muhammad Baqir (a) in reliable tradition that to meet a believer with a smiling face is a good deed. And to wipe dust from him is a good gesture and no worship act is liked by Allah than pleasing the believers.

He said in another tradition that Allah addressed Prophet Musa (a): O Musa, there are some servants of Mine, whom I will not only bestow Paradise, on the contrary I will appoint them as the rulers of Paradise. Musa (a) asked: My Lord, who are they? It was said: The believers, who please other believers.

Then the same Imam said: Musa (a) used to live in the kingdom of a tyrant ruler and he was trying to cause harm to him. Musa (a) fled from there and went to the land of infidels and sought refuge at the place of an infidel. That infidel provided him with a house, gave him food and treated him with kindness. The result of this hospitability was that when it was the time of his death, the Almighty Allah said: By My honor and might, if there had been scope for you in Paradise, I would indeed accommodated you in it; but Paradise is not allowed for infidels, so the Hellfire is ordered not to burn and terrorize you. It was also commanded to the angels to supply some food to him both times.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that the Almighty Allah revealed to Prophet Dawood (a): A servant of Mine will bring a single good deed to Me and I will bestow Paradise to him for that only. Prophet Dawood (a) asked: Which is that good deed, my Lord? He replied: To please a believer servant, though it might be through a single piece of date. Prophet Dawood (a) said: O Allah, one, who has recognized You, he can never despair from You.

He said in another tradition that one, who pleases a believer, he has not only pleased him, he has pleased me as well; rather he has pleased the Messenger of Allah (s).

It is narrated from the same Imam in reliable traditions that when the believer would emerge from his grave, another person will also emerge with him and give him glad tidings of the honors, which Almighty Allah has awarded him. The believer will say: May Allah give you also glad tidings of blessings. After that he will remain with that believer. When he will pass a terrifying place, he will say: Why are you afraid, this place is not for you. And when they will pass by a pleasing spot, he will tell him: This place is for you only. In the same way, he will continue to give him one glad tiding after another till they reach the station of accounting. When after the accounting command will come from the Almighty Allah to take this believer to Paradise, that companion will convey the last glad tiding to him that the Almighty Allah has ordered you to enter Paradise. The believer will be content and he will ask: Brother, who are you that has accompanied me from the grave and giving me glad tidings all the time; who was my companion in my loneliness and in the end gave me good news from Allah? He would reply: I am that pleasure, which you gave to so and so believer brother in the world, the Almighty Allah personified me, so that I may convey good news to you and be your companion in this loneliness.

He said in another tradition that one, who pleases a believer, the Almighty Allah records thousands of good deeds in his account.

He said in another tradition that one, who fulfills a single need of a

believer, on Judgment Day, the Almighty Allah will fulfill a hundred thousand of his needs, one of them being Paradise and secondly he will take his relatives and friends to Paradise, provided that he is not Ahle Bayt hater (*Nasibi*).

It is mentioned in another tradition that fulfilling a need of a believer is better than twenty Hajj pilgrimages, in each of whom, a hundred thousand dirhams are spent.

It is narrated from Imam Muhammad Baqir (a) in a reliable tradition that one Hajj is better than emancipating seventy slaves and taking the responsibility of a single Muslim household, is better than seventy Hajjs.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that one, who circles the Holy Kaaba seven times, the Almighty Allah records six thousand good deeds for him and erases six thousand of his sins and raises him six thousand ranks and fulfills six thousand of his wishes; but to fulfill the need of a believer is better than ten circuits of Kaaba.

He said in another tradition that when he fulfills the needs of a Muslim, the Almighty Allah tells him: Your reward is upon Me and I will reward you at least by admitting you in Paradise.

He said in another tradition that when a person walks to help a believer, the Almighty Allah appoints an angel at each side, so that they may seek forgiveness for him and pray that his needs are also fulfilled.

It is narrated from Imam Musa Kazim (a) in a reliable tradition that it is mercy for one to whom a believer brother approaches to ask for help. If he accepted it, he has joined his friendship to our friendship and one, who has achieved our friendship, the Almighty Allah has loved him. If in spite of being capable, he refuses to help him, the Almighty Allah will send a serpent for him in grave, so that it may continue to sting him till Judgment Day. On Judgment Day, Allah will have the choice to either forgive him or not.

It is narrated from Imam Muhammad Baqir (a) that if a believer is approached by another believer brother for help and he is not capable to fulfill that need, and due to that he was aggrieved, the Almighty Allah will make Paradise obligatory on him.

It is narrated from Imam Ja'far Sadiq (a) that a believer, who walks some distance to fulfill the need of another believer, ten good deeds are recorded for him, ten of his sins are erased and he is raised ten stages in Paradise. And this walking of his is equal to emancipating ten slaves and is better that *Itikaaf* worship in Masjidul Haraam.

It is narrated from Imam Ali Reza (a) that there are some servants of Allah,

who make effort to fulfill the needs of other believers; they will remain content on Judgment Day. And the Almighty Allah will please one, who pleases a believer.

It is narrated from Imam Muhammad Baqir (a) that one, who walks to help a Muslim brother, the Almighty Allah sends seventy-five thousand angels to accompany him and at each step, they record one good deed, erase one sin and raise him by one rank. When he concludes helping them, they write the reward of one Hajj and one Umrah in the scroll of his deeds.

Imam Ja'far Sadiq (a) said to walk some distance to help a Muslim brother is in my view, better than emancipating a thousand slaves or to provide a thousand mounted warriors for holy war.

He said in another tradition that one, who makes effort to help a Muslim brother or walks for that purpose, a thousand good deeds are recorded for him. As a result of this even his relatives, neighbors, friends and acquaintances and all those who have a done a good turn to him, will be given salvation and on Judgment Day, he will be told to approach the gate of Hell and to bring out from there anyone he likes, except the enemies of Ahle Bayt (a) and take them with him to Paradise.

He also said that Almighty Allah says: My creatures are like My children. The most dear to me among them is one, who is most kind to them and who tries more to help to them.

He also said that one, who helps a believer in need and distress, the Almighty Allah will make seventy-two bounties obligatory for him; one of which will be given to him in the world, so that his worldly issues are resolved amicably and seventy-one good deeds will remain stored for him, so that they may be useful in times of fear and hardships.

He also said that one, who removes a single distress of a believer, on Judgment Day, Almighty Allah will remove many of his distresses and when he comes out of the grave, he will be pleased and content; and one, who feeds a single believer, Allah will serve him with fruits of Paradise and one, who gives water to someone, Allah will serve him with the sealed wine of Paradise.

He said in another tradition that one, who removes one problem of a believer, the Almighty Allah will fulfill many of his needs in the hereafter and one, who conceals a single defect of a believer, Allah will conceal his seventy defects from the world and the hereafter. And as long as a believer remains a helper of another, Allah is Himself his helper.

It is narrated from Imam Zainul Abideen (a) that one, who fulfills a single needs of a believer brother, the Almighty Allah will fulfill his seventy wishes,

one of them being Paradise.

One, who removes a single hardship of a believer, the Almighty Allah will remove many of his hardships on Judgment Day.

One, who opposes a believer against a tyrant, the Almighty Allah will help him in passing over the Siraat Bridge, when the other people would be stumbling on it.

One, who fulfils the needs of a believer in such a way that he is pleased; it is as if he has pleased the Messenger of Allah (s).

One, who gives water to a person when he is thirsty, the Almighty Allah will bestow him with the wine of Paradise.

One, who feeds a believer to satiation, the Almighty Allah will feed him to satiation with the fruits of Paradise.

One, who provides clothes to an unclothed believer, the Almighty Allah will make him wear robes of brocade and silk.

One, who gives a garment to a believer, who is not naked, as long as even a thread of that garment remains on his body, the donor will remain in the security of Allah.

One, who provides a servant to a believer, on Judgment Day, Allah appoint pages of Paradise for him.

One, who provides a vehicle to a believer, on Judgment Day, Allah will bestow him with a she-camel, as a result of which he will be proud over the angels as well.

One, who gives a shroud to a believer after his death, he will be rewarded so much as if he has provided clothes to him from the time of his birth till his passing away.

One, who gives to a believer with whom he becomes attached, the Almighty Allah will send an angel in his grave to give company to him and that angel will appear to him in the form of his favorite family member.

One, who visits a believer brother when he is sick, angels surround him from all sides and say: Congratulations to you for Paradise.

[After stating till here, the Imam said] By Allah, fulfilling one need of a believer is better than fasting and observing *Itikaaf* for two months continuously in the holy months.

It is narrated from Imam Musa Kazim (a) that on Judgment Day, Almighty Allah has appointed a shade under which will be standing the prophets or

successors or that believer, who has emancipated a believer or that believer, who has repaid the debts of a believer; or that believer, who had got another believer married.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that on Judgment Day a believer will pass by a man condemned to Hell and the angels would be taking him to Hell. That man will see the believer and call out: Help me now, as I had done such and such goodwill gesture to you and I had fulfilled so and so need. The believer will ask the angel to leave him and the Almighty Allah will order: Free him, as My believer servant is interceding for him.

It is narrated from Imam Zainul Abideen (a) in authentic tradition that you should consider all Muslims as your relatives; regard the aged as your father, the young as your children and those of same age as yours, as your brothers. Now, tell me which of them would you like to oppress? Whom will you condemn and whose defects will you expose? And if satan wants to deceive you to regard yourself better than others, the way to repel him is that if you see someone senior in age to you, you should conclude that since he is elder to you, he more perfect in faith and deeds and hence he is better than you. If you see someone younger to you, you should think that your sins are more than his, therefore he is better than you; and if he is of the same age as you, you should think that you are certain of your sins and there is doubt regarding his sins and doubt cannot have precedence over certainty, so he is also better than you.

If people respect you, you should think that it is their own good deed and if people do not respect you, you should think that it is due to your bad deeds.

By acting on these rules, your life would become easy. You will have more friends and few enemies and you will be pleased with the good deeds of people and you will not be distressed by the evil deeds of evildoers. You should know that the most honorable in the view of God is one, whose news they hear being at home and who is heedless of all. Who does not ask from anyone. After him is the turn of the one, who is needy, but who does not ask from anyone, because the people of the world are all seekers of wealth, and one, who is not a hindrance to them is liked by them most. And one, who instead of asking himself gives them from his property, he will having an extremely high status.

It is mentioned in another tradition that Prophet Isa (a) said to one of his companions: If you want others not to do evil to you, you should also not do ill to others; and if someone slaps you on one cheek, you should turn your other cheek to him.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that if Allah approaches another Muslim for the fulfillment of his need, and that person is

capable of fulfilling it, in spite of that he does not, Allah will condemn him on Judgment Day so that others may learn a lesson and He will say: Your brother came asking you to fulfill a need, on which I had empowered you; but since you did not respond; I also swear by My might and majesty, I will also not have any mercy in fulfillment your needs; in the end I may forgive you or chastise you.

He said in another tradition that the believer, in spite of being capable, does not help another believer, on Judgment Day the Almighty Allah will raise him with black face, blue eyes, hands tied to the neck and wearing an iron collar. Allah will say: This is your misappropriation against God and Prophet and then it will ordered to take him to Hell.

It is narrated from Imam Musa Kazim (a) that three people will be under the shade of Throne (*Arsh*) on Judgment Day and no other shade will be there: (1) one, who gets his Muslim brother married (2) one, who gives him a servant at times of need (3) one, who maintains a secret of a Muslim brother.

6. Meeting the believers and visiting the sick

In reliable traditions, it is narrated from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) that one, who goes out to meet a believer brother for the pleasure of Allah, the Almighty Allah appoints seventy angels on him; who continue to call till he returns: You are fortunate; felicitation of Paradise for you.

It is mentioned in reliable tradition that the Messenger of Allah (s) said: Jibraeel informed me that Almighty Allah sent an angel to the earth and he came to a person standing at the door and seeking permission to enter. The angel asked; What do you want from him? He said: He is my Muslim brother, I came to visit him for the sake of Allah. The angel asked: Do you have any other motive? He replied: No. The angel said: Almighty Allah sent me to you with His greetings and says that he has made Paradise obligatory on you. He also says that a Muslim who goes to meet another Muslim; it is as if he has come to meet Me; and his reward, Paradise, is upon Me.

It is narrated from the same Imam in another tradition that one, who goes to the house of a believer brother to meet him, the Almighty Allah tells him: You are My guest, and you have come to meet Me and your hospitability is upon me; and since you love your believer, I made Paradise obligatory on you.

It is narrated from Imam Muhammad Baqir (a) in another tradition that a believer, who leaves his house to meet his believer brother, Allah appoints an angel on him and orders him to spread out one of his wing to step on and to shade him with the other wing, till he reaches the house of that believer. At that time the powerful Lord calls out: You have fulfilled My right and followed the

practice of My Prophet, so it is obligatory on Me to fulfill your right. Ask Me, so that I may bestow you, whether you may call Me by My name, or remain silent; so that I may initiate mercy. When that believer returns, that same angel shades him with his wings. When he reaches home, the Almighty Allah calls out: My servant, you have considered My right great; so it is necessary to honor you. I made Paradise obligatory on you and gave you the right to intercede for others.

It is narrated from Imam Ja'far Sadiq (a) that to go out to meet a believer brother for the sake of Allah is better than emancipating ten believer slaves and the reward of emancipating a believer slave is that in exchange of each of his part, the Almighty Allah frees his physical parts from hellfire.

It is mentioned in reliable tradition that His Eminence said to Dawood Ibne Farhan: Convey my greetings to my Shia and tell them that Allah has mercy on one, who sits with another and mentions our traditions as the third with them is an angel, who invokes salvation for them. And when you meet each other, and mention our traditions, its result is that our faith is enlivened and after us the best is one, who mentions our traditions and one, who remembers us.

It is narrated from Imam Muhammad Baqir (a) that you should visit each other as our religion is enlivened through this and may Allah have mercy on one, who keeps our faith alive.

It is narrated from the Messenger of Allah (s) that glad tidings for those, who befriend each other for the pleasure of Allah. In Paradise, the Almighty Allah has created a pillar of red ruby and constructed seventy palaces upon it; there are seventy thousand chambers in each palace; and all this is for those, who befriend and meet each other for the sake of Allah.

It is narrated from Imam Ja'far Sadiq (a) that one, who is unable to do us a favor, he should do a good turn to the righteous from our Shia as the same reward would be written in his scroll of deeds as would be written for doing a good turn to us. And one, who is unable to meet us, should meet the righteous from our Shia, so that reward of meeting us is written for him.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that one, who goes to meet a Muslim patient; if he visits him in the morning, seventy thousand angels will invoke blessing on him till night and if he visits him at night, seventy thousand angels will invoke blessing on him till the morning.

He said in another tradition that one, who goes to visit a sick believer, seventy thousand angels accompany him so that till he returns, they continue to seek divine mercy for him.

It is narrated from Imam Muhammad Baqir (a) that one, who goes to visit a

sick believer, divine mercy accompanies him; and when he sits besides him, divine mercy envelops him; and when he returns, Almighty Allah appoints seventy thousand angels to invoke blessings for him till the following day, seek forgiveness for him and continue saying: Felicitations of Paradise for you. And He bestows him with such a huge place in Paradise that a rider can ride in it for forty years without reaching the boundary.

It is narrated from Imam Ja'far Sadiq (a) that one, who visits a sick believer for the pleasure of Allah, God will appoint an angel for him, who will visit him in grave and continue to seek forgiveness for him till Judgment Day.

He said in another tradition that Almighty Allah appoints seventy thousand angels for one, who visits a sick person, so that they may visit his place till Judgment Day and praise and glorify Allah and half of that reward is written in the scroll of his deeds.

He said in another tradition that one, who is indisposed, should inform his believer brother so that he may visit him and gain divine rewards; so that he may also be rewarded, as ten good deeds will be recorded for him and ten sins will be erased and ten ranks will be enhanced for him.

In a reliable tradition, it is narrated from Imam Musa Kazim (a) that when a person falls ill, he should permit others to visit him; as one supplication will be accepted from each of those who visit.

It is narrated from Imam Ja'far Sadiq (a) that one, who goes to visit his believer brother, he should ask the patient to pray for him, because the prayer of the sick believer is as effective as the prayer of the angels.

It is narrated from Imam Ja'far Sadiq (a) that visiting one, who has sore eyes is not recommended. It is necessary to visit for three consecutive days in the beginning and then to visit alternate days; and when the sickness is prolonged, the patient should be left among his family members and he should not be visited.

He said in another tradition that when you go to visit a patient, you should take an apple, quince, citron, perfume or aloeswood, as it provides relief.

He said in another tradition that the perfect way to visit a patient is that you place your hand on his arm and pray for his health and leave him shortly, because the visits of fools is more distressing to the patient than his illness.

It is narrated from Amirul Momineen (a) that the best visitors are those, who leave early; except if the patient prefers his company and asks him to stay on.

7. To serve food and water to believers, to clothe them and to help them in every way; to support the oppressed

It is narrated from Imam Ja'far Sadiq (a) that Paradise becomes obligatory on one, who feeds a believer to satiation; and it is obligatory on God to fill the belly with Zaqqum of Hell of one, who feeds a disbeliever to satiation.

He said in another tradition that to one, who feeds three Muslims to satiation, the Almighty Allah will give food from three Paradises: Firdos, Adn and Tooba.

He said in another tradition that one, who feeds a Muslim to satiation, except for Allah, no creature can know its reward, even the proximate angel or a messenger prophet. He also said among the acts, which make salvation obligatory is feeding a hungry Muslim.

It is narrated from the Messenger of Allah (s) that one, who satiates the thirst of a Muslim in a place where water is available, Almighty Allah will reward him with seventy thousand good deeds; and if he provides where water is scarce, He will get the rewards of emancipating ten slaves from the progeny of Ismail.

It is mentioned in a good tradition that one, who serves food to his believer brother for the sake of Allah, its reward is equal to feeding a hundred thousand other people.

In another good tradition, he said to Sudair Sarraf that why don't you free a slave everyday? He replied: I don't have that much money. He said: Feed a Muslim everyday as you will get the same reward. He asked: Should that person be rich or poor? He replied: Sometimes the rich is also as needful as the poor.

He said in another tradition that one eats a single morsel with a believer, in my view it is better than emancipating one slave.

He said in another tradition that one, who serves food to a rich Muslim, he will get such reward as if he has saved and emancipated a slave from the descendants of Ismail (a). And one, who serves food to a needy Muslim, he will get as much reward as saving from death and emancipating a hundred slaves from the descendants of Ismail (a).

He said in another tradition that there are four acts, that if one performs even one of them, he will enter Paradise: (1) To provide drinking water to the thirsty (2) to feed the hungry (3) to clothe the naked (4) to emancipate a slave in distress.

It is narrated from the Messenger of Allah (s) that the best acts in the view

of the Almighty Allah are three: (1) to feed a hungry Muslim (2) to repay the debts of a Muslim (3) to remove the problem of a Muslim. He also said that blessings are removed faster than a knife enters the hump of the camel from the house, where the hungry are not fed.

It is narrated from Imam Zainul Abideen (a) that one, who has extra clothes and he is also aware that a believer brother is in need, but he does not give it to him, the Almighty Allah will cast him headlong into Hell fire. And one, who eats to satiation and close to him there is a hungry believer, Allah tells the angels: I hold you as witness, this slave has disobeyed Me and obeyed others. Know that I abandoned him to his devices and I will never forgive him.

It is narrated from the Messenger of Allah (s) that one, who sleeps satiated while his Muslim brother is hungry, he has not believed in me.

It is narrated from Imam Ja'far Sadiq (a) that if a person has a house and a believer is in need of it, but he does not give it to him, the Almighty Allah says: This man is miserly in giving a house of the world; by My might and honor, I will not allow him to enter Paradise.

It is narrated from the Messenger of Allah (s) that if a person removes an obstacle from the path of Muslims, the Almighty Allah records for him the reward of reciting four hundred verses of Quran; in exchange of each of their letter, he will get ten rewards.

He said in another traditional report that a person will be admitted to Paradise only because he had removed a thorn from the path of Muslims.

It is narrated from Imam Ja'far Sadiq (a) that before you mention a need from someone, it is good to send a gift to him. He also said that you must exchange gifts among yourself, as it removes malice from people. He also said that you must return the vessels, so that the gift may be repeated. He also said that gifts are of three kinds: (1) in exchange of which some gain is expected (2) that which is sent as bribe (3) which is only sent for the sake of Allah without any worldly motive.

8. Rights of the poor, weak, oppressed, aged, afflicted and helpless and the etiquette of behavior with them

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that a poor believer will enter Paradise forty years before the affluent believer. As an example, the simile of the poor and the rich is that of two boats, which pass by the customs; the empty boat will be released immediately and the boat, which is loaded will be stopped for taxing.

He said in another tradition that as much the faith of a person increases, as

much his income decreases. He also said that if believers had not beseeched for sustenance, they would have had lesser income.

It is narrated from the Messenger of Allah (s) that poverty and dervishism is a trust of God with the people. And one, who conceals it, the Almighty Allah will give him the reward of one, who fasts during the days and prays during the nights. And one, who will express it to someone, who is capable to fulfill his need, but he does not fulfill it, it is as if that person has slain that poor, not with sword or dagger, but with wound in his heart.

It is narrated from Imam Ja'far Sadiq (a) that on Judgment Day, the Almighty Allah will speak to the poor in an apologetic way and say: I had not made you poor in the world, because you were degraded in my view. Today, you will see how I conduct with you. Take the hand of all who had helped you and enter Paradise. One of them will say: O God, people had beautiful women, wore fine clothes, ate delicious foods, lived in posh houses, rode fine horses; today, bestow us the same bounties. The response will be: I give you seventy times of all the bounties I gave since the beginning of the world till its end.

He said in another tradition that an affluent man dressed in fine garments came to meet the Prophet and sat in the gathering. Then a poor man arrived and took a seat besides him. That man pulled away his skirt, which had come under the thigh of that poor. The Messenger of Allah (s) asked: Are you wary that his poverty will cling to you? He replied: No. He asked: You thought that your garments will become dirty? He replied: No. Then why did you act in this manner? He said: O Messenger of Allah (s), because of my self, which is worse that satan, who presents every evil act of mine in a good light and every good deed defective. So as compensation of this error, I give half my property to this poor man. The Prophet asked that poor believer: Do you accept? He replied: No. Why not, asked the affluent one. He replied: I dread becoming arrogant like you.

It is mentioned in another tradition that Imam Ja'far Sadiq (a) asked a poor man if he ever went to the market and saw different kinds of things, which you are unable to purchase. He replied: Yes, O son of Allah's Messenger (s). He said: When you see something, which you cannot buy, one good deed is recorded in your scroll of deeds.

It is narrated from the same Imam in a good tradition that some people will be raised on Judgment Day and come to Paradise straight away. When they reach the gate of Paradise, angels will ask: Who are you? They will reply: We are needy. Angels will remark: You are so eager to enter Paradise that you came before the accounting? They will say: What was given to us that you want us to account for? A voice will come from the Lord: You are right, why may enter

Paradise.

It is narrated from Imam Musa Kazim (a) that Almighty Allah says: I did not make the wealthy people because they commanded respect in My view, neither did I make the poor as such, because they are degraded in My view. But I tested the rich through the poor; because if there had been no poor, the wealthy would not have even glimpsed Paradise.

It is narrated from Imam Ja'far Sadiq (a) that one, who regards a believer degraded because of his poverty, on Judgment Day, Allah will degrade him before all the creatures.

It is narrated from the same Imam in an authentic tradition that Almighty Allah says: One, who causes distress to My believer servant, he should prepare to battle with Me. And one, who accords respect of My believer servant, he should remain fearless of My fury. If only one believer remains with the just Imam from the east to the west, I will regard the worship of the two of them sufficient against the sins of all the creatures. And because of them, the seven heavens and the seven earths will endure. I will make their faith such companion of theirs that they wouldn't need any other companion.

It is narrated in many traditions that the Almighty Allah says: One, who degraded one of My friends, it is as if he has prepared to battle with Me. I assist My friends very soon.

It is narrated from the Messenger of Allah (s) that the most degraded of people is one, who degrades others.

He said in another tradition that god degrades one, who degrades a person. He also said that the Almighty Allah created the believer from His greatness and power and one, who ridicules a believer or rejects his statement, it is as if he has opposed the Almighty Allah.

It is narrated from Amirul Momineen (a) that do not regard your poor believer brothers as degraded, because one, who does that; Almighty Allah will not admit him to Paradise with that believer, except if he repents.

It is narrated from the Messenger of Allah (s) that even if a poor man in disheveled appearance swears in the name of God, you should not reject his statement.

It is narrated from Imam Ja'far Sadiq (a) that one, who mocks the people it is as if he does not care for their affection.

He also said that do not consider the poor believer as degraded, because one, who considers a poor believer degraded, the Almighty Allah regards him as degraded and He remains angry with him till he does not repent.

It is narrated from Amirul Momineen (a) that it is not allowed for a Muslim to terrify and threaten another Muslim.

It is narrated from Imam Ja'far Sadiq (a) that one, who utters half a word to hurt the feelings of a believer, on Judgment Day, it will be written on his forehead: Despaired of divine mercy.

It is narrated from the Messenger of Allah (s) that one, who enhances his respect by speaking with believer brother kindly, or fulfills some need of his or removes some problem, divine mercy will shade him during the time he spends in that.

Then he said: A believer (*momin*) is called a believer (*momin*), because others are assured (*itminaan*) from him about their life and property; and Muslim is one, from whose hands and tongue no one suffers any harm. And emigrant (*Muhajir*) is one, who migrates from sins. And angels will continue to curse one, who pushes away, slaps a believer or does any such act to degrade someone, till he does not repent. Therefore, if there is a dispute, you must avoid taking immediate action as there might be a believer in the opposite group. Nothing is better in the view of God, than leniency and patience.

He said in another tradition that one, who slaps a believer, on Judgment Day, Almighty Allah will reach him in such way that his bones will be separated and an iron collar will be around his neck, his hands will also be caught in the collar and he will be sent to Hell, except if he repents.

He said in another reliable tradition that it is a greater sin to abuse a believer, it is infidelity to fight with a believer and it is divine disobedience to backbite him.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that one, who threatens to harm a believer through the ruler and does not cause any actual harm to him, he will enter Hell. And one, who threatens as well as causes harm, he will be in the level of Firon and people of Firon in Hell.

It is narrated from the Messenger of Allah (s) in reliable traditions that one, who slays a person or injures someone seriously unintentionally, he is also cursed by Allah.

He said in another tradition: I swear by the one, in whose hand my life is, if all the folks of the heavens and the earth unite to eliminate a believer, the Almighty Allah will dispatch all of them to Hell. And by the one, in whose hand my life is, one, who wrongly lashes a believer, on Judgment Day a similar lash will be given to him and one, who glares viciously at a believer, Almighty Allah will terrify him on the day, when there will be no other refuge and He will raise him in the form of an ant.

It is narrated from Imam Muhammad Baqir (a) that the curse a person gives, continues to circle, if it gets its aimed target it hits him; otherwise it returns to the one, who has cursed.

He said in another tradition that one, who ridicules a believer and his face, he will have the worst kind of death and his end will not be good.

It is mentioned in another tradition that a person asked him: What do you say regarding a Muslim, to meet whom another Muslim comes, but inspite of being at home, he neither comes out nor allows him to enter? The Muslim, who comes to meet another Muslim and who inspite of being at home, neither comes out, nor calls him inside, the curse of God will continue to fall on him till the two do not meet again.

It is narrated from Imam Ja'far Sadiq (a) that the believer, who has such restraint that another believer does not have access to him, on Judgment Day, Almighty Allah will place seventy thousand barriers, the thickness of each of them being a distance of a thousand years.

It is narrated from Imam Ali Reza (a) in another tradition that there were four believers in some place in Bani Israel; three of them gathered to discuss some matter, the fourth also arrived and knocked at the door. The servant came to the door. That believer asked where his master was. He said: He is not at home. The believer went away from there. The slave reported the exchange to his master. The master did not remark and continued with the discussion. The following day that person again came to them and saw them leaving the house and preparing to leave for the fields. He greeted them and asked permission to accompany them. They responded to the greeting and allowed him to accompany them, but no one apologized for what had happened the previous day because that believer was poor. On the way, a cloud appeared all of a sudden and they began to walk fast fearing the impending rain. But when the cloud came over them, a caller called out from the heavens: O fire catch the three of them. I am Jibraeel, who is commanding you on behalf of the Almighty Lord. Fire appeared at once and reduced them to ashes and that poor man remained terrified and worried. He returned to the town and narrated the matter to His Eminence, Yusha (a). He said: The Almighty Allah became furious with them, because they behaved like this with you, in spite of the fact that they were believers. He said: I have forgiven their mistake. His Eminence said: If forgiveness were before chastisement, it would have been useful; now what is the use? It might be of some use on Judgment Day.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that the believers who do not help the believer brother in spite of being able to, the Almighty Allah refuses to assist them in the world and the hereafter.

It is narrated from Imam Muhammad Baqir (a) that when you don't have the power to assist, you should not be present when a tyrant ruler is punishing a believer, because it is obligatory on one, who is present there, to help the oppressed believer.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that at his burial, a righteous man was made to sit up in the grave by the angels and told: We will lash you a hundred times. He was terrified: How can I bear a hundred lashes? So they reduced it by one lash. He continued to beg and they continued to reduce the lashes. Till they came to twenty lashes. Yet he said that he was unable to bear them. At last the angels said: One lash is a must. He asked: Why do you want to lash me after all? They replied: Because on such and such day, you prayed without ablution and on so and so occasion passed by a poor believer, who was being punished and you had not helped him. Thus, they delivered one lash of divine chastisement and his grave was filled with fire.

He said in another tradition that Almighty Allah will glance with mercy on Judgment Day: (1) the trader, who takes back the goods he had sold, if the buyer returns it (2) one, who helps a person in distress (3) one, who frees a slave (4) one, who gets a bachelor married.

It is narrated from the Messenger of Allah (s) that one, who helps a believer brother in distress, the Almighty Allah will record ten good deeds for him, raise him ten ranks and give him the rewards of freeing ten slaves and save him from ten chastisements and provide him with ten intercessions on Judgment Day.

It is narrated from Imam Hasan Askari (a) that one, who gives a lift to his believer brother when he was in distress, he is told by Allah that you have indeed helped your believer beyond your capacity; so I appoint some angels to you, whose number is more than those, who were born since the beginning of the world till its end, and the strength of each of them is such that lifting all the heavens and the earth is nothing for them, that they should construct palaces for you in Paradise and raise your ranks so that when you reach Paradise, you would be regarded among the kings of Paradise.

One, who removes the harm of an oppressor from a believer, the Almighty Allah in exchange of each letter of his statements and each of his movements and rests and according to the duration of the time spent, will create a hundred thousand angels to ward off the satans, who intend to deviate that person. And in exchange of the least harm, which he had removed, he would be given a hundred thousand Houries and a hundred thousand servants, all of whom would serve him saying: We are the recompense of the physical or monetary harm, which you removed from a person.

It is narrated from the Messenger of Allah (s) that if one respects an aged person due to his age, Almighty Allah will make him free of the terror of Judgment Day. He also said that respect of an aged believer is respect of God.

He also said: One, who is not merciful on our youngsters and who does not respect our elders, is not from us.

He said in another tradition that one, who fulfills a worldly need of a blind person or walks some distance to help him or makes such effort so that his need is fulfilled, Almighty Allah keeps him secure from hypocrisy in the world and from Hellfire in the hereafter and fulfills his seventy worldly needs and divine mercy continues to shade him as long as he is engrossed in rendering the help.

It is narrated from Imam Ja'far Sadiq (a) that it is an easy charity (*Sadaqah*) to make a person hard of hearing understand something.

It is narrated from Imam Hasan Askari (a) that Amirul Momineen (a) said: If a person escorts a blind person for forty steps, its reward is nothing compared to the whole world filled with gold. And if he enables him to avoid some danger, the account of that person will be created a hundred thousand times the good deeds of all the people, so that it will exceed all his sins and convey him to the lofty palaces of Paradise.

It is narrated from the Messenger of Allah (s) that do not stare at leprosy affected people much, as they are distressed by it.

He said in another tradition that flee from the leper, like you flee from a lion and when you speak to them, there should be at least a distance of a yard between you and him.

It is narrated from Imam Ja'far Sadiq (a) that when you see such persons, you should seek forgiveness of Allah and do not become careless of their malady, lest it infect you also.

It is narrated from the Messenger of Allah (s) that it is necessary to avoid five kinds of persons: (1) leprosy patients (2) patients of leucoderma (3) insane (4) illegitimate born (5) Bedouin Arabs.

He said in another tradition that you should glance less at those, who are afflicted and you should visit them less and when you pass by them, pass quickly so that you may not contract the same illness.

It is narrated from Imam Muhammad Baqir (a) in a trustworthy tradition that when you see someone afflicted in this way, you should recite the following supplication softly lest he hears it:

اَلْحَمْدُ لِلّٰهِ الَّذي عافاني مِمَّا ابْتَلاكَ بِهِ وَفَضَّلَني عَلَيْكَ وَعَلى كَثيرٍ مِمَّنْ خَلَقَ

Translation: Praise be to Allah, Who kept me secure from the malady, with which He has afflicted you and gave me excellence over you and many other creatures.

In a good tradition, it is narrated from the same Imam that when you see a person suffering this terrible illness, you should recite the following supplication softly three times:

اَلْحَمْدُ لِلّهِ الَّذي عافاني مِمّا ابْتَلاكَ بِهِ وَلَوْ شاءَ فَعَلَ

Translation: Praise be to Allah, Who kept me secure from the malady in which He involved you. And if he wanted, He could have done that.

One, who recites this supplication, will remain secure from those maladies.

Imam Ja'far Sadiq (a) said in a reliable tradition that one, who recites the following supplication after seeing an afflicted person, he will never be afflicted by such affliction:

اَلْحَمْدُ لِلّهِ الَّذي عَدَلَ عَنّي مَا ابْتَلاكَ بِهِ وَفَضَّلَني عَلَيْكَ بِالْعافِيَةِ. اللّهُمَّ عافِني مِمّا ابْتَلَيْتَهُ بِهِ.

Translation: Praise be to Allah, Who kept me away from the malady with which He afflicted you and gave me the excellence of health. O Allah, save me from the malady You involved him in.

He said in another traditional report that the following supplication should be recited:

اللّهُمَّ اِنّي لا اَسْخَرُ وَلا اَفْخَرُ وَلكِنْ اَحْمَدُكَ عَلى اَعْظَمِ نَعْماءِكَ عَلَيَّ.

Translation: O Allah, neither do I ridicule this person nor do I feel proud; on the contrary I thank You for the greatness of the bounties, which You bestowed me with.

It is narrated from the Messenger of Allah (s) that when you see such afflicted persons, you should recite:

اَلْحَمْدُ لِلّه

Translation: Praise be to Allah.

9. Observing the rights of believers and their backbiting

It is mentioned in reliable traditions that someone said to Imam Zainul Abideen (a) that so and so person regarded him as deviated and heretic. The Imam said: You have not observed the rights of his companionship and conveyed his statement to me and did not observe my right by telling me about

him what I did not know. Death is imminent for everyone and all of us shall be raised and Judgment Day is appointed for judging everyone. Allah will decide between us. Beware, next time do not indulge in backbiting. Backbiting is the diet of the condemned.

It is narrated from the Messenger of Allah (s) in reliable traditions that one, who believes in God and the Prophet, he should never sit in a gathering where an Imam is being abused or a Muslim is being backbitten.

He said in another tradition that one, who backbites a Muslim, the reward of his fast and ablution is lost and on Judgment Day his body will smell worse than carrion; which will torment all the people of gathering and if he dies before repenting, it will be as if he has considered the unlawful as lawful.

Also, one, who does a favor to a believer brother; that is people are backbiting about him in gathering and he stops it, the Almighty Allah will save him from a thousand kinds of evils of the world and the hereafter. And if in spite of being able, he does not restrain them, seventy times their sins will be recorded in his scroll.

It is narrated from Imam Ja'far Sadiq (a) that the person, whom you don't see sinning with your own eyes, and two just witnesses do not testify for that sin and that person is regarded as just and his testimony is valid, though he might be a sinner in fact; in that case one, who exposes his sin, he will be out of the bounds of our friendship and help and will enter the friendship and help of Satan. Indeed, my respected father has narrated from his holy forefathers, who narrated from the Messenger of Allah (s) that one, who backbites a believer regarding a defect, which is present in him, the Almighty Allah will not gather the two of them in Paradise. And one, who backbites a believer regarding a defect, which is not present in him, their mutual relationship is destroyed and the backbiter is destined for Hell.

He said in another reliable tradition that one, who mentions such things about his believer brother, which are seen and heard, he will be included among those regarding whom Allah says:

﴿ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ﴾

"Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter." (Surah Nur 24:19)

He said in another tradition that to expose a defect of a believer, which Allah has concealed, is backbiting and to mention a defect, which he does not have, is allegation.

He said in another tradition that one, who backbites a believer brother without there enmity between them, satan has been a partner in his seed.

He said in another tradition that there are three such qualities, that if they are present in a person, four things would become obligatory on him: (1) there should be no falsehood in whatever he says (2) he should not be unjust to others in transactions (3) he should keep his word.

Due to these three qualities, he would become such that (1) people will to confess his righteousness. (2) they will praise his magnanimity (3) his backbiting will be unlawful on them (4) his brotherhood will be obligatory on them.

It is narrated from the Messenger of Allah (s) that backbiting is worse than adultery, because when an adulterer repents, the Almighty Allah accepts his repentance and the repentance of the backbiter is not accepted till the victim does not exonerate him.

It is narrated from Imam Ja'far Sadiq (a) that when your brothers are not present, you should mention then in such words as you wish them to mention you in your absence.

He said in another tradition that there is no prohibition in backbiting about one, who sins openly without any restraint.

It is narrated from Imam Muhammad Baqir (a) that there is no prohibition regarding the following: (1) one, who starts an innovation (2) an unjust leader (3) one, who sins openly.

It is narrated from the Messenger of Allah (s) that Paradise will be given to one, who refutes a negative point mentioned against a believer brother.

In authentic tradition, it is narrated from Imam Muhammad Baqir (a) that if a believer brother is spoken against in the presence of a person and he supports him, then the Almighty Allah will not help him in the world and the hereafter and if in spite having the power, he does not stop the backbiting, Allah will degrade him in the world and the hereafter.

It is narrated from Imam Hasan Askari (a) that a person, who is present in gathering in which disrespectful things are spoken about a believer brother, and he is a respectable person and he restrains that backbiter and saves the honor of the believer brother, the Almighty Allah will order that angels should gather for Hajj at Baitul Mamoor. Thus, half the angels of the heavens and angels of the Arsh and Kursi, who are half the angels of veil of majesty and greatness, will gather and all of them will mention his quality and praise and beseech for his exaltation. Almighty Allah will say: I have made the gardens and palaces

obligatory for him equal to the number of each of you and number of each quality. And I have bestowed so much that it is impossible for the intellect of creatures to calculate.

It is narrated from Imam Ja'far Sadiq (a) that one, who criticizes a believer in order to expose his defect and he is degraded among people, Almighty Allah expels him from His help and he is regarded as a supporter of Satan.

It is mentioned in reliable traditions that one, who is such that his apparent and hidden is not same; that he praises others in their presence and talks ill of them in their absence, he will get two tongues of fire on Judgment Day. One will be in his mouth and the other protruding from behind his neck. And a caller will call out: He is one, whose apparent and hidden was not same.

It is mentioned in another traditional report that Muhammad bin Fazal asked Imam Musa Kazim (a) that there is a believer brother regarding whom I hear things, which I don't like and when I ask them about those things, he denies them, though many trustworthy persons have conveyed this information to me. Imam (a) said: Regard your sight and hearing as false against your believer brother. Even if fifty persons swear against him, you should still accept his words alone. And do not divulge any of his points, which might cause him loss or disrepute.

It is narrated from the Messenger of Allah (s) that one, who mentions a sin and exposes a person, he will be given as much chastisement as if he has himself committed that sin. And one, who ridicules a believer for some act, he will not leave the world before committing that same act.

It is narrated from Imam Zainul Abideen (a) that one, who restrains himself from speaking ill of Muslims, on Judgment Day, Almighty Allah will forgive all his sins.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that one, who makes a false allegation against a believer man or woman, the Almighty Allah will imprison him in Hell in a puss, which will flow from the genitals of fornicators and boiled in cooking pots; and he will remain in that condition till that person forgives him.

It is narrated from Imam Musa Kazim (a) that it is not back biting to speak about a person what people are aware of.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that do not be elated at the calamity, which befalls your believer brother. Perhaps Almighty Allah has mercy on him and taking away that calamity from him, sends it on you.

He also said that one, who is pleased on a calamity that befalls his believer brother, he will not leave the world till he himself is involved in the same calamity.

It is mentioned in many reliable traditions that on the next rank after infidelity is one, who is a friend to believer and remembers his mistakes and sins with the intention to ridicule him some day.

It is narrated that the Messenger of Allah (s) said: O people, who have become Muslims only verbally and faith his not reached your heart; do not pick faults of the Muslims, because one, who picks faults of Muslims is definitely exposed by the Almighty Allah even though he might commit that sin within the four walls of his house.

Imam Ja'far Sadiq (a) said: Allah will degrade in the world and hereafter, one ridicules a believer.

It is narrated from the Messenger of Allah (s) that the worst lie is suspicion.

It is narrated from Imam Ja'far Sadiq (a) that if one makes an allegation against his brother in faith, faith dissolves from his heart like salt dissolves in water.

It is narrated that the Messenger of Allah (s) said: Do you want me to inform about the worst among you? They said: Yes, O Messenger of Allah (s). He said: the worst are those, who tell tales and cause split between friends and cast aspersion on faultless people.

Imam Muhammad Baqir (a) said that Paradise is banned for those who tell tales.

It is narrated from Imam Ja'far Sadiq (a) that when two friends split after a dispute, one of them is definitely eligible for divine curse and sometimes both of them become eligible for it. People asked: If one of them is oppressed, how can he deserve curse? He replied: It is because he does not approach the other and get the matter cleared, so that he may overlook his deed and normalize the relationship.

It is narrated from the Messenger of Allah (s) that dispute and separation should not extend beyond three days.

It is narrated from Imam Ja'far Sadiq (a) that till two Muslims remain estranged from each other, the Satan is pleased and when they are reconciled, his knees break and he wails: What a catastrophe has befallen me.

It is narrated from the Messenger of Allah (s) that if two disputants split

and remain as such for three days, both of them are expelled from Islam and they lose faithful love. One, who takes the first step in reconciliation, will be the first to enter Paradise.

10. Rules of conduct with oppressors and their brief description

In reliable traditions, it is narrated that Imam Musa Kazim (a) told his Shia: O Shia, do not degrade yourself by leaving the obedience of the ruler. If he is just, pray for his health and if he is a tyrant, pray for his reform; as your well being lies in the well being of your ruler and an equitable ruler is having the status of a kind father. So pray to God for what you pray for yourself and not for what you don't wish for yourself.

It is narrated from the Messenger of Allah (s) through authentic chains of narrators that may Allah have mercy on one, who helps his ruler in his righteous acts.

It is narrated from Imam Ja'far Sadiq (a) that Allah neither gives any reward nor bestows patience to one, who suffers hardship because of opposing the ruler.

It is narrated from the Messenger of Allah (s) that one, who praises an unjust ruler or behaves with humility to him for some profit, he will be his companion in Hell, because the Almighty Allah says:

﴿ وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ ﴾

"And do not incline to those who are unjust, lest the fire touch you." (Surah Hud 11:113)

He also said that one, who guides an oppressor in some oppression, he will remain in the grade of Hamam, the Prime Minister of Firon. And one, who harasses people on behalf of the ruler, when the angel comes to him, he will say: Curse of God be on you and may you have the news of the fire of Hell. One, who holds a whip and stands before a tyrant ruler, on Judgment Day, Almighty Allah will transform that whip into a dragon, seventy yards long and it will be imposed on him in Hell. He also said: Do not eat at the table of transgressors.

Amirul Momineen (a) willed to Imam Hasan (a): Be affectionate to the righteous for their righteousness; be apparently friendly to unrighteous, but hate them from your heart.

It is narrated from Imam Ja'far Sadiq (a) that one, who wished for the

health of oppressors, it is as if he has wished people to disobey Allah. He has been openly inimical to God.

He said in another tradition that Prophet Isa (a) used tell Bani Israel that you must not help the oppressor in his oppression, or you will lose respect.

It is narrated from the Messenger of Allah (s) that four things corrupt the heart and create hypocrisy like water irrigates a plant: (1) singing and listening to songs (2) obscene talk (3) to attend the royal court (4) to take part in hunts.

It is narrated from Imam Ja'far Sadiq (a) that guard your religion by avoiding the unlawful and strengthen your faith by dissimulation from opponents and relying on God not seeking your needs from others. If a person shows humility to a ruler, who is not of the same faith, Almighty Allah makes him nameless, regards him as an enemy and leaves him to his devices and if he gains some material benefits, Allah takes away blessings from it; and if that money is used for Hajj or Umrah or emancipating a slave, He does not give any reward.

In reliable tradition, it is narrated from the Messenger of Allah (s) that on Judgment Day a caller will call out from Almighty Allah: Bring the oppressors and all their helpers. Even those who have replenished their inkpots, fastened their bags or refilled a pen for them, would be raised with them.

At another time, he said that as much one becomes proximate to the ruler as much one is distanced from God. And as much the wealth of a person increases, as tough his accounting is. As vast is the kingdom of a person, as much his satans increase.

He also said that keep away from rulers and confidants of the rulers and their courts, because those who are more proximate to royal courts, are more away from God. And one, who leaves God and becomes attached to the king, the Almighty destroys his piety and abandons him bewildered.

It is narrated from Imam Ja'far Sadiq (a) in a correct tradition that one, who in spite of having power, does not take revenge of the oppression of an oppressor, the Almighty Allah will impose a tyrant upon him who will victimize him fully. If he prays at that time, his prayer will not be accepted and if he is patient on hardships, he will not be rewarded for it.

He said in another correct tradition that one, who cooperates with an oppressor to victimize someone, till he does not leave that cooperation, the Almighty Allah will continue to be furious with him.

He said in another tradition that during the period of Prophet Musa (a), there was a tyrant ruler, who had fulfilled the request of a believer at the

instance of a righteous man. By chance, that ruler and the righteous man died the same day. People gathered at the funeral of the king and the markets remained closed, while the corpse of the righteous man lay at his home, till worms ate into the flesh of his face. After three days Musa (a) saw the corpse and said to Allah: O God, that tyrant was Your enemy, but he was given such a grand funeral while he is Your believer, and he is lying in such a sorry state. Almighty Allah revealed: O Musa, in spite of being My friend, he make a request to a tyrant, which he fulfilled. I recompensed him for fulfilling the need of a believer and imposed worms on this believer for asking from the tyrant.

It is narrated in another tradition that Sulaiman Ja'fari asked Imam Ali Reza (a): What is your opinion about the tasks entrusted by rulers? Imam (a) said: To participate in the working of rulers is equal to infidelity and to look at them intentionally is a greater sin.

It is narrated from Amirul Momineen (a) that two-third religion is destroyed of one, who begs before a wealthy man.

It is narrated from Imam Muhammad Baqir (a) in reliable tradition that one, who advices piety and righteousness to a ruler, will be rewarded equal to all jinns and humans.

Ali bin Abi Hamza says that one of my friends was a scribe with Bani Umayyah. One day he requested me to take him to Imam Ja'far Sadiq (a). I took him to Imam (a). He greeted and said, "May my life be sacrificed upon you, I was a scribe with Bani Umayyah earned a huge amount of wealth without giving any thought to the right or wrong of it.

Imam (a) said: "If people like this had not been in the service of Bani Umayyah – to write letter for them, collect their wealth for them, fight their enemies and attend their assemblies – they would not have usurped our rights. And if they had been left alone, they would not have been able to accumulate any wealth more than what they had."

The man said, "May I be sacrificed for you, can I attain salvation after what I have done?"

Imam (a) said: "Separate whatever you earned from them and try to return it to the rightful owners if you know them. Whatever you cannot should be given as charity (Sadaqah) on their behalf. So that I can guarantee that Allah will send you to Paradise."

Upon hearing this, the young man bowed his head thoughtfully for sometime. Then he raised his head and said, "May I be sacrificed on you, I will do as you have ordered." After this he accompanied me to Kufa and returned all his wealth to the rightful owners as much as it was possible; the rest he gave

away as Sadaqah. He even gave up the dress he was wearing. I procured some money for him and bought him a dress and gave him some amount for his expenses. After some months he fell ill and I paid him a visit. I found that he was in a very serious condition. He opened his eyes and told me, "Ali Ibne Abi Hamza, by Allah, your Imam (a) has fulfilled his promise." He died soon after. I supervised his final rites and returned to Medina to meet Imam Ja'far Sadiq (a).

Imam (a) said, "O Ali! I have fulfilled my promise to your friend."

I said, "May I be sacrificed for you! You are right, because my companion testified to it at the time of his death."

It is narrated from Mufaddal Ibne Mazid, scribe of caliphs and a Shia by faith that he said to Imam Ja'far Sadiq (a): You are aware of the services that I have to render to the Caliph. Yes, you should give away to the Shia whatever you earn from those services, because the Almighty Allah says:

﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

"Surely good deeds take away evil deeds." (Surah Hud 11:114)

It is narrated in a reliable tradition that Safwan bin Mahran Kufi was a very pious companion of Imam Ja'far Sadiq (a) and Imam Musa Kazim (a). He used to earn his livelihood by hiring out camels. He owned a large number of camels. He says that one day he came to Imam Musa Kazim (a), who said, "Safwan every action of yours is meritorious, except one." "May I be sacrificed for you, what action is that?" He said, "You hire your camels to Harun Rashid." He said, "I don't give my camels for hunting or games, but he takes them when he goes for Hajj and I do not serve him myself, I order my servants to accompany them on the journey." Imam asked, "Do they pay you in advance or after their return?" "After they return", he replied. "Don't you carry the hope that they return safe and sound from their journey, so that you receive your payment?" "Yes." Imam (a) said, "One, who wishes them to remain alive is like them and one, who is connected with them will go to Hell."

It is mentioned in another tradition that Abdul Ghaffar Ibne Khasam asked Imam Muhammad Baqir (a) about his opinion regarding interceding with the ruler? He replied: I don't consider it good for you. He said: I often have to travel to Syria, where people often ask me to intercede for them with Ibrahim Ibne Walid. Imam (a) said: Approaching the ruler has three consequences: (1) love of world (2) forgetting death (3) not to be content with whatever God has given you.

Abdul Ghaffar asked: O son of Allah's Messenger (s), I am a man with dependants and I travel there for business. Imam (a) suggested some other

venue of income.

It is narrated from Amirul Momineen (a) that one, who approves the rulership of an oppressor and who cooperates with him, he will be included among his friends.

It is narrated from the Messenger of Allah (s) that there are two kinds of people in my followers, such that if they are good, it is good for the whole Ummah and if they are bad, the whole Ummah is bad: (1) the religious jurists (2) rulers.

Imam Ja'far Sadiq (a) said that I am hopeful for salvation for all, who believe in our Imamate from the Ummah, but three kinds of persons are excepted: (1) the powerful: one, who oppresses his subordinates (2) one, who creates heresies in religion (3) one, who sins openly.

He also said that there are three kinds of persons and degraded will be one, who disputes with them: (1) the father (2) ruler (3) the creditor.

It is narrated from the Messenger of Allah (s) that the rulers are the most disloyal persons in the world and they have the least number of friends.

It is narrated from the Messenger of Allah (s) in a good tradition that one, who is able to achieve a kingdom and is determined to dispense justice and he keeps his door open for every person in need to approach him, then on Judgment Day, it is obligatory on Almighty Allah to change his fear into security and to admit him in Paradise.

He said in another tradition that when Allah wishes good for a country, He appoints a kind ruler over it and gives him a just minister.

It is narrated through reliable chains from the Messenger of Allah (s) that Almighty Allah says: I am the god, except whom there is no deity. I created the kings and I control their minds. I make the rulers kinds to the people, who are obedient to Me. And I make the rulers infuriated against people, who are disobedient to Me. So when you are oppressed by the ruler, you should not waste time in condemning them; on the contrary you should seek forgiveness from Me, so that I make them kind.

He said in another tradition: When Almighty Allah created Paradise, He said: I swear by My might and power, I will never admit the following people in Paradise: (1) those, who drink wine (2) tale-tellers (3) pimps (4) muscle-men of oppressors (5) those, who open graves (6) octroi collectors (7) those, who break off relations (8) those, who believe in predestination.

He said in another tradition: One, who unlawfully becomes the leader of some people, for each day, Almighty Allah will keep him in Hell for a thousand

years. After that he will be brought into the field of gathering with his hands tied to his neck. Then it will be seen if he had been equitable with the people or not. If he was equitable, he will be released and if he was unjust, he will be cast into Hell again.

It is narrated from Imam Ja'far Sadiq (a) that one, who becomes the ruler of Muslim and who is not attentive to their property, Almighty Allah will also deprive him of His mercy.

It is narrated from Amirul Momineen (a) that the ruler, who denies people what they request him, on Judgment Day, Almighty Allah will not fulfill his needs. And if he accepts gifts from them, it will be considered as theft from war booty, which is the worst stealing. If he accepts bribes, he will be considered to have committed polytheism, which is not forgivable.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that the Almighty Allah revealed to a prophet, who lived in the kingdom of a tyrant king to go and inform the king: I have not made you a ruler, so that you may eliminate people and usurp their property; I made you a ruler, so that the downtrodden may not have to plead to Me, because I definitely accept the plea of the downtrodden, even though they might be infidels.

It is narrated from Imam Muhammad Baqir (a) that there is a mountain in Hell named *Sauda* and there is a field in that mountain, named as *Saqar* and there is a well named *Habab*. When that well is uncovered all the folks of Hell scream due to its heat and this well is reserved for the oppressors.

In another traditional report, it is narrated by Muhammad bin Ismail Ibne Bazi that Imam Ali Reza (a) said: There is a group of God as well in the court of kings, whom Almighty Allah bestows the religion of truth and gives them discretion on subjects that they may save His friends from loss and oppression, to reform the affairs of Muslims and be refuge for Muslims in their hard times and our poor Shia search for their mediation. Through these people, Almighty Allah changes the fear of believers into security. They tread the right path in the rule of oppressors, they remain steadfast on truth and they are the security of God on the earth. The folks of the earth are illuminated by their light like the folks of the earth are lit up by the stars. On Judgment Day, the field of gathering will be illuminated by their effulgence. These people are created for Paradise. If you also want to be included among them, you should keep our sincere Shia happy.

In an authentic traditions, it is narrated from Imam Musa Kazim (a) and in a reliable tradition it is narrated from the Messenger of Allah (s) that one, who conveys to the ruler the request of a person, who does not have direct access to

him, on Judgment Day, Almighty Allah will keep him steady on the Siraat Bridge.

In reliable tradition, it is narrated that Himyari sent a request to the Imam of the Age that a person is a trustee of a trust and he regards it lawful to have discretion over those funds and he freely spends those funds. Sometimes, I happen to visit his town. If I do not eat with him, he would be infuriated with me. And sometimes he also sends presents to me. Imam (a) replied: If he has some other source of income other than those trusts, you can eat with him and accept his gifts.

It is narrated from Imam Ja'far Sadiq (a) that three kinds of supplications are never rejected: (1) supplication of a father for his righteous children and curse of a father for his unrighteous children (2) supplication of an oppressed against the oppressor and in favor of one, who takes revenge from the oppressor (3) the supplication of a needy believer in favor of a believer, who helps him through his funds. Supplication of the needy believer against one, who, in spite of being able, refuses to help him.

It is narrated from the Messenger of Allah (s) that the Almighty Allah says: My fury is maximum for two kinds of people: (1) the oppressor (2) one, who seeks the help of someone else other than Me.

It is mentioned in another tradition that the Almighty Allah said: I never answer the supplication of a person, who has the right of someone else upon him.

It is narrated from Amirul Momineen (a) that the oppressor, helper of the oppressor and one, who approves his oppression, all three of them are partners in sin.

It is narrated from Imam Ja'far Sadiq (a) that for one, who oppresses someone, Almighty Allah imposes someone to oppress him or his children.

He said in another tradition that one, who denies the right of a believer, on Judgment Day, Almighty Allah will make him stand in one place till rivers of sweat flow from him and the caller will call out: This is the same oppressor, who did not give the right, which Allah has fixed. Then he will be cursed for forty days and then ordered to be taken to Hell.

It is narrated from the Messenger of Allah (s) that the best Jihad is that when someone awakes, he should not have any thought of oppressing anyone.

11. Interaction with infidels and other Muslims; dissimulation (*Taqayyah*)

It is narrated from Imam Ja'far Sadiq (a), in an authentic tradition that it is not advisable for a believer to be partner in trade with Zimmi disbelievers or to give some funds to them to buy something for them or to give them something else or to cultivate friendship with them.

In a true tradition, it is narrated from Imam Musa Kazim (a) that Muslims should never eat with fire-worshippers in the same plate, sit with them on the same carpet or be friends with them.

He said in another tradition that if you have to consult a Christian or fire-worshipper doctor, there is no problem in greeting him, as it will not give him any profit.

It is narrated from the Messenger of Allah (s) that you should not precede in greeting the People of the Book. If they initiate the greeting, you should just respond: On you too (*Alaikum*). Do not shake hands with them. Do not address them by their agnomen (respectfully), but when one is compelled, there is no problem.

It is narrated in another tradition that a person asked Imam Ja'far Sadiq (a): I have to travel to the lands of disbelievers and people say that if you die there, you will be raised with them only. Imam (a) said: No, that is untrue. If you die there, you will be raised alone and on Judgment Day, your effulgence will precede you.

It is mentioned in another tradition that people asked the same Imam: How can we greet the Jews and Christians? Imam (a) replied: You should say: May Allah bless you in your worldly life.

He said in another tradition that if you shake hands with Jews, Christians and Majus you must wrap a cloth around your hand; you should wash your hand if it touches them.

He said in another tradition that if you shake hands with Zimmi disbelievers, that is Jews, Christians and Majus, you must scrub your hands in earth and if you shake hands with enemies of Ahle Bayt (a), you must wash your hands.

It is a well known among scholars that hands should be scrubbed in earth if the hand of the Muslim or those people was wet.

It is narrated from Imam Muhammad Baqir (a) in an authentic tradition that if a person shakes hand with a Majus, he should wash his hands.

It is mentioned in another reliable tradition from the Messenger of Allah (s) that you should recite the following on seeing a Jew, Christian or fire worshipper:

اَلْحَمدُ لِلّهِ الّذي فَضَّلَني عَلَيْكَ بِالإسْلامِ ديناً وَبِالْقُرآنِ كِتاباً وَبِمُحَمَّدٍ نَبيّاً وَبِعَلِيٍّ إماماً وَبِالْمُؤْمِنينَ اِخْواناً وَبِالْكَعْبَةِ قِبْلَةً

Translation: Praise be to Allah, Who graced us by Islam as the religion and by the Quran as the Book and by Muhammad as the Prophet and by Ali as the Imam and by the believers as brothers and by the Kaaba as Qibla.

Then Almighty Allah will not send that person to Hell along with that disbeliever.

In authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that Taqayyah is the shield of faith. One, who does not practice Taqayyah, he does not have faith. He also said that Taqayyah is nine-tenth of faith.

It is narrated from Amirul Momineen (a) that Taqayyah is obligatory in the country of opponents and one, who takes an oath in order to remove some harm, he is not liable for any sin or penalty.

Imam Musa Kazim (a) said: The best among you in the view of Almighty Allah is one, who practices the most Taqayyah as per the occasion.

It is narrated from Imam Ja'far Sadiq (a) that you should observe Taqayyah from the opponents (*Nasibi*). Conceal your faith and protect your religion, because among the opponents, you are like the honeybees among the birds. If the birds come to know that the bees contain honey, they will not leave any of them alive. If the opponents realize that our love is present in your hearts, they will indeed eliminate you all.

Imam Ali Reza (a) said: One, who abandons Taqayyah when it is necessary, is just like one, who abandons the Prayer.

You should remember that Taqayyah is obligatory in the lands of adversaries when there is risk of some harm; that is one should not express ones religion; one should display only their religion and where it is not possible to practice ones faith even secretly; it is allowed to do ablution and pray according to their method. And everyone knows when there is risk and where Taqayyah is advisable; whether it is the country of Shia or others, whenever there is a risk, Taqayyah is allowed, except in case of murder, where Taqayyah is not allowed. For example if a person is told to slay someone, he should never do that even though he might be killed himself.

12. Rights of the deceased

We should know that when a person observes signs of death in himself, he should pay attention to his own condition, because he is about to undertake the journey of the hereafter, so he should be equipped for it.

First of all it is necessary for him to confess to his sins, complete recantation for the future and seeking divine forgiveness. So that God may not leave him to his devices in the circumstances, which are to befall him in the future.

After that he should draw up his will and fulfill all the rights of God and people, which are obligatory on him. He should not leave it for his successors, because once a person is dead, he had no control over his property and after he is dead, satans instigate the successors not to fulfill the rights upon the deceased. He implores to be taken back only for a little while, so that he may do from his funds what he wants. But it is of no use.

Then he should make a will for one-third of his property, for charities and whatever else he likes. Then he should ask his brothers in faith to condone his faults. For example, if he has backbitten, insulted or harassed someone, and they are present, he should seek their forgiveness. If they are not present, he should ask other believers to get them to forgive his faults

After that he should entrust his dependants to a trustworthy person. He should appoint a trustee for his young children. Then he should ask for his shroud and get written on them with dust of the grave of Imam Husain (a) the dual testimonies of faith, the true beliefs and supplications, which are mentioned in details. It is when he had not prepared his shroud from before. Whereas the believer should have his shroud ready all the time.

Thus, it is narrated from Imam Ja'far Sadiq (a) that one, who has a shroud ready from before, he will not be written among the negligent; and whenever he looks at it, he will get divine rewards.

After calling for the shroud, he should stop thinking about wealth and family and focus his attention on Almighty Allah. He should remember Him alone, and he should realize that these temporal things are of no use to him and nothing is going to help him, except divine mercy.

When I have been righteous, the affairs of the survivors will be automatically taken care of. Even if I remain alive, without the will of Allah, no one can cause any profit or loss to them. It is true that God is their creator and He is most kind to them.

Then he should adopt the attitude of being between fear and hope. He

should hope most for the arrival of the Messenger of Allah (s) and the Holy Imams (a), because they arrive at such time, give glad tidings to their Shia and recommend their case to the angel of death.

It is narrated through authentic chains of narrators from the Messenger of Allah (s) that one, who does not make a good will at the time of death, his intellect will be considered defective. People asked: O Messenger of Allah (s), how should we draw a will? When it is the time of death and people gather around him, he should say:

اللّهُمَّ فاطِرَ السَّمواتِ وَالأَرْضِ عالِمَ الْغَيْبِ وَالشَّهادَةِ الرَّحْمانُ الرَّحيمُ إِنّي اَعْهَدُ إِلَيْكَ إِنّي اَشْهَدُ اَنْ لا إِلهَ إِلاّ أَنْتَ وَحْدَكَ لا شَريكَ لَكَ وَاَنَّ مُحَمَّدا صَلَّى اللّهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ وَاَنَّ السّاعَةَ آتِيَةٌ لا رَيْبَ فيها وَأَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ وَاَنَّ الْحِسابَ حَقٌّ وَاَنَّ الْجَنَّةَ حَقٌّ وَما وَعَدَ اللّهُ فيها من النَّعيم والْمَأْكُلِ والمَشْرَبِ والنكاحِ حَقٌّ وَاَنَّ النّارَ حَقٌّ وَاَنَّ الإِيمانَ حَقٌّ وَاَنَّ الدّينَ كما وَصَفْتَ وَاَنَّ الإِسْلامَ كَما شَرَعْتَ وَاِنَّ الْقَوْلَ كَما قُلْتَ وَاَنَّ الْقُرآنَ كَما اَنْزَلْتَ وَأَنَّكَ أَنْتَ اللّهُ الْحَقُّ الْمُبينُ وَاَنّي اَعْهَدُ إِلَيْكَ فِي الدّارِ الدُّنْيا اَنّي رَضيتُ بِكَ رَبّاً وَبالاسلامِ ديناً وَبِمُحمَّدٍ صَلَّى اللّهُ عَلَيهِ وآلِهِ وسَلَّمَ نَبِيّاً وَبِعَلِيٍّ إِماماً وَبِالقُرآنِ كِتاباً وَاَنَّ اَهْلَ بَيْتِ نَبِيِّكَ عليه وعليهم السلام أَئِمَّتي اَللّهُمَّ أَنْتَ ثِقَتي عِنْدَ شِدَّتي وَرَجائي عِنْدَ كُرْبَتي وَعُدَّتي عِنْدَ الأُمُورِ الَّتي تَنْزِلُ بي وَأَنْتَ وَلِيّي في نِعْمَتي وَإِلهي وَإِلهُ آبائي صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَلا تَكِلْني إِلى نَفْسي طَرْفَةَ عَيْنٍ اَبَداً وَآنِسْ في قَبْري وَحْشَتي وَاجْعَلْ لي عِنْدَكَ عَهْداً يَوْمَ الْقاكَ مَنْشوراً

Translation: O Allah, the originator of the heavens and the earth. Knower of the unseen and its seer. The beneficent and the merciful. Indeed I promise to You. Indeed I testify that there is no god, except You. You are one without partner. And that Muhammad, may Allah bless him and his progeny, is Your slave and Your Messenger and indeed the Hour will arrive, there is no doubt in it. And indeed You raise those in the graves and that the accounting is truth and that the Paradise is fact and what Allah promised in it from the blessings of foods and drinks and marriage are all true. And that the Hell is a fact and faith is truth as You described and that Islam is like You legislated and the statement as You stated and that the Quran as You revealed and that You are Allah the truth manifest and indeed I promise You in the abode of the world that I am pleased with You as a Lord and by Islam as religion and by Muhammad as Prophet (peace be on him and his progeny and blessings) and by Ali as the Imam and by Allah as the Book and that Ahle Bayt of Your Prophet (peace be on them all) are my Imams. O Allah, You are my trust in distress and my hope in difficulty

and my refuge in every matter that befall me and You are my guardian in my bounty and my God and the god of my forefathers, may Allah bless Muhammad and his progeny and do not leave me to my devices even for the blink of the eye and give companionship to my loneliness in the grave and make my covenant open with You on the day of meeting You.

After that the Messenger of Allah (s) said: When the dying person wants to make a bequest his promise to the Almighty Allah is as mentioned above; and making a bequest is obligatory on all Muslims.

Imam Ja'far Sadiq (a) said: The testimony of this statement is mentioned in Surah Maryam as well, where the Almighty Allah says:

﴿ لَا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴾

"They shall not control intercession, save he who has made a covenant with the Beneficent God." (Surah Maryam 19:87)

The oath mentioned in the verse is this only.

The Messenger of Allah (s) said to Amirul Momineen (a): Jibraeel taught me the above-mentioned will. You memorize it and teach it to your Ahle Bayt (a) and Shia.

After the bequest, if you have not prepared your scroll from before, you should summon some believers and make them testify for your beliefs. And mention the beliefs as follows:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ اَشْهَدُ اَنْ لا اِلٰهَ اِلاّ اللّٰهُ وَحْدَهُ لاشَرِيكَ لَهُ وَاَنَّ مُحَمَّدا عَبْدُهُ وَرَسُولُهُ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَاَنَّ الْجَنَّةَ حَقٌّ وَاَنَّ النَّارَ حَقٌّ وَاَنَّ السّاعَةَ آتِيَةٌ لا رَيْبَ فيها وَاَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Translation: In the name of Allah, the Beneficent, the Merciful. I testify that there is no god, except Allah. He is one, there is no partner for him. And that Muhammad is His slave and His Messenger. May Allah bless him and his progeny. And that Paradise is a fact and that the Hell is a fact and that the Hour will arrive without any doubt in it. And that Allah will raise those, who are in the graves.

Then the following should be written on a piece of cloth or paper:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ شَهِدَ الشُّهُودُ الْمُسَمَّونَ فِي هذَا الْكِتابَ اَنَّ اَخاهُمْ فِي اللّٰهِ عَزَّ وَجَلَّ فُلانَ بِنَ فُلانٍ اَشْهِدُهُمْ وَاسْتَوْدَعَهُمْ وَاَقَرَّ عِنْدَهُمْ اَنَّهُ يَشْهَدُ اَنْ لا اِلٰهَ اِلاّ اللّٰهُ وَحْدَهُ لا شَرِيكَ لَهُ وَاَنَّ

مُحَمَّداً صَلَّى اللّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ وَأَنَّهُ مُقِرٌّ بِجَمِيعِ الأَنْبِياءِ وَالرُّسُلِ عَلَيْهِمُ السَّلامُ وَأَنَّ عَلِيًّا وَلِيُّ اللّهِ وَإِمامُهُ وَأَنَّ الأَئِمَةَ مِنْ وُلْدِهِ أَئِمَّتُهُ وَأَنَّ أَوَّلَهُمُ الْحَسَنُ وَالْحُسَيْنُ وَعَلِيُّ بْنِ الْحُسَيْنِ وَمُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ وَمُوسَى بْنُ جَعْفَرٍ وَعَلِيُّ بْنُ مُوسى وَمُحَمَّدُ بْنُ عَلِيٍّ وَعَلِيُّ بْنُ مُحَمَّدٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَالْقائِمُ الْحُجَّةُ عَلَيْهِمُ السَّلامُ وَأَنَّ الْجَنَّةَ حَقٌّ وَالْنَارَ حَقٌّ وَالسّاعَةَ آتِيَةٌ لا رَيْبَ فيها وَأَنَّ اللّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّ مُحَمَّدًا صَلَّى اللّهُ عَلَيْهِ وَآلِهِ رَسُولُهُ جاءَ بِالْحَقِّ وَأَنَّ عَلِيًّا وَلِيُّ اللّهِ وَالْخَلِيفَةُ مِنْ بَعْدِ رَسُولِ اللّه صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَاسْتَخْلَفَهُ فِي أُمَّتِهِ مُؤَدِّياً لِأَمْرِ رَبِّهِ تَبارَكَ وَتَعالى وَأَنَّ فاطِمَةَ بِنْتَ رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَابْنَيْهَا الْحَسَنَ وَالْحُسَيْنَ أَبْناءُ رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسِبْطاهُ وَإِمامَا الْهُدى وَقائِدا الرَّحْمَةِ وَأَنَّ عَلِيًّا وَمُحَمَّداً وَجَعْفَراً وَمُوسى وَعَلِيًّا وَمُحَمَّداً وَعَلِيًّا وَحَسَناً وَالْحُجَّةَ عَلَيْهِمُ السَّلامُ أَئِمَّةٌ وَقادَةٌ وَدُعاةٌ إِلَى اللّهِ عَزَّ وَجَلَّ وَحُجَّةٌ عَلى عِبادِهِ

Translation: In the name of Allah, the Beneficent, the Merciful. The names of the witnesses mentioned in this document all of them testify that our brother in faith, so and so son of so and so (write the name of the deceased and his father here – then continue) made us witness and regarded us as the safe keeper of his statement and confessed to us in our presence that there is no god, except Allah. The one, who has no partner. And that Muhammad (may Allah bless him and his progeny) is His servant and His messenger. And that He made all the prophets and messengers confess to it (peace be on them all). And that Ali is the *Wali* of Allah and His Imam and that the Imams from his progeny are His Imams and that the first of them is Hasan and Husain and Ali Ibnul Husain and Muhammad Ibne Ali and Ja'far Ibne Muhammad and Musa Ibne Ja'far and Ali Ibne Musa and Muhammad Ibne Ali and Ali Ibne Muhammad and Hasan Ibne Ali and the Qaim Hujjat, peace be on them. And that the Paradise is truth and the Hell is truth and that the Judgment Day will indeed arrive, without any doubt and that Allah will raise those, who are in the graves and that Muhammad, may Allah bless him and his progeny, came with the truth. And that Ali is the Wali of Allah and His caliph after the Messenger of Allah, may Allah bless him and his progeny. And he left him in his Ummah as the fulfiller of the command of Allah, the blessed and the high. And that Fatima, the daughter of the Messenger of Allah, may Allah bless him and his progeny, and her sons, Hasan and Husain, the two sons of the Messenger of Allah, may Allah bless him and his progeny, and his two grandsons and the Imams of guidance and the leaders of mercy. And that Ali and Muhammad and Ja'far and Musa and Ali and Muhammad and Ali and Hasan and the Hujjat, peace be on them all, are

the Imams and leaders and the callers to Allah, the Mighty and Sublime and His proofs on His servants.

Names of the witnesses should be mentioned under the will. Then he should call them by names and say:

اَثْبِتُوا لِي هذِهِ الشَّهادَةَ عِنْدَكُمْ حَتّى تَلْقَوني بِها عِنْد الْحَوْضِ

Translation: Remember firm on your testimony till the time we meet at the Cistern of Kauthar.

Then the witnesses should tell him:

نَسْتَوْدِعُكَ اللّهُ وَالشَّهادَةَ وَالاِقْرارَ وَالاِخاءَ وَمَوْعُودَهُ عِنْدَ رَسُولِ اللّهِ صَلّى اللّهُ عَلَيهِ وآلِهِ وسَلَّمَ وَنَقْرأُ عَلَيْكَ السَّلامَ وَرَحْمَةَ اللّهِ وَبَرَكاتِهِ

Translation: We entrust you to Allah and we promise that our testimony, your confession and our being brothers in faith be mentioned before the Messenger of Allah (s) and convey to him salutations and the peace and mercy of Allah.

Then that scroll should be rolled up and sealed by the person and the witnesses and at the time of burial, it should kept on the right side of the deceased.

It is narrated that the Messenger of Allah (s) went to a man from Ansar, when he was in the throes of death and asked about his condition. He replied: I am hopeful of divine mercy and afraid of my sins. He said: Almighty Allah will definitely fulfill the wishes of one having such condition at the time of death.

It is mentioned in another tradition that the Messenger of Allah (s) went to see a person when he was in his last moments and told him to recite:

اللّهُمَّ اغْفِر لِي الْكَثِيرَ مِنْ مَعْصِيَتِكَ وَاقْبَلْ مِنّي الْيَسيرَ مِنْ طاعَتِكَ

Translation: O Allah, forgive me the excess of Your disobedience and accept from me the least of Your obedience.

As for the matter related to the survivors and friends of the dying person, they should not leave him alone. They should recite the Holy Quran, supplications, Surah Yasin and Surah Saffat and repeatedly teach him the oneness of God, prophethood of the Messenger of Allah (s), Imamate of the Holy Imams (a) and other beliefs – that Hell and Paradise are facts, that Allah is having the most perfect qualities and free from defective traits. If is unable to recite, they should recite for him.

They should also recite Dua Adilah. If he does not understand Arabic, they should inform him of the meaning. They should turn his feet to the Qibla. Persons, who are in menses or in condition of sexual impurity should not come near him as angels dislike this. If anyone else is not present, they are allowed to stay near the dying person. But they should move away at the final moment.

It is mentioned in reliable traditions that if a person is having a difficult death, he should be taken to a place, where he used to pray or he should be laid on the prayer mat, so that if he is to recover he will do so or he will die in peace.

It is mentioned in reliable tradition that the Messenger of Allah (s) went to visit a person from the descendants of Abdul Muttalib when he was in his throes of death. He ordered them to turn his feet to Qibla, so that angels may approach him and the divine mercy may descend on him.

It is narrated from Imam Ali Reza (a) that you should never touch the dying person when he is in the throes of death and if he flays his limbs, you should not stop it as the ignorant do. On the contrary, recite the Holy Quran, recitations and invoke blessings on Muhammad and Aale Muhammad (a).

It is narrated in another tradition that a son of Imam Ja'far Sadiq (a) was in the throes of death and Imam Muhammad Baqir (a) was seated in the corner of the room. If anyone approached the dying person, he told him not to touch him as he was very weak in that condition and touching him was like killing him.

In reliable tradition, it is narrated from the Messenger of Allah (s) that you should ask the dying person to recite:

لا اِلهَ اِلاّ اللّهُ

Translation: There is no god, except Allah.

Because, one, whose last words are these, will enter Paradise.

He said in another tradition that you recite to them:

لا اِلهَ اِلاّ اللّهُ

Translation: There is no god, except Allah.

As it removes the sins.

It is narrated from Imam Muhammad Baqir (a) in an authentic tradition that when you find anyone in the throes of death, you should make him recite the following words of relief (*Faraj*)

لا اِلهَ اِلاّ اللّهُ الْحَليمُ الْكَريمُ لا اِلهَ اِلاّ اللّهُ الْعَلِيُّ الْعَظيمُ سُبْحانَ اللّهِ رَبِّ السَّماواتِ السَّبْعِ وَرَبِّ

الأَرَضِينِ السَّبْعِ وَما فيهِنَّ وَما بَيْنَهُنَّ وَرَبُّ الْعَرْشِ الْعَظيمِ وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ.

Translation: There is no god except Allah, The Forbearing, the Noble. There is no god except Allah, the Exalted and the Mighty. Glory be to Allah, the Lord of the seven heavens and the Lord of the seven earths. And what is in them and what is between them. And the Lord of the great power. And praise be to Allah, the Lord of the worlds.

It is mentioned in another tradition that if someone was in the throes of death in the house of Amirul Momineen (a), he made him recite the words of relief (*Faraj*) and when he concluded, he used to say: Now, there is no fear for you.

It is mentioned in a good tradition that the Messenger of Allah (s) went to see a man from Bani Hashim during the throes of his death and commanded him to recite the words of relief (*Faraj*) When he concluded, he said: Praise be to Allah, Allah has saved him from hellfire.

It is narrated from Imam Ja'far Sadiq (a) in another authentic tradition that Satan appoints with every person a group of satans so that they may continue to cast doubts about religion at the time of his death. If the dying person is a perfect believer, they cannot cast doubts on him. But others are not free from hardships. Therefore, as long as a person can speak, he should be made to recite the words of relief (*Faraj*), the dual testimony of faith and confession to the Imamate of the Holy Imams (a), one after another.

He said in another authentic tradition that even if an idol-worshipper sincerely confesses to the belief of Shia and the Holy Imams (a), the hellfire will not touch him at all.

He said in another tradition that a person was about to die. The Messenger of Allah (s) went to see him with some companions. He was unconscious at that time. He said: O angel of death, wait for a moment, I want to ask him something. That man regained his consciousness. The Holy Prophet (s) asked: What do you see? He replied: Excess of whiteness and darkness. He said: Which is closest to you? He replied: Darkness. He said: Recite:

اللّهُمَّ اغْفِر لِي الْكَثيرَ مِنْ مَعاصيكَ وَاقْبَلْ مِنّي الْيَسيرَ مِنْ طاعَتِكَ

Translation: O Allah, forgive me the excess of Your disobedience and accept from me the least of Your obedience.

Then that person lost consciousness again. Then he told the angel of death to give him some respite. Then he regained his senses. Again the Messenger of Allah (s) asked: What can you see now? He replied: Excess of whiteness and

darkness. He said: Which is the closest? He replied: Whiteness. He said: This man has got salvation.

After narrating this tradition, Imam Ja'far Sadiq (a) said: If you reach a person at this time, you should make him recite this supplication only.

It is mentioned in another tradition that a young man was on his deathbed when the Holy Prophet (s) came, sat near him, and told him to recite two testimonies of faith (*Shahadatain*). But the youth could not speak. The Holy Prophet (s) inquired if his mother was present? A woman sitting near his head said, "Yes, I am his mother." The Holy Prophet (s) asked, "Are you displeased with him?" 'Yes, O Prophet (s), we have not spoken to each other since the past six years.' The Holy Prophet (s) asked this woman to forgive her son. She forgave him. At once the young man was able to recite the Kalimah. The Holy Prophet (s) asked, "What do you see now." "O Prophet of Allah, a dark and smelly man is holding me and is not leaving." The Holy Prophet (s) told him to recite the following supplication:

يا مَن يَقْبَلُ الْيَسيرَ وَيَعْفُو عَنِ الْكَثيرَ اِقْبَلْ مِنِّي الْيَسيرَ وَاعْفُ عَنّي الْكَثيرَ اِنَّكَ اَنْتَ الْغَفُورُ الرَّحيمُ

Translation: O one, Who accepts the easiest and forgives much. Accept the easiest and forgive me the excess. Indeed You are the forgiving and merciful.

He recited it. Then Prophet asked, "Now, what do you see?" He replied, "A fair, handsome and fragrant man is moving towards me." The Prophet said, "Keep repeating this supplication." When the youth repeated, he said "O Prophet of Allah (s) both have disappeared from my sight." After this the face of the Holy Prophet (s) was illuminated with joy. He said, "O Allah forgive the sins of this young man." Then the youth passed away.

When a believer passes away, it is recommended to close his eyes and mouth and to tie a strip of cloth from below the chin to the head and straighten his hands and cover him with a cloth. The Holy Quran should be recited besides him and haste should be made in his funeral.

It is narrated from Imam Ja'far Sadiq (a) that the faithful should be informed of his death, so that they may attend his funeral prayer and supplicate for his deliverance; so that they as well as the deceased are rewarded.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that when people place the believer in his grave, he is told: The first gift that We give you is Paradise and the first reward We give to those, who attended your funeral is that they are forgiven.

He said in another tradition that the first gift, which a believer receives in grave is that all who participated in his funeral are forgiven.

He said in another tradition that one, who remains with a deceased believer till he is buried, on Judgment Day, Almighty Allah will appoint seventy angels for him to accompany him from the grave till the place of accounting and they will continue to seek forgiveness for him.

He also said that twenty-five sins are forgiven of a person, who supports the bier on one corner. If he supports from all four corners, all his sins are forgiven. And the best method is to firstly take the left upper end of the deceased on the right shoulder; then give the right shoulder to the lower corner; then lift the lower end of the bier on the left shoulder; then lift the left shoulder of the deceased on the left side. This method is known as *Tarbee,* If one wants to repeat it, one should not cross the bier from the front, but from behind and repeat the procedure. It is better that one should follow the bier or walk at the side and not to walk in front of it.

The apparent meaning of these traditions is that if it is the bier of a believer, it is better to walk in front of it; but it is not advisable to walk before the bier of a person from opponents, because angels of chastisement come to 'welcome' him. It is detestable to ride with the corpse.

It is narrated from the Messenger of Allah (s) that one, who recites the following supplication on seeing a bier, no angel remains in the heavens, which does not weep at his forlorn call:

اَللّٰهُ اَكْبَرُ (هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهُ وَصَدَقَ اللّٰهُ وَرَسُوْلُهُ) اَللّٰهُمَّ زِدْنَا اِيْمَاناً وَتَسْلِيماً اَلْحَمْدُ لِلّٰهِ الَّذِي تَعَزَّزَ بِالْقُدْرَةِ وَقَهَرَ الْعِبادَ بِالْمَوتِ.

Translation: Allah is the greatest. This is what Allah and His Messenger promised. And Allah and His Messenger said the truth. O Allah. Increase faith and submission for us. Praise be to Allah, Who is dominant by His power and Who subdues the servants by death.

It is narrated from the Messenger of Allah (s) that one, who accompanies a bier, for each step of his, a hundred thousand good deeds will be written for him, a hundred thousand sins will be erased from the scroll of his deeds and a hundred thousand ranks will be elevated for him in Paradise. And if he prays on that deceased; after his death, Almighty Allah will send a hundred thousand angels to pray on his bier, who will continue to seek forgiveness for him till he is buried and if he remains present till the burial, Allah appoint the same hundred thousand angels to seek forgiveness for him till Judgment Day and till he emerges from the grave.

It is narrated from Imam Muhammad Baqir (a) in a reliable tradition that a believer, who gives the funeral bath to a believer, and who recites the following supplication at the time of turning him from one side to another, his sins of one year will be forgiven, but they do not include the major sins:

اللّٰهُمَّ اِنَّ هذا بَدَنُ عَبْدِكَ الْمُؤْمِنِ وَقَدْ اَخْرَجْتَ رُوحَهُ مِنْهُ وَفَرَّقْتَ بَيْنَهُما فَعَفْوُكَ عَفْوُكَ.

Translation: O Allah, indeed this is a body of Your believer slave and indeed You removed his soul from him and separated the two of them. Please be merciful, merciful.

He said in another tradition that one, who gives the funeral bath to a deceased and does not divulge any of the defects he notices in the body, all his sins will be forgiven.

He said in another tradition that Prophet Musa (a) inquired from his Lord about the reward of a person, who gave a funeral bath of the deceased. He was told: I purify him from sins as if he is just born.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that one, who gives the funeral bath to a believer, and at the time of giving the funeral bath, he repeatedly says:

رَبِّ عَفْوَكَ عَفْوَكَ

Translation: Lord, please be merciful, merciful.

The Almighty Allah forgives him as well.

It is mentioned in *Fiqhatur Reza (a)* that the person bathing the dead should recite the following supplication at the time of passing the hand over the belly:

اللّٰهُمَّ اِنِّي سَلَكْتُ حُبَّ مُحَمَّدٍ وَآلِهِ صَلَواتُكَ عَلَيْهِمْ فِي بَطْنِهِ فَاسْلُكْ بِهِ سَبيلَ رَحْمَتِكَ.

Translation: O Allah, indeed I have filled the belly of this deceased with love of Muhammad and his progeny, now You be merciful on him.

In reliable tradition, it is narrated from Imam Muhammad Baqir (a) that one, who gives shroud to a believer, he will be rewarded so much as if he had taken the responsibility to clothe him till Judgment Day. One, who digs a grave for a believer, he will be rewarded so much, as if he had given a nice house for the believer to live till Judgment Day.

It is narrated from the Messenger of Allah (s) that one, who prays on one bier, seventy thousand angels will pray on his bier; and all his previous sins

would be forgiven. Then if he remains there till the burial, he will get one *karat* reward and each *karat* will be equal to Mt. Uhad.

He said in another tradition that Paradise becomes obligatory on a person who prays on the bier of a believer, except if he becomes a hypocrite after that or he is disowned by the parents.

Through reliable chains of narrators, it is narrated from Imam Ja'far Sadiq (a) that when a believer dies, and forty believers attend his funeral and say:

اللّٰهُمَّ اِنّا لا نَعْلَمُ مِنْهُ اِلاّ خَيْراً وَاَنْتَ اَعْلَمُ بِهِ مِنّا

Translation: O Allah, indeed we know of good from him and You are more knowing about it than us.

The Almighty Allah says: I have accepted your testimony and forgiven all his sins, which I know and you are unaware of.

It is narrated from the Messenger of Allah (s) in another reliable tradition that after the death of a believer it is mentioned in title of his scroll of deeds, what people say regarding him – righteous or unrighteous.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that the corpse should be lowered into the grave from the feet side. And when it is placed in the grave, recite the following after Ayatul Kursi:

بِسْمِ اللّٰهِ وَفي سَبيلِ اللّٰهِ وَعَلى مِلَةِ رَسُولِ اللّٰهِ اللّٰهُمَّ افْسَحْ لَهُ في قَبْرِهِ وَاَلْحِقْهُ بِنَبِيِّهِ اللّٰهُمَّ اِنْ كانَ مُحْسِناً فَزِدْ في اِحْسانِهِ وَاِنْ كانَ مُسيئاً فَاغْفِرْ لَهُ وَارْحَمْهُ وَتَجاوَزْ عَنْهُ

Translation: In the name of Allah and in the path of Allah and upon the religion of the Messenger of Allah. O Allah, open in this grave a window to Paradise and join him with the Messenger of Allah (s). O Allah, if he is righteous, increase his good deeds and if he is bad, forgive his sins. Have mercy on him and overlook his mistakes.

And pray for his forgiveness in excess.

When Imam Zainul Abideen (a) used to lower a corpse into the grave, he used to recite the following supplication:

اللّٰهُمَّ جافِ الاَرْضَ عَنْ جَنْبَيْهِ وَصاعِدْ عَمَلَهُ وَلَقِّهِ مِنْكَ رِضْواناً.

Translation: O Allah, expand the earth from his sides. Accept his scroll of deeds and be pleased with him.

He said in another tradition that when the corpse is placed in the grave, it is

necessary that the persons senior to him should be at his head. They should be intoning the name of God. They should be invoking blessings on Muhammad and progeny of Muhammad, seeking refuge from the evil of Satan, and they should be reciting Surah Hamd, Surah Falaq, Surah Naas, Surah Tauheed and Ayatul Kursi. After placing the corpse in the grave, if it is possible, the cheek should be touched to the ground. At that time the dual confession of Islam and confession of belief in the Imams and other true beliefs should be reminded.

He said in another tradition that the following should be recited when the grave is being filled up:

اَللّٰهُمَّ اِيْماناً بِكَ وَتَصْديقاً بِبَعْثِكَ (هَذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهُ)

Translation: O Allah, we have faith in You and testimony is given that You will raise the dead on Judgment Day. This is what Allah and His Messenger promised us.

Instead of each particle of that soil, a reward will be written in their scroll of deeds. When people return after making the grave, the closest relative of the deceased should sit at the head of the grave and recite the *Talqeen*. As because of this the Munkir and Nakeer do not question him.

It is emphatically recommended that the survivors of the deceased should be given condolence after the burial near the grave only. It is also recommended to give condolence to the relatives of the deceased before the burial as well,

It is narrated from the Messenger of Allah (s) that one, who gives condolence to an aggrieved person, on Judgment Day he will be given a robe of Paradise and he will get as much reward as the person affected by the tragedy without there being any decrease in the reward of that person.

It is mentioned in many reliable traditions that one, who recites Surah Qadr seven times upon the grave of a believer brother, Almighty Allah will appoint an angel on his grave to worship God and the reward of that worship will be recorded for that person. And when he will be raised from his grave, till he reaches Paradise, he will be protected by that angel from all the terrors of Qiyamat.

The Messenger of Allah (s) said: One, who passes a cemetery, should recite Surah Tauheed eleven times and gift the reward to those buried there; he will get the same amount of reward as those, who are buried there will get.

Chapter Eleven: Etiquette of social interaction

Also: Saluting, shaking hands, hugging, kissing, sneezing, meetings and companionship

1. Etiquette of greeting and its reply

It is mentioned that the Messenger of Allah (s) ordered his companions to adopt seven excellent moral qualities: (1) to visit the sick (2) to attend funerals (3) to believe anyone, who swears (4) to bless one, who sneezes (5) to help the oppressed (6) to greet everyone (7) to accept invitations.

In another reliable tradition, it is narrated from the Messenger of Allah (s) that there are some houses in Paradise from which all outside conditions are visible and inside from outside. Those from my Ummah will get to live in these houses, who interacted with others cordially, who feed them, who greet aloud and who pray at night when all are asleep.

After that he said: To greet aloud implies that you must not be miserly in greeting any Muslim.

It is narrated from Imam Ja'far Sadiq (a) that humility includes greeting anyone, who happens to come before us.

It is narrated from the Messenger of Allah (s) that you must not reply to one, who begins speaking without greeting; and you must not even offer him to eat anything.

He said in another tradition that the most helpless is one, who is helpless in supplicating. And the most parsimonious is one, who is parsimonious in greeting.

He said in another tradition that one, who meets and greets ten people while walking here and there, the reward of emancipating a slave will be recorded for him.

It is narrated from Imam Ja'far Sadiq (a) that angels respond to the greeting of the believer, who greets a group of believers.

سَلامٌ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ اَبَداً.

Translation: Peace be on you and the mercy of Allah and His blessings

forever.

It is narrated from the Messenger of Allah (s) that greeting is recommended and responding to it is obligatory.

It is narrated from Imam Ja'far Sadiq (a) that when someone greets, he should do so in a loud voice, so that all hear it, so that he cannot claim that he greeted and no one replied. In the same way, the greeting should also be responded aloud, so that the person who has greeted may not be able to say that he greeted, but no one responded.

He said in another tradition that one, who says:

سَلامٌ عَلَيْكُم

Translation: Peace be on you (all).

Ten rewards are given to him. And one, who says:

سَلامٌ عَلَيْكُم وَرَحْمَةُ اللهِ وَبَرَكاتُهُ

Translation: Peace be on you, and the mercy and blessings of Allah.

Thirty rewards are given to him.

He said in another tradition that there are three persons, such that even if they are alone, the plural verb should be used for them...one, who sneezes, he should be told:

يَرْحَمكُمُ اللهُ

Translation: May Allah have mercy on you (all).

Though there might be no one with him.

Secondly, one, who is greeted: he should be told:

اَلسَّلام عَلَيْكُمْ

Translation: Peace be on you (all).

Or:

سَلامٌ عَلَيْكُمْ

Translation: Peace be on you (all).

Though he might be alone.

Thirdly, the one, who is blessed, should be said:

عافاكُمُ اللّهُ

Translation: May Allah forgive you (all).

Though he might be alone. Its reason is that angels are present with him. Also, the believers not present there can be included among the blessings.

It is narrated from Amirul Momineen (a) that it is detestable to bless someone by saying:

حَيّاكَ اللّهُ

Translation: May Allah keep you alive.

If you want to say this, you should state:

حَيّاكَ اللّهُ بِالسَّلامِ.

Translation: May Allah keep you alive with health.

It is narrated from Imam Ja'far Sadiq (a) that you should never greet three kinds of people: (1) one, who is accompanying a corpse (2) one, who is going for Friday prayer (3) one, who is in the bathroom, and there is chance that he does not have cloth around his waist.

It is narrated from Imam Muhammad Baqir (a) that when you reach the Masjid and people are praying, you should not greet them. On the contrary, you should greet addressing the Messenger of Allah (s) and join the prayer. And if you reach a gathering, where people are speaking, you can greet them.

It is narrated from Amirul Momineen (a) that one, who enters his house, he should greet his family members and if no one is present, he should say:

اَلسَّلامُ عَلَيْنا مِنْ رَبِّنا

Translation: Peace be upon us from our Lord.

He also said that if someone says to you:

حَيّاكَ اللّهُ بِالسَّلامِ

Translation: May Allah keep you alive with health.

You should reply:

اَنْتَ فَحَيّاكَ اللّهُ بِالسَّلامِ وَاَحَلَّكَ دارَ الْمَقامِ

Translation: May Allah keep you also alive with health and convey you to Paradise.

It is narrated from the Messenger of Allah (s) that when you meet each other, you should greet and shake hands with each other and when you disperse, you should seek forgiveness for one another.

He said in another tradition that one, who comes home and greets his family members, that house will be blessed and angels will become fond of that place.

It is narrated from Imam Ja'far Sadiq (a) that if a lady comes across some people, she must address them and say:

عَلَيْكُمُ السَّلامُ

Translation: Peace be on you (all).

And if a man comes across some people, he should address the people of the gathering and say:

اَلسَّلامُ عَلَيْكُمْ

Translation: May peace be on you (all).

Or

سَلامٌ عَلَيْكُمْ

Translation: Peace be on you (all).

It is mentioned in some traditions that there are some people, who should not be greeted: (1) Jews (2) fire-worshippers (3) Christians (4) idol-worshippers (5) one, who is in the washroom (6) one, who is apparently drinking liquor (7) the poet, who indulges in obscene talks regarding chaste ladies or composed wanton poems (8) those, who regard abusing one another in the name of their mother as a past time (9) one, who is playing one of the following games: dice games, chess, playing cards, gambling (10) one, who is playing a musical instrument (11) the homosexual (12) one, who takes usury from Muslims (13) a person, who commits open transgression (14) one, who is praying.

It is mentioned in authentic tradition that it is a greater sin to greet a person, who is playing chess; same is the case of one, who is drinking (wine).

It is possible that the traditions mentioned above, prohibiting greetings, might imply that there is not much merit in greeting these people, or it implies that they should not be greeted from the aspect of mercy and love or not to greet

them on being pleased at their sorry behavior, because many traditions have come that it is good to greet everyone.

It is narrated from the Messenger of Allah (s) that when a person leaves a gathering and greeting the people says farewell to them, after that if they begin talking of nice things, that person will also be rewarded; and if they start talking of bad things, the chastisement will be on those people and not the one, who greeted.

It is narrated from Imam Ja'far Sadiq (a) that the young should salute the old, one, who is walking or one, who arrives should greet those who are sitting, the smaller group should greet the bigger group.

He said in another tradition that the mounted should greet the pedestrian. One mounted on camel should greet one mounted on donkey. The standees should greet the seated. The one mounted on horse should greet the one mounted on mule.

It is narrated from the same Imam in many traditions that when some people pass by a group of people and one of them greets, it will considered to be on behalf of all of them. In the same way, if a person greets a group of people, and one of them replies, it will be considered to be from all of them.

It is narrated from the same Imam in a good tradition that the Messenger of Allah (s) used to greet the ladies and they used to reply to the greetings.

Amirul Momineen (a) used to greet aged ladies and considered it detestable to greet young ladies and said: I fear that her voice might be nice and in that case the sin would exceed the reward of greeting. But he has mentioned these points to teach others, because that Imam was free from all such things.

It is narrated from Imam Ja'far Sadiq (a) that you should not initiate greeting Jews, Christians and Majus. If they initiate, you must only reply: And upon you too (*A 'laikum*).

He said in another traditional report that when a Jew, Christian or a polytheist greets, you must only say: And upon you too (*A 'laikum*).

We should know that as there are other kinds of greetings, in the same way, there is salutation for seeking permission. When you want to enter the house of someone, it is recommended to say the *Salaam* from outside three times. If you get a response, you may enter, otherwise you should return from there. No is obliged to reply to this salutation.

It is narrated from Imam Ja'far Sadiq (a) that permission should be sought three times, because they only hear it the first time, and the second time they think who is at the door. The third time, if they like, they respond and if not they

keep silent, so that he may go away and the Almighty Allah says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَا ﴾

"O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates." (Surah Nur 24:27)

Imam Ja'far Sadiq (a) said that 'tasnanisu' implies tapping at the ground loudly, which makes the occupants of the house aware that someone is at the door.

2. Excellence and etiquette of shaking hands, hugging and kissing

In an authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that those who are present in a place, their greeting is complete by shaking hands and one, who has returned from a journey, his greeting is by hugging him.

It is narrated from Abu Ubaidah in a reliable tradition that I was traveling with Imam Muhammad Baqir (a) in the same litter. At the time of departure, I used to go and sit in the litter first and the Imam mounted later. When we adjusted ourselves, the Imam used to greet me and asked about my well being; like people who meet after long and inquire of each other. When it was time to alight, the Imam alighted first and when we reached the ground, the Imam used to greet me and ask about my well being in the same way. I said: O son of Allah's Messenger (s), other people do not act like this? He replied: Perhaps you don't know about the excellence of shaking hands. During the period when two believers remain engrossed in shaking hands and meeting each other, all the while their sins fall off them like trees shed leaves and till they do not separate, the Almighty Allah looks at them with kindness.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that if after shaking hands, there is gap only long enough to circle a date tree, even then they should shake hands again.

Imam Ja'far Sadiq (a) said that when the Messenger of Allah (s) shook hands with a person, till that person did not retract his hand, His Eminence did not take his hand away.

He said in another tradition that you must shake hands with each other as due to it the breasts are cleared of malice.

In another tradition, it is narrated from Ishaq Sarraf that I was in Kufa and the many Shia of that place used to visit me and I was afraid of publicity. I told

my slave to tell any believer who comes asking for me that I am not present here. By chance I went for Hajj the same year and when I went to meet Imam Ja'far Sadiq (a) I did not find his conduct with me same as before. I asked: May I be sacrificed on you, what is the reason of this change? He replied: The same, which is the reason of your change of behavior with the believers. I said: I was afraid of publicity, otherwise Allah well knows how much I love them. Imam (a) said: O Ishaq, grief will not reach the believers by seeing you as when a believer meets his brother, he says: welcome, Almighty Allah writes 'welcome' for him till Judgment Day. When you shake hands with him, Allah bestows a hundred blessings – ninety-nine for one, who loves the other more. And He looks at them with mercy. But the mercy is more for one, who loves the other more. And when they embrace each other, divine mercy encompasses them completely and if they have met solely for the pleasure of God, they are told: All your sins are forgiven, you may act anew. And when they ask of each other's well being, angels say: Move away, perhaps they may discuss something confidential, because Almighty Allah also conceals their secrets.

Ishaq says: I said: O son of Allah's Messenger (s), then whatever we speak at that time must not be recorded? Imam (a) sighed and wept so much that tears flowed over his beard, and he said: O Ishaq, due to respect of believers, the Almighty Allah has ordered the angels to move away when two believers speak. Though at that time, they might not be writing, but the Almighty Allah is fully aware of their circumstances and their most confidential secrets. Then would He not become aware of what they talk about?

O Ishaq, fear Allah in such a way, as if you are seeing him and He is seeing you. If you think that He does not see you, you are a disbeliever and if you know that He sees you and then you conceal your sins from creatures, but commit them openly before Him, it means that you consider Him inferior to His creatures.

He said in another tradition that the reward for your mutual shaking of hands is as rewarding as waging a battle in the path of God.

It is narrated from Imam Ja'far Sadiq (a) and Imam Muhammad Baqir (a) that the believer, who goes out to meet another believer, subject to the condition that he is aware of his right, on each step, Almighty Allah records one good deed for him, erases one sin and elevates him one rank. And when he knocks at the door of that believer, the doors of heavens open up for him and when they shake hands or hug each other, Almighty Allah glances at them with glance of mercy and boastfully tells the angels: See these believer servants, who have met each other for My pleasure and who are friends of each other for My sake. Thus, it is obligatory on Me that I should not punish them henceforth. When the

believer returns from there, many angels accompany him, who are equal to the number of his breathes, steps and his words. They remain with him to protect him from worldly calamities till the same hour the following day and if he dies during that period, he is saved from chastisement of Judgment Day. And the person, who was paid a visit, if he was aware of his right, he also gets the same amount of reward.

It is narrated from Imam Ja'far Sadiq (a) that there is an effulgence in the foreheads of you, Shia, due to which people of the world recognize you. When you meet each other, you should kiss the forehead of each other.

He said in another good tradition that you must not kiss the hand or head of any person, except that of the Messenger of Allah (s), or one implying him. It implies the Holy Imams (a) and apparently Sayyids and scholars are also included in this. So that people honor Sayyids, because of their being descendants of Prophet and honor the scholars, due their being the defenders and promoters of the faith of Messenger of Allah (s). But precaution demands that we don't kiss the hand or head of anyone other than the Messenger of Allah (s) and the Holy Imams (a).

Thus, it is narrated in another tradition from Imam Ja'far Sadiq (a) that it is not proper to kiss the hand of anyone other than the Messenger of Allah (s) and his successor.

It is narrated from Imam Musa Kazim (a) in an authentic tradition that one, who kisses his relative, because of his relationship, there is no problem in it.

One should kiss the cheeks of brothers-in-faith, and forehead of Imam (a). It is narrated from Imam Ja'far Sadiq (a) that only kiss the mouths of ones wife and children.

3. Etiquette of attending gatherings

It is narrated from the Messenger of Allah (s) that he said to Imam Ali (a): If eight kinds of persons are degraded, they should condemn themselves. (1) one, who goes uninvited to a feast (2) one, who orders about the owner of the house (3) one, who makes demands (4) one, who hopes for favor from the parsimonious (5) one, who interferes in conversation of two persons (6) one, who regards a ruler as unimportant (7) one, who sits in a gathering at a place undeserving for him (8) one, who speaks to one, who pays no attention to him.

It is narrated from Amirul Momineen (a) that if a person does not have the following three traits collectively or individually, and he sits at the head of a gathering, he is a fool: (1) he should be able reply to all queries (2) when others fail to mention the truth, he should speak the whole truth (3) he should be able

to render a advice, in which there welfare for all who follow it.

It is narrated from Imam Ja'far Sadiq (a) that when some people are seated in a gathering, the believer should sit behind all of them, because to cross all of them to reach the centre of the gathering is a sign of foolishness.

It is narrated from the Messenger of Allah (s) through reliable chains of narrators that the following are included among acts of modesty: (1) to sit at a place lower than what one is eligible for in a gathering (2) to greet all the participants (3) to avoid disputes, even though one may be right (4) not hope others to praise your piety.

He said in another tradition that when people are in their seats in a gathering and a person enters; if they make space for him, he should go and sit there, as it is an honor, which his believer brother has offered. If no one calls him, he should sit wherever he gets space.

He said in another reliable tradition that one, who visits the house of a person, he should sit wherever the owner asks him to, because the owner is more aware of the situation in his house.

Amirul Momineen (a) said that you must not sit on public roads.

He said in another tradition that it is not advisable to sit exposing the thigh.

It is narrated from Imam Hasan Askari (a) that one, who happily sits at a place less deserving his status, till he does not arise, Allah and the angels will continue to invoke blessing for him.

It is narrated from Imam Ja'far Sadiq (a) that when the Messenger of Allah (s) entered a gathering, he sat nearest to the entrance.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that the Messenger of Allah (s) often sat facing the direction of prayers (*Qibla*).

It is mentioned in a good tradition that Imam Ja'far Sadiq (a) in his house also, used to sit near his door facing the Qibla.

It is narrated in another tradition that the Messenger of Allah (s) used to adopt three styles of sitting: (1) sometimes his kept his knees upright and held them with his hands (2) sometimes he sat with folded legs like in prayers (3) sometimes he sat keeping one leg over another. But he never sat cross-legged.

It is narrated from Abu Hamza in a good tradition that I saw Imam Zainul Abideen (a) seated in such way that one of his legs was placed on the thigh of the other leg. I said: People do not regard this style of sitting as good and say that this is the style of sitting for the Almighty Allah. Imam (a) said: I have sat like this due to fatigue, but there is no fatigue for God; neither He has slumber

nor sitting.

It is mentioned in another traditional report that Imam Ja'far Sadiq (a) was seated in such a way that his right leg was placed on the left thigh.

It is narrated in reliable tradition that the Messenger of Allah (s) said: Those, who sit in a place during summer, it is necessary that each of them should sit at a distance of one hand span from each other so that others do not suffer due to heat.

It is narrated from Imam Ja'far Sadiq (a) that one, who sits spreading out his legs and hands in a tight place, do not regard him as human.

It is mentioned in many traditions that *Ihtibah* is a wall of Arabs. It is raising the knees from the floor and to tie a cloth around them, or hold them with hands. It implies that Arabs used to sit like this in deserts and places, where no wall was available to recline on.

In a trustworthy tradition, it is narrated from Imam Ja'far Sadiq (a) that people inquired from him about *Ihtibah*. He said: If the genitals are not visible, there is no problem in it.

He said in another tradition that it is not allowed for males to sit in *Ihtibah* position near the Kaaba.

4. Etiquette of conduct with guests

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that, except for seniority sanctioned by religion, it is detestable to arise for anyone as a mark of respect: (1) for the scholar because of his knowledge (2) the righteous for his piety.

It is narrated from the Messenger of Allah (s) that one, who visits someone, the host should walk a little with him at the time of his arrival and departure.

He also said that if a person visits someone, till he does not leave, he is a ruler on the host and he should obey whatever he commands.

It is narrated from Imam Ja'far Sadiq (a) that if a believer brings a gift for another believer, for example a pillow, mat or dress; or an eatable, or if a believer just greets another believer, even Paradise comes near to reward him for that. At that time the Almighty Allah says: I made the food of the folks of Paradise unlawful, except for the prophets and their successors. On Judgment Day, Paradise will be ordered to recompense the gifts of believers; at that time heavenly pages and Houries will bring huge trays covered with covers lined with pearls and bring to those people in the field of gathering. They will be fascinated – one side is Hell and its stations and the other side is Paradise and its

bewildering bounties. They will just stare and not eat anything from the trays. Then a caller will call out from below the *Arsh*: the Almighty Allah has prohibited Hell on one, who eats anything from the food of Paradise. At that time they will eat from it eagerly.

It is mentioned in another tradition that two persons came to the house of Amirul Momineen (a). Imam (a) spread a mat for each of them. One of them sat on it and the other refused to sit. Imam (a) said: Sit down, because when honor is offered, none, but a donkey refuses. Then he said: It is the command of Messenger of Allah (s) that when a respectable person of the community visits you, you should also accord respect to him.

It is narrated from Imam Ja'far Sadiq (a) in another tradition that all, except the hypocrite are aware of the right of three persons: (1) white bearded Muslim (2) memorizer of Quran or one, who knows the meaning of Quran (3) the just Imam.

He also said that according respect to the aged is according respect to God.

It is narrated from the Messenger of Allah (s) that you should accept the honor of that person, who is respected by people; no one can deny respect, except the donkey.

It is mentioned in many traditions that people asked Imam Ali Reza (a) what is that honor, which should not be rejected? He replied: Making space for others to sit, to present perfume or to spread a mat etc and such other acts.

It is narrated from Imam Hasan Askari (a) that you should not entertain anyone so luxuriously, that he might not be able to entertain in that way.

It is narrated from the Messenger of Allah (s) that one, who serves some Muslims, the Almighty Allah will bestow him with pages equal to their number.

Imam Ja'far Sadiq (a) said that one, who accords honor to his believer brother, who comes to him; it is just as if he has accorded respect to God.

It is narrated from the Messenger of Allah (s) that instead of every kindness, which a person shows to his believer brother, the Almighty Allah will bestow him with Houries and pages in Paradise.

He said in another tradition that one, who honors his believer brother with leniency and removes his grief, as long as he is engrossed in that welcome, divine mercy will shade him.

5. Lawful gatherings and interaction

It is narrated from Imam Muhammad Baqir (a) that you should follow the

person, who makes you weep, but he is your well-wisher and do not obey one, who makes you laugh, but who intends to deceive you.

It is narrated from the Messenger of Allah (s) that you should first realize with whom you are talking to and whose company you are cultivating; because at the time of death, every person is shown his companions; if they are righteous, he is pleased and if they are wanton, he is aggrieved.

Imam Ja'far Sadiq (a) said that the brother I like most is one, who reveals my defects to me. He also said that you should consider love of old friendships as obligatory and continue to fear the company of new friends, because they do not fulfill their oaths loyally and be suspicious of all people, no matter how much you rely on them.

Amirul Momineen (a) willed at the time of his passing away that you must keep away from false allegations and from the companionships, regarding which people are suspicious, because a bad companion deceives his friend.

It is narrated from the Messenger of Allah (s) that one, who cultivates the company of evildoers, he is more blameworthy.

It is narrated from Amirul Momineen (a) that one, who is present at a blameworthy place and people become suspicious of him, he has himself to blame.

It is narrated from Imam Musa Kazim (a) that avoid the instances of suspicion and false blame. It is not inappropriate to stand with even your mother on the road, because all cannot know that she is your mother.

It is narrated in reliable tradition that His Eminence, Isa (a) said: Bad company blemishes the moral behavior of a person and a bad friend causes your destruction. So you should see what kinds of friends you have cultivated.

It is narrated from Imam Ja'far Sadiq (a) that friendship of the righteous with other righteous person is deserving of divine reward and friendship of the evil with the righteous is cause of excellence for the righteous. And enmity of the unrighteous with the righteous is an ornament for the righteous. And enmity of the righteous with the unrighteous is insult for the unrighteous.

It is narrated from Imam Zainul Abideen (a) that you should never take five kinds of people as your friends: (1) the liar, his simile is like that of a mirage; he will always deceive you and often show you the far as near and the near as far (2) the transgressor, because he will betray you for a morsel or less than that (3) the miser, because he will not help you even when you need it most (4) the fool, even if he wants to benefit you, he will harm you (5) that person, who severs relations; because Almighty Allah has cursed such a one in three

instances in the Holy Quran.

Prophet Isa (a) said that it does not befit a Muslim to make take a transgressor, a fool or a liar as his friend.

The Messenger of Allah (s) said that company of three kinds of person deadens the heart: (1) the degraded (2) women (3) ruler.

His Eminence, Luqman told his son: Do not come too close to your friends as it finally causes separation and do not keep aloof from them, as it causes degradation. Do a good turn to one, who asks you for it and like there is no friendship between wolf and sheep, in the same way there can no friendship between the righteous and the evil. One, who approaches a leech, it will definitely cling to him; in the same way one, who frequents the company of wanton, he will definitely learn evil acts. One, who fights with others will be definitely abused. One, who attends a wanton gathering, will be definitely blamed. One, who cultivates the company of bad friend, he will not remain safe from evil. One, who does not guard his tongue, he will always be regretful.

It is narrated from Imam Ja'far Sadiq (a) that avoid the company of heretics, or people will also regard you as such.

The Messenger of Allah (s) said: Man follows the religion of his friends and companions. He also said that you must not become friends of a fool, because when you are pleased with him it is possible that he will make you aggrieved.

It is narrated from the Messenger of Allah (s) that the most wise is one, who flees from the company of the ignorant.

It is narrated from Imam Ja'far Sadiq (a) that one, who sees the believer committing an evil and who is able to restrain him as well, in spite of that he does not; then he has betrayed trust of friendship and brotherhood. And one, who does not avoid the company of a fool, very soon he will be imbued with his moral habits.

Amirul Momineen (a) said: The worst of your companions is one, who presents sins in favorable light for you. He also said that company of the wanton people causes suspicion about the righteous.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that if companionship of person does not benefit you morally, do not cultivate his company.

He said in another tradition that the following things are completely wasted: (1) loving a disloyal person (2) doing good to a person, who does not acknowledge favor (3) to impart knowledge to a person, who pays no attention

(4) to divulge a secret to one, who does not maintain it.

It is narrated from Imam Musa Kazim (a) that to remain in the company of a scholar on a garbage heap is better than the company of the ignorant on a fine carpet.

It is narrated from the Messenger of Allah (s) that disciples of Isa (a) asked him: Whose companionship should we cultivate? He replied: People, seeing whom you are reminded of God, whose statements increase your knowledge and whose acts increase your inclination to the hereafter.

He said in another tradition that cultivating the company of religious persons is the honor of the world and the hereafter.

Imam Muhammad Baqir (a) said that to sit with a person on whom you can rely, is better for me than the worship of a year.

He said in another tradition that you must not frequent the company of the rich, because when a person goes to meet him, though he knows that the Almighty Allah bestowed him many blessings, company of the rich makes him think that Allah has given him nothing.

It is narrated from the Messenger of Allah (s) that four acts deaden the heart: (1) repeatedly sinning (2) talking to women in excess (3) disputing with fools (4) cultivating the company of dead. People asked: O Messenger of Allah (s), who are the dead? He replied: Rulers, who have forgotten God.

It is narrated that Imam Zainul Abideen (a) used to tell his children: Cultivate the company of religious people and if you have not access to them, solitude is better and safer. And if you are compelled to be in company, you should cultivate the company of magnanimous as they do not talk wanton things in their gatherings.

It is narrated from Imam Musa Kazim (a) that it is obligatory to accord respect to the friends of ones father, because doing a good turn to them is same as doing a good turn to ones father.

He said in another tradition that His Eminence, Luqman told his son: If you intend to join a gathering, you must consider them with insight first; if it includes some religious persons, you may join it, because, if you are a scholar, they will gain from your knowledge and if you are ignorant, you will gain from them and it is possible that God may send mercy on them and you may share it. If some people from them do not remember God, you must not go near them: for if you are learned, they will gain nothing from your knowledge and if you are ignorant, your ignorant will increase further and it is possible that God may send some chastisement on them and include you in it as well.

It is narrated from Amirul Momineen (a) that it is obligatory to attend the gathering, in which God is mentioned.

Another tradition informs about visits that are recommended (1) to visit the House of Allah for Hajj and Umrah (2) to go to meet religious rulers as their obedience is linked to the obedience to God (3) to go to the house of scholars to gain knowledge of religion and world (4) to visit the house of generous persons, who spend for the sake of the hereafter (5) to visit the houses of those fools, to whom people become needful due to accidents of time (6) to visit the wealthy for fulfillment of some needs (7) to visit reliable people for their advice (8) to visit believer brothers considering it an obligatory act (9) to visit adversaries to remove their malice (10) to visit a gathering to learn the etiquette of meeting people.

6. Etiquette of sneezing, burping and spitting

It is narrated from Imam Ja'far Sadiq (a) that it is the right of one Muslim over another that when he meets him, he should greet him, and to visit him when he is sick, to be his well wisher in his absence, and to pray for him when he sneezes.

It is necessary that a person who sneezes should say:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِينَ لا شَرِيكَ لَهُ

Translation: Praise be to Allah, the Lord of the worlds. He has no partner.

Others should say to him:

يَرْحَمُكَ اللّٰهُ

Translation: May Allah have mercy on you.

He should respond:

يَهْدِيكُمُ اللّٰهُ وَيُصلِحُ بالَكُمْ

Translation: May Allah guide you and improve your conditions.

It is narrated from the Messenger of Allah (s) when a person sneezes, you should pray for him, though between you and him there is a sea or a river.

It is narrated from Imam Ali Reza (a) in an authentic tradition that the mouth of man is a gate of Satan and sneeze is from the Almighty Allah.

It is narrated in another tradition that when a person is healthy, he is having many blessings from Almighty Allah, but he forgets to thank for those

blessings. Due to this Allah orders the wind to run through his body and exit through the nose. That is why praise of Allah should be recited, because it is thankfulness for those blessings and compensation of that forgetfulness.

Imam Muhammad Baqir (a) said that sneeze is a nice thing; it benefits the body and reminds one of God.

It is narrated from that same Imam in a good tradition that after a person has sneezed, he should say:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ وَصَلَّى اللّهُ عَلى مُحَمَّدٍ وَاَهْلِ بَيْتِهِ.

Translation: Praise be to Allah, the Lord of the worlds. And may Allah bless Muhammad and his Ahle Bayt.

It is narrated from the same Imam in a good tradition that when a person sneezes, those near him should say:

يَرحَمُكَ اللّهُ.

Translation: May Allah have mercy on you.

He should respond:

يَغْفِرُ اللّهُ لَكَ وَلَنا.

Translation: May Allah forgive you and us.

And he said in a tradition that the person who has sneezed, should say:

اَلْحَمْدُ لِلّهِ لا شَريكَ لَهُ

Translation: Praise be to Allah. There is no partner for him.

And others should say:

يَرْحَمُكَ اللّهُ.

Translation: May Allah have mercy on you.

He should say in reply:

يَغْفِرُ اللّهُ لَكَ وَلَنا.

Translation: May Allah forgive you and us.

It is narrated from Imam Ja'far Sadiq (a) that a young boy was in the company of the Messenger of Allah (s). He sneezed and remarked:

اَلْحَمْدُ لِلّه

Translation: Praise be to Allah.

The Messenger of Allah (s) responded:

بارَكَ اللّهُ فِيكَ.

Translation: May Allah bless you in it.

It is narrated in another tradition that when Imam Ja'far Sadiq (a) sneezed, he said:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ

Translation: Praise be Allah the Lord of the worlds.

Then he placed his finger on the nose and said:

رَغَمَ اَنْفي لِلّهِ رَغْماً داخِراً.

Translation: I am more degraded before Allah.

It is narrated from Amirul Momineen (a) that one, who says after sneezing:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ عَلى كُلِّ حالٍ

Translation: Praise be Allah, the Lord of the worlds in every condition.

He will never have ear or teeth problems.

It is narrated from Imam Ja'far Sadiq (a) that one, who praises Allah and invokes blessings on Ahle Bayt (a) on hearing someone sneeze, he will remain secure from eye and teeth trouble.

He also said that even if there is a sea between you and the person who sneezes, you must mention the praise of God.

He said in another tradition that for cure of toothache, you should say the following when you sneeze:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ

Translation: Praise be to Allah, the Lord of the worlds.

It is narrated in another tradition that a Christian sneezed. Imam (a) said:

يَرْحَمُكَ اللّهُ

Translation: May Allah have mercy on you.

In another tradition, it is narrated from the Messenger of Allah (s) that when a Muslim falls silent for some reason after sneezing, the angels say:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ

Translation: Praise be to Allah, the Lord of the worlds.

...on his behalf. And if he says it himself, the angels say:

يَغْفِرُ اللّهُ لَكَ

Translation: May Allah forgive you.

He also said that the sneeze for a patient is a sign of his health and causes physical comfort.

It is narrated from Imam Ja'far Sadiq (a) that sneezes are beneficial to the body, if they are not more than three. And if they exceed three, they are regarded as disease.

He said in another tradition that one who sneezes and keeping his hand on the nose says:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ كَثيراً كَما هُوَ اَهْلُهُ وَصَلَّى اللّهُ عَلى مُحَمَّدٍ النَّبي وَآلِهِ وَسَلَّمَ

Translation: Praise be to Allah, the Lord of the worlds in excess, as befits Him. And may Allah bless Muhammad, the Prophet and his progeny and peace be on them.

From his right nostril emerges a creature smaller than a locust and bigger than a fly, and it goes below the *Arsh* and continued to seek forgiveness for him till Judgment Day.

He said in another tradition that one, who sneezes, remains secure from death for seven days.

It is mentioned in many traditional reports from the Messenger of Allah (s) that sneeze is the testimony of good health.

It is narrated from Imam Muhammad Baqir (a) that when a person sneezes, he should place the index finger of his right hand on his nose and say:

اَلْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ وَصَلَّى اللّهُ عَلى مُحَمَّدٍ وَآلِهِ الطّاهِرينَ رُغْمَ اَنْفي لِلّهِ رَغْماً داخِراً صاغِراً غَيْرَ مُسْتَنْكِفٍ وَلا مُسْتَحْسِرٍ

Translation: Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his chaste progeny. I am more degraded, humiliated and cowardly before Allah and I have no reservation or regret in confessing this.

And when someone else sneezes, he should say thrice:

يَرْحَمُكَ اللّٰهُ

Translation: May Allah have mercy on you.

And if he sneezes more than that, he should say:

شفاكَ اللّٰهُ

Translation: May Allah give you health.

He also said that when a believer sneezes, you should say:

يَرْحَمُكَ اللّٰهُ

Translation: May Allah have mercy on you.

And if it is a lady, you should say:

عافاكَ اللّٰهُ

Translation: May Allah forgive you.

And for a child:

زَرَعَكَ اللّٰهُ

Translation: May Allah increase you.

For the indisposed, you should say:

شَفاكَ اللّٰهُ

Translation: May Allah give you health.

For the disbeliever, you should say:

هَداكَ اللّٰهُ

Translation: May Allah guide you.

And for the Prophet or an Imam, you should say:

صَلَّى اللّٰهُ عَلَيْكَ

Translation: May Allah bless you.

And for someone else, you should say:

يَغْفِرُ اللّٰهُ لَنا وَلَكُمْ.

Translation: May Allah forgive us and you.

It is narrated from Imam Ja'far Sadiq (a) that excess of sneezes makes one secure from five kinds of maladies: (1) leprosy (2) paralysis (3) watering of the eyes (4) dryness of nostrils (5) eye troubles. And if you want to stop sneezes, drop sweet majoram oil in the nostril. The narrator says: I did this for five days and the sneezes stopped.

It is narrated from Imam Muhammad Baqir (a) that if someone sneezes in the toilet, he should say: 'Praise be to Allah' to himself and it is possible that the Imam implied saying it softly.

It is narrated from Amirul Momineen (a) that when someone sneezes, people should says:

يَرْحَمُكَ اللّٰهُ

Translation: May Allah have mercy on you.

And he should respond with:

يَغْفِرُ اللّٰهُ لَكُمْ وَيَرْحَمُكُمْ.

Translation: May Allah forgive you and have mercy on you.

It is narrated from Imam Ali Reza (a) that at the time of sneeze and while slaughtering an animal, it is obligatory to invoke blessings on the Messenger of Allah (s) and his progeny.

It is narrated from the Messenger of Allah (s) that if someone burps, he should not lift his mouth to the sky and he has also said that burp is a divine blessing. After that one should say: Praise be to Allah.

It is narrated from Amirul Momineen (a) that a believer should not spit in the direction of the Qibla; and if he does so forgetfully, he should seek divine forgiveness.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that if a person sneezes in prayer, he should say: Praise be to Allah, the Lord of the worlds.

He said in another tradition that if you hear someone sneeze while you are praying, though there might be a sea between you, you should say:

اَلْحَمْدُ لِلّٰهِ وَصَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: Praise be to Allah and may Allah bless Muhammad and the progeny of Muhammad.

7. Joking, laughing, whispering, etiquette of companionship and maintaining secrets

In an authentic tradition, it is narrated from Imam Muhammad Baqir (a) and in another tradition from Imam Musa Kazim (a) that when three persons are present in a gathering, two of them should not whisper among themselves as it will irk the third one.

It is narrated from the Messenger of Allah (s) in reliable tradition that one, who interrupts his Muslim brother, it is as if he has scratched his face.

It is narrated in many traditions that companionship is secrecy; that is whatever is mentioned in a gathering, should not be mentioned outside the circle.

It is narrated from the Messenger of Allah (s) that it is not proper for anyone to mention what his friend wants to keep secret, except that he is aware of it that its expression is necessary or it is about the positive traits of that friend.

It is narrated from the Messenger of Allah (s) that confidence should be mentioned about all gatherings, except where someone is slain unrightfully, fornication is done or some property is usurped.

It is narrated from Imam Ja'far Sadiq (a) that there is no believer who does not have the habit of humor and good nature.

It is mentioned in another tradition that he asked a person: to what extent do you have humor? He replied: Very less. Imam (a) said: You should increase it, as humor is included in the excellence of morals and joking makes the believer happy. And often the Messenger of Allah (s) used to be humorous with persons he wanted to please.

It is narrated from Imam Muhammad Baqir (a) that one, who is humorous with others, till he does not indulge in vulgar talks, the Almighty Allah likes him.

It is narrated from Imam Ja'far Sadiq (a) that laughing of a believer should be only a smile, without audible laughter.

He said in another tradition that laughing too much deadens the heart of man and religion is wasted in such a way like salt dissolves in water. He also

said that it is foolishness to laugh without a surprise.

It is narrated from him in another good tradition that you must not joke in excess, as it makes the face lose its shine. He also said that you should joke with those you love, but you should not scuffle with them.

He said in another good tradition that laughing out aloud (cackling) is from the Satan. He also said that laughing in excess makes the face lose its shine.

It is narrated from Amirul Momineen (a) that you should not ridicule others as it is also a kind of abuse and it creates enmity.

It is narrated from Imam Muhammad Baqir (a) that when you laugh out aloud, you should say:

اللّٰهُمَّ لا تَمْقُتْنِي

Translation: O Allah, do not be inimical to me.

It is narrated from Imam Ja'far Sadiq (a) that joking too much damages respect and others are not awed by you.

He said in another tradition that scuffle will lead to loss of love and too much joking will make people bold with you.

It is narrated from Imam Musa Kazim (a) in an authentic tradition that ridiculing each other will decrease magnanimity,

He said in another tradition that Prophet Yahya (a) used to always weep and Prophet Isa (a) wept as well as laughed. But the nature of Isa (a) was better than that of Yahya (a).

It is mentioned in another tradition that Prophet Dawood (a) said to Sulaiman (a): Do not laugh in excess, as it makes one poor on Judgment Day.

The Messenger of Allah (s) said that I am astounded at one, who has certainty of Hell, how it is possible for him to laugh?

Imam Ja'far Sadiq (a) said that there are many people who laugh as time pass. They will have to cry much on Judgment Day. And there are some, who weep in excess on their sins. They will be elated in Paradise and they will laugh in excess on Judgment Day.

The conclusion of these and other traditions is that a believer should not be sullen and reserved. He should have a good nature and smiling disposition. But being too much humorous and to ridicule others is unadvisable.

8. Etiquette of company and mutual rights of companions

It is narrated from the Messenger of Allah (s) that you should behave kindly with your companions and neighbors and fulfill their rights. So that your faith may become perfect. And fulfill the rights of your companions, so that your Islam is perfected.

It is narrated from Mufaddal: I went to meet Imam Ja'far Sadiq (a). He asked: Who was your companion in the journey? I replied: A believer brother. He asked: Where did he go? I said: I don't know of his location since I entered the town. Imam (a) said: When you accompany a person for forty steps, Almighty Allah will ask about his rights as well.

It is narrated from the Messenger of Allah (s) that sufficient for a person is the defect that he ignores in his own self what he considers bad in others. And to condemn others for habits, which he himself cannot abandon. And to torment his companion regarding something through which he cannot gain anything.

Imam Muhammad Baqir (a) said that people are of two kinds: Believers or ignorant. Believers should not be harassed and ignorant persons should not be conducted with foolishness; or you will also become like them.

It is narrated from Imam Ja'far Sadiq (a) that one, who does not fulfill the rights of companionship, and does not show loyalty to his benefactor, he neither belongs to us nor we belong to him.

It is narrated from Imam Muhammad Baqir (a) that be cordial with the hypocrite apparently; but your sincere affections should be reserved for true believers. And if you have some Jew companion, you should fulfill the rights of companionship in his case as well.

The Messenger of Allah (s) said: Be cordial with people, so that they may become fond of you.

He said in another tradition that three things increase the love of person with his believer brother: (1) when he meets him, he does with a smiling face (2) when he wants to sit near, he makes space for him (3) he should call him by the name he likes most. He also said that expression of affection to others is half the wisdom.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that when you make friends with a person, you should make your sincerity more apparent as it will strengthen that affection.

He said in another authentic tradition that the Messenger of Allah (s) used to pay equal attention to all the people in a gathering. And he never stretched his legs towards his companions.

It is narrated from Imam Musa Kazim (a) in an authentic tradition that

when someone is present, he should be addressed with his agnomen (*Kunniyat*); and when you mention him in his absence, you should do so by his name.

Instead of agnomen (*Kunniyat*), titles are used among the non-Arabs: like *Akhund, Agha, Mirza* and *Nawab* etc.

It is narrated from the Messenger of Allah (s) that when a person is having affection towards a Muslim brother, he should learn the name of his father, his clan and his relatives; as it is among the necessary rights of friendship. If he does not, it would be regarded as a meeting of fools.

He said in another tradition that helpless are the following three: (1) a person invites him for dinner, the guest promises, but fails to arrive (2) a person is a companion of another and he goes away; but till the end he does not know who he was and from where he had arrived (3) a person copulates with his wife and he ejaculates before her orgasm; therefore one should not be hasty and delay it much as possible so that the orgasms are together.

It is narrated from Imam Musa Kazim (a) that you should not be completely informal with your believer brother; you should allow some formality to exist between you so that mutual modesty remains.

It is narrated from Imam Ja'far Sadiq (a) that one, who removes from the face of his brother in faith, twigs or dust, the Almighty Allah records ten good deeds in the scroll of his deeds. And one, who smiles on seeing his believer brother, ten good deeds will be recorded for him as well.

It is narrated from Amirul Momineen (a) that one, who removes a twig etc from the face of the believer, he should say:

أماطَ اللّهُ عَنْكَ ما تَكْرَهُ

Translation: May Allah keep away from you that which you detest.

It is mentioned in another tradition that the Messenger of Allah (s) prohibited saying the following words:

لا وَحَياتِكَ وَحَياةِ فلانٍ

Translation: I swear by your life and the life of so and so.

He said in another tradition that the worst people of my Ummah are those from whose evil people are terrified of. All such people neither belong to me nor do I belong to them.

It is narrated from Imam Ja'far Sadiq (a) that a person of illegitimate birth is having the following signs: (1) enmity to Ahle Bayt (2) inclination to

fornication (3) to degrade the religion of God (4) to openly torment others; one, who does this, is definitely of illegitimate birth or his mother became pregnant with him during her menses.

It is narrated from the Messenger of Allah (s) that never dispute and argue with others as it makes one lose dignity and consideration. And like Jibraeel (a) conveyed the prohibition of wine and idol worship from the Almighty Allah, in same way he prohibited disputing with others.

It is narrated from Imam Ja'far Sadiq (a) that malice of a believer is confined to limits of the place of dispute. When he goes away from there, his malice also goes away. But malice towards the disbeliever lasts forever.

It is narrated from Imam Muhammad Baqir (a) that a person came to the Messenger of Allah (s) and said: Please render some advice to me. The Prophet said: When you meet your believer brother, you should meet him with a smiling face.

Imam Ja'far Sadiq (a) said that the limit of the excellence of morals is that you conduct with others with a smiling face and speak in kind words.

The Messenger of Allah (s) said that meeting others with a smiling face removes malice.

Imam Ja'far Sadiq (a) said that there is well being of the world and the hereafter in three things: (1) forgive one, who is unjust to you (2) you should interact with one, who wants to sever relationship with you (3) you be forbearing and magnanimous with one, who behaves ignorantly with you.

He said in another authentic tradition that one, who inspite of possessing power, controls his anger; on Judgment Day the Almighty Allah will fill his heart with faith and save him from the terror of the Final Gathering (*Mahshar*).

It is narrated from Imam Muhammad Baqir (a) that one, who inspite of possessing power, does not use his anger, the Almighty Allah will increase his respect in the world and the hereafter.

9. Excellence of remembering God in gatherings

It is narrated from the Messenger of Allah (s) that you should reach the gardens of Paradise as soon as possible. People asked: What are gardens of Paradise? He replied: Gatherings, where God is mentioned.

Amirul Momineen (a) said: Remember God in every place as He is with you in all the places.

He said in another tradition that when the Messenger of Allah (s) arose

from a gathering; even though he might have been there for a few moments; he used to seek divine forgiveness twenty-five times there only.

In reliable traditions, it is narrated from the Messenger of Allah (s) that one, who mentions Allah among the heedless is same as one, who fights in the way of Allah, when others have taken to flight from there.

It is narrated from Imam Ja'far Sadiq (a) in a correct tradition that in a meeting comprising of righteous as well as wanton people if they disperse without remembering God in any way, their gathering will be regretful for them on Judgment Day.

It is narrated from the Messenger of Allah (s) that a meeting, which is convened, in which neither God is remembered nor the Prophet is blessed; that gathering will be a cause of regret on Judgment Day.

It is mentioned in a correct tradition from Imam Muhammad Baqir (a) that in the unaltered Taurat, it was mentioned that Prophet Musa (a) said to Almighty Allah: O God, some people approach me before whom I regard Your majesty much more that I should mention it before them. Allah said: O Musa, mentioning My name on every occasion is nothing, but good.

It is narrated from Imam Ja'far Sadiq (a) that the Almighty Allah said: O son of Adam , remember me in the crowd of humans, so that I may remember you in the crowd, which is much better than your crowd.

He said in another tradition that Almighty Allah says: One, who mentions Me in the presence of believers; I mention him before the angels.

It is narrated from Imam Muhammad Baqir (a) that one, who wants to gain the full divine reward on Judgment Day, he should recite the following verses when he leaves a gathering:

(سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمّا يَصِفُونَ. وَسَلامٌ عَلَى الْمُرْسَلِينَ. وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمِين.)

Translation: Glory be to your Lord, the Lord of Honor, above what they describe. And peace be on the apostles. And all praise is due to Allah, the Lord of the worlds.

It is mentioned in another tradition that recitation of these verses at the end of a gathering serves as a penalty of the sins of that meeting.

10. Remembering the Messenger of Allah (s) and Imams of Ahle Bayt (a); to discuss their sciences and to narrate the traditions of their excellence

It is narrated from Imam Ja'far Sadiq (a) that those, who gather in a program and do not mention us or Almighty Allah; they will have to regret that meeting on Judgment Day.

Imam Muhammad Baqir (a) said that our remembrance is the remembrance of God and remembrance of our enemies is remembrance of Satan.

It is narrated from Imam Ja'far Sadiq (a) that some angels of Allah are appointed to tour the earth; when they pass by some people, who are speaking of Muhammad and Aale Muhammad (a), they tell each other: wait we have found what we were looking for. They sit down to listen to them. When they disperse, if one of those people is unwell, they come to visit him, and if one of them dies, the angels attend his funeral and if one of them disappears, the angels search for him.

He said in another tradition that angels are specially attentive to the Shia, who alone or in twos or threes, discuss the excellence of Ahle Bayt (a). Then they tell each other: Do you not see the courage of these people; that despite their minority, and excess of their enemies, they are narrating the excellence of Aale Muhammad (a)? Another group of angels replies:

﴿ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴾

"That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace." (Surah Jumua 62:4)

It is narrated in authentic traditions that Imam Muhammad Baqir (a) asked Mubashshir: Do You Shia meet together and discuss the knowledge and excellence of us, Ahle Bayt (a). He replied: Yes, by Allah. Imam (a) said: By Allah, I also would like to attend that gathering and smell your fragrance as you are on the religion of God and the angels of God. Now, help us by avoiding the unlawful and making effort in worship of Allah, so that we may intercede for you.

He said in another tradition that wherever three or more believers gather, an equal number of angels are also present there. If the believer prays for something, the angels say: Amen. If they seek divine refuge from something, the angels also supplicate that may Allah remove that harm from them. And if they beg for something, angels supplicate for the fulfillment of their need.

And a place where three or more deniers of the rights of Ahle Bayt (a) come together; they are joined by satans, ten times their number. They make the same kinds of statements as them. If they laugh, the satans also laugh with them and if they condemn the friends of God, they also accompany them. So if a believer happens to be trapped in such a situation, he should leave that place when condemnation of friends of God begins, because no one can bear divine fury and nothing can ward off divine curse. And if he is unable to leave that place, he should deny those condemnations in his heart, he should leave that place for some intervals.

It is narrated from Imam Musa Kazim (a) that nothing injures Satan and his mercenaries as the going of believers to meet each other. When two believers meet each other, remember God and discuss excellence of us, Ahle Bayt (a), all the flesh from the face of the Satan falls off and nothing remains. And the torment suffered by him makes him cry for refuge. When the angels of the heavens and Paradises learn of this, they curse him and no proximate angel remains, who does not curse him. At that time he falls to the earth in despair and deprivation.

It is narrated from the Messenger of Allah (s) that embellish your gatherings with the mention of Ali Ibne Abi Talib (a), because this mention contains seventy qualities of the prophets.

He said in another tradition that the Almighty Allah has given so many excellences to my brother, Ali, that they cannot be computed. And one, who mentions of these merits and also has faith in it sincerely, all his past and future sins will be forgiven though on Judgment Day the number of his sins will be equal to the sins of all humans and jinns. And one, who writes one of those merits, till the trace of that writing remains, the angels would continue to pray for his salvation. And if one listens to one of those merits, the Almighty Allah will forgive all sins related to the ears. And one, who glances at one of those merits, all his sins related to the eyes will be forgiven.

He said in another tradition that one, who walks in pursuit of knowledge, the Almighty Allah will widen his path to Paradise and angels willingly spread out their feathers for the seeker of knowledge. And all the creatures in the heavens and earths seek forgiveness for him, even the fishes. Also, the excellence of a scholar over a worshipper is same as the full moon over the stars.

He said in another tradition that there is regret for one, who does not free him himself from worldly matters even on Friday to learn about religion.

He said in another tradition that the Almighty Allah says: Discussion of

My knowledge enlivens the dead hearts in My servants.

He said in another tradition that when you meet each other, you should discuss knowledge and narrate traditions; because traditions illuminate the hearts, which have become rusted. And hearts become rusted like swords; and like the swords are sharpened, in the same way the hearts are polished by traditions.

It is narrated from Imam Muhammad Baqir (a) that discussions about knowledge is having same value as that of a prayer, which has been accepted.

11. Seeking counsel from brothers in faith and its etiquette

It is narrated from Amirul Momineen (a) that one, who considers his personal view sufficient and does not seek the counsel of others, he puts himself into many risks.

He said in another tradition that you must seek counsel from people, who fear God. And have affection to brothers in faith in proportion of their piety. Beware of evil women and do not rely fully on righteous wives as well. If they ask you to do something good, you should act against it, so that they may not think that they would be able to make you obey them in evil.

He said in another tradition that I am aloof from such a one that when a Muslim seeks his counsel, he does not inform him of that in which his well being lies.

It is narrated from the Messenger of Allah (s) that when some people hold mutual consultation and among them is a person named Muhammad, Hamid, Mahmud or Ahmad, what is best for them will indeed become clear for them.

It is narrated from Imam Ja'far Sadiq (a) that he said to Ammar Sabati: If you want that you should benefit from the bounty of God properly, become famous as magnanimous and that your life passes in prosperity, then you should not seek the advice of slaves and mean persons in your affairs.

It is narrated from the Messenger of Allah (s) that do not seek the counsel of cowards; they will make the easy way to come out of calamities difficult for you. And do not seek the counsel of misers, as they will restrain you from achieving your aim; and do not seek the counsel of the greedy, because they will mention the merits of the worst ways.

He said in another tradition that: O Ali, one, who seeks divine counsel (*Istikhara*), is never confused and one, who takes counsel from people, he does not have to regret.

Amirul Momineen (a) said that one, who will take counsel, will be secure

from destruction.

It is narrated in another tradition that it often happened that Imam Ali Reza (a), in spite of the perfect intellect that he was having, used to take counsel from one of his African slaves. And he used to remark: At times, the Almighty Allah makes us know what is good for us through his tongue.

It is narrated in reliable tradition that take counsel from the wise and religious persons; and do not act in contravention of what they say, or it will cause the destruction of your world and the hereafter.

It is narrated from Imam Ja'far Sadiq (a) that a person from whom a brother in faith seeks counsel and he does not tell him that in which his well being lies, Almighty Allah seizes his intellect and counsel.

He said in another tradition that there are some rules of counsel; for one, who does not observe them, the loss will be more than profit. (1) the person whose counsel is sought, should be wise (2) he should be free and religious (3) he should be a brother in faith or a true friend (4) the matter, in which counsel is sought should be explained to him fully – then he should keep his counsel confidential. By acting on these rules, if the advisor is wise, you will gain from his advice and if he is free and religious, he would fulfill the right fully in your well being. And if he is a brother in faith or a true friend, he will not divulge the secret you have confided with him.

We should know that it is sufficient an excellence of seeking counsel that Allah, the Mighty and Sublime has ordered His Messenger, who was having perfect intellect. The Almighty Allah says:

﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ﴾

"And take counsel with them in the affair; so when you have decided, then place your trust in Allah." (Surah Aale Imran 3:159)

12. Etiquette of writing letters

It is narrated from Imam Ja'far Sadiq (a) that the mutual affection of brothers in faith becomes clear from the fact that when they are present in the same town, they should go to meet each other and when they are on a journey, they should remain in contact through correspondence.

In a reliable tradition, it is narrated from the same Imam that just as it is obligatory to reply to greeting (*Salaam*), in the same way it is obligatory to reply to a letter.

He said in another tradition that: Do not avoid writing: "In the name of

Allah, the Beneficent, the Merciful," though you may write only a couplet after that.

He said also said that when you write a letter the script of "In the name of Allah, the Beneficent, the Merciful" should be better and more beautiful than the matter of the letter.

It is mentioned in a trusted tradition that people asked the Imam what his opinion was about writing the name of the addressee before the name of the sender. He replied: There is no problem in it. It is an honor, which you bestow to him.

It is mentioned in another tradition that the Imam ordered them to write a letter. When the letter was shown to him, he said: How can we hope for any action on this letter? Because, 'if Allah wills (*Insha Allah*)' is omitted where it should be there. Then he said: Observe it carefully, and add if Allah wills (*Insha Allah*) wherever you think proper.

It is narrated from Imam Ali Reza (a) in a reliable tradition that when you write a letter, you should sprinkle mud on it, as the request is fulfilled well through this.

It is mentioned in another tradition that Imam Ali Naqi (a) used to mention the following at the beginning of the letter:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ اَذْكُرُ اِنْ شاءَ اللّهُ

Translation: In the name of Allah, the Beneficent, the Merciful. Mention: If Allah wills.

He also said that one, who does not mention:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ

Translation: In the name of Allah, the Beneficent, the Merciful

...in business and correspondence, it will not be an exaggeration if he is compared to person who does not pray.

It is narrated from Imam Ja'far Sadiq (a) that the style of a letter makes one estimate the wisdom of the scribe.

He said in another tradition that when you write a letter of request and you want that request to be fulfilled, first you should just write the following supplication without ink at the beginning:

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ اِنَّ اللّهَ وَعَدَ الصّابِرينَ اَلْمَخْرَجَ مِمّا يَكْرَهُونَ وَالرِزْقَ مِنْ حَيْثُ

لايَحْتَسِبُونَ جَعَلْنا اللّهُ وَإيّاكُمْ مِنَ الذينَ لا خَوف عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ

Translation: In the name of Allah, the Beneficent, the Merciful. Indeed Allah has promised to the patient relief from what they despise and sustenance from where they did not anticipate and may Allah make us and you for whom no fear shall come upon them, nor shall they grieve.

The narrator says that when I acted on this, my request was fulfilled.

It is narrated in authentic tradition that a person inquired from Imam Musa Kazim (a) that many papers collect with us. Can we burn them if the name of Allah is not mentioned on them? He replied: No, first you should wash them with water.

It is narrated from Imam Ja'far Sadiq (a) in another tradition that you should not burn the letters; you should erase them or tear them up.

It is narrated in a good tradition that people asked the same Imam if it was allowed to erase the name of God with saliva. He replied: Erase it with the most ritually purified thing you can get.

It is narrated from the Messenger of Allah (s) that if you want to strike out or erase the writing of Quran or a name of God, you should do so with the purest thing you have and he emphatically prohibited burning of Quran or striking it out (with pen). In some versions, the word of step (*Qadam*) is mentioned instead of pen (*Qalam*).

Chapter Twelve: Etiquette of entering and leaving the house

1. Well-spaced house

A good tradition from Imam Ja'far Sadiq (a) states that one of the things, which shows a man as fortunate, is his open and palatial house.

According to a reliable tradition, Imam Musa Kazim (a) purchased a house and asked one of his friends to move into that house as the friend's house was small and not enough for him. The friend told the Imam that he could not move into the new house, as the house he lived in, was built by his father. The Imam answered that it was not necessary for his friend to stick to the mistake his father had committed.

According to Imam Ja'far Sadiq (a) there are three things, which are a source of satisfaction and comfort for a believer. (1) the house should be open (i.e. airy); it should also be hidden or sheltered to the extent that its faults and secrets are not open to the public eye; (2) a pious wife, who is his helper in the affairs of this world and the next (3) that sister or daughter, who leaves the house, only after getting married or at her death.

It is narrated from Imam Musa Kazim (a) that the pleasure of life lies in the big size of the house and in excess of servants.

He said in another tradition that the pleasure of life lies in the big size of the house and in excess of friends.

It is narrated from Imam Muhammad Baqir (a) that the small size of the house is also a misfortune of life.

In another tradition, it is mentioned that a man from emigrants (*Ansar*) complained to the Holy Prophet (s) about the small size of his house. The Prophet said: You should supplicate in excess to Almighty Allah for a large house and He will bestow you.

In another tradition, he has stated the following things, which are signs of good fortune for man: (1) his son resembles him (2) he should have a beautiful, but pious wife (3) he should have a vehicle (4) his house should be spacious.

In another tradition, he has stated that the following things are inauspicious

in a house: (1) small courtyard (2) bad neighbors (3) many defects in the house.

In a tradition, he has also stated that following things are regarded as signs of good fortune: (1) good wife (2) spacious house (3) good neighbors (4) nice vehicle. And four things are signs of misfortune: (1) bad wife (2) small house (3) unsuitable neighbor (4) unruly mount.

Imam Ja'far Sadiq (a) has stated that two things are the curse of life - changing house often, and buying bread from outside.

2. Reproof of making a house tall and having many extra provisions

According to Imam Ja'far Sadiq (a), God infuses the desire of making a multi-storied house in that person, who earns by illegal ways, that his money may be wasted in mud and water.

In another tradition, he has stated that a building, which will be more grand than necessary, will be a source of burden for its owner on Judgment Day.

He said in another tradition that if a person makes a house for himself more than what he needs, it will be pushed on its owner on Judgment Day.

According to Imam Ali Naqi (a), God has named a few places on the earth as sacred and He desires that His name should be mentioned there and people should pray to Him so that He may accept their prayers.

In the same manner, He has reserved certain places of land as places of fury, on which He makes those people live, who earn by illegal and prohibited ways, and waste their money.

It is mentioned in another tradition that Amirul Momineen (a) passed by the door of a person, whose house was constructed of solid bricks. Imam (a) asked: Whose house is this? Someone said: Of so and so heedless arrogant man. After that he passed by another house. It was also made of solid bricks. He remarked: It seems to be the house of another heedless arrogant man.

According to the Holy Prophet (s), a person, who constructs a building for fame and name, will find that on Judgment Day, his building is dug into the seventh layer of earth and tied around his neck, after which he will be thrown into hell. Nothing of Hell will form an obstruction to prevent him from entering it. But if he seeks remission, he will be saved. When people asked the Holy Prophet (SA) to explain "fame and name", the Holy Prophet (s) replied that it applies to those, who build a house more than required, or so high that it becomes a source of trouble to their neighbors and build it in front to show-off.

It is narrated from Imam Ja'far Sadiq (a) that God has kept an angel for all

the buildings. When the roof of any building exceeds eight hands, the angel says, "O wicked man, how far will you go". In another tradition, instead of 'O wicked man' it is mentioned 'O most wicked man'.

It is narrated from Imam Ja'far Sadiq (a) in another tradition that jinns and satans inhabit the house having a roof higher than eight hands.

According to another tradition, a person complained to Imam Ja'far Sadiq (a) that the jinns harass his children. The Imam asked him how high was the roof of his house. He replied that it was ten hands. The Imam asked him to measure eight hands and write Ayatul Kursi between the eighth and tenth hands on all the four sides. Jinns come to those houses, which are above eight hands in height.

In another tradition, it is stated that if the height of the house is more than eight hands, Ayatul Kursi should be written on the walls where the measurement exceeds eight hands.

It is mentioned in another tradition that a person said to Imam Muhammad Baqir (a) that jinns have expelled them from their house. Imam (a) said: You should limit the height of your roof to seven yards and keep pigeons around the house. The narrator says that when we did that, we were never troubled again.

In a reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that you should make the roof of your house seven yards high, because if you make it higher, it will be occupied by Satan, because he neither lives in the heavens nor the earth; he lives in space.

In another reliable tradition from Abu Khuzaimah, it is stated that he saw Ayatul Kursi written over the door of Imam Ja'far Sadiq (a) and also facing Qibla, where the Imam's prayer mat was spread.

3. Prohibition of drawing, sketching and building three dimensional images of living things

It is famous among scholars that building of an idol, which casts its shadow is strictly prohibited. Making pictures on walls and cloth is supposed to be detestable (*Makruh*) and is held prohibited by some. One should be careful that no gilt-edging is done in the house and no pictures should be made, even that of a tree and especially of a full and perfect human form. If such a type of picture exists, it should be destroyed i.e. rubbed off or one of the parts of the body should be struck off, like the eye or the hand.

A reliable tradition quoted from the Holy Prophet (s) says that angel Jibraeel said: O Muhammad, Almighty Allah send His greetings to you and prohibits you to make idols and draw pictures.

In a reliable tradition from the Holy Prophet (s) angel Jibraeel said that angels do not enter that house, which has a dog or an idol or that (unclean) utensil in which people urinate.

In another reliable tradition from the Holy Prophet (s) it is stated that a person, who makes idols will be asked to give life to those idols on Judgment Day. And when he will be unable to do that, he will be punished.

A trusted tradition states that some people asked Imam Ja'far Sadiq (a) his opinion about pictures carved on floors or printed on household linen used for spreading on the floor. He said: It does not matter if they are inside the house and they are trodden upon.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that it does not matter as long as the faces of the forms were mutilated.

An authentic tradition from Imam Musa Kazim (a) states that one should not pray in that house, which has pictures hung in front. In case of no alternative, one should either cut the photo or turn it on the wrong side and then only one should pray.

In some reliable traditions, it is narrated from Amirul Momineen (a) that the Messenger of Allah (s) sent me to Medina to convey the command that all idols and pictures should be destroyed and to level all the high graves and to eliminate all the dogs.

In two more traditions, it is narrated from Imam Ja'far Sadiq (a) that no building should be constructed over the grave and no picture should be sketched on the roof of a house, because the Messenger of Allah (s) considered both these acts extremely detestable.

In another tradition, people asked him about making pictures of trees, sun, moon etc. He said it did not matter if we drew pictures of lifeless objects.

4. Etiquette of the floor and bed-making

According to Imam Musa Kazim (a), there are three sources of beautification: (1) a four-footed animal with elegant gait (2) a well-behaved slave (3) a beautiful carpet.

Imam Ja'far Sadiq (a) has stated that a man needs a bed for himself, his wife and his guest; and more than that is the property of Shaitan.

It is narrated in another tradition that Imam Zainul Abideen (a) had some beds and carpets with different kinds of pictures and he was using them.

It is mentioned in another tradition that some people came to that Imam

and seeing luxurious beds and carpets, remarked: We observe in your place things, which we do not like. Imam (a) said: When we marry, we give the dower of women; they may purchase whatever they like from those funds; this is not our property.

It is narrated in another tradition that a person came to Imam Muhammad Baqir (a) and found that he was present in a well furnished house having nice carpets. When he went the next day he found nothing, other than a sack and he was also dressed in coarse garments. Imam (a): What you saw yesterday was the house of my wife and it was her turn.

It is mentioned in an authentic tradition that a person said to Imam Muhammad Baqir (a) that a person uses a carpet on which pictures are woven. He said: Other communities regard such a carpet valuable, but we absolutely dislike it.

In another authentic tradition, it is narrated that people inquired from Imam Musa Kazim (a) if it was allowed to use brocade and muslin carpets for sitting, sleeping and praying. He said: You can use it for sitting and sleeping, but don't prostrate on them.

In a reliable tradition, it is stated that Imam Reza (a) used to sit on dried grass mat during summers and on a blanket in winters. He wore rough clothes at home and when he went outs, he wore better clothes and made himself presentable to people.

It is mentioned in a reliable tradition that when Imam Ali (a) married Lady Fatima Zahra (a), he possessed only a cloak to cover himself, a bedding of goat skin and pillow of the same skin filled with date-tree peelings.

In another tradition, it is stated that Imam Ja'far Sadiq (a) used to pray at those places, where the floor was covered with painted pictures of birds. He used to spread a cloth over these pictures while praying. The Imam had received many linen sheets from Syria as gifts, on which were printed pictures of birds, but he had rubbed, changed the heads of the birds into the form of trees.

In another tradition, it is stated that people said that at times they used to have carpets with pictures woven in them. Imam (a) said: What is used as a carpet and is for ordinary use – that is the pictures should be stepped on – there is no problem in it.

5. Etiquette of praying at home

According to a reliable tradition from Imam Ja'far Sadiq (a), Imam Ali (a) had reserved a small room for himself in his house. There was only Quran and a sword there, nothing else; and he used to pray there.

According to another trusted tradition, Imam Ali (a) had reserved a room in his house for prayer, which was neither big nor small. At night, he used to take his prayer mat and pray over there.

According to another tradition Imam Ali (a) wrote to Mussama that he would like him to reserve a place of prayer in his house where he should go in coarse and old clothes and ask God to free him from the fire of hell and admit him into heaven; not to pray anything against Islam law and against anyone.

In reliable tradition, it is narrated from the Messenger of Allah (s) that you should brighten your house by reciting Quran instead of turning it into a grave like Jews and Christians pray in churches and synagogues, but never in their homes. That home improves its condition where Holy Quran is recited much and the people of that house feel more comfort, and the inhabitants of the sky receive light from this house as the people on earth receive light from the stars.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that a house, where someone recites the Holy Quran, folks of heavens point at that house just as folks of earth point out at stars.

It is narrated from Amirul Momineen (a) that a house where the Holy Quran is recited or Allah is mentioned, the blessings of that house increases, angels reside in it and satans flee from it and the light of that house reaches the folks of heavens just as light of the stars reaches the folks of earth. And where the Holy Quran is not recited or Allah is not mentioned, its blessings decrease, angels keep away from it and satans are present there.

6. Keeping animals, especially pigeons and hens as pets

It is narrated from the Messenger of Allah (s) that you should keep many animals as pets, so that satans may be engrossed with them and not harm your children.

It is narrated from Imam Muhammad Baqir (a) that it is good to keep animals like pigeons, hens and goats in the house, so that the children of jinns may play with them and keep away from your children.

In reliable tradition, it is narrated that a person complained to Messenger of Allah (s) about loneliness. He said: Keep a pair of pigeons as pets.

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that pigeon is from the birds of prophets.

It is narrated in another good tradition that pigeons of the Holy Sanctuary are descendants of the pigeons, which Prophet Ismail (a) had kept. Therefore, it is recommended to keep some pigeons in the house, after trimming their

feathers, so that they become attached to the house.

He said in another tradition that the house, where pigeons are present, the inmates of that house will be secure from the harassment of jinns, because children of jinns also play in the house. They remain engrossed with the pigeons if they are present in the house and do not pay any heed children of humans.

He said in another tradition that you should keep pigeons in the house, because Nuh (a) was fond of them and he had blessed them and no bird is as attractive as a pigeon.

It is narrated from Imam Musa Kazim (a) that the feather of pigeon, which falls off is the cause of the flight of satans.

It is narrated from Dawood Ibne Farqad in another tradition that: I saw a *Raabi* pigeons in the house of Imam Ja'far Sadiq (a), which cooed too much. Imam (a) asked: Do you know what he says? I replied: No. He said: He invokes curse on the killers of Imam Husain (a). You should also keep such pigeons.

It is narrated from another reporter that that Imam was breaking bread into pieces for the pigeons, which he had in his house.

It is narrated from Abdul Karim in another tradition that I went to the house of the Imam and saw that there were three green pigeons. I remarked: They dirty the house. Imam (a) said: Keeping them in the house is recommended.

He said in another tradition that the Messenger of Allah (s) had a pair of red pigeons.

He said in another tradition that a well was dug up during the time of Amirul Momineen (a). People informed the Imam that jinns threw stones in that well. Imam (a) arrived and standing at the edge of that well said: Refrain from this mischief or I will inhabit this place with pigeons. Then he said: Satans are driven away by the sound of the wings of pigeons.

It is narrated from Muhammad Ibne Karama that he went to meet Imam Musa Kazim (a) and found that a pair of pigeons was present in the house of the Imam. The male was green with white dots and the female was black. Imam (a) was crushing bread for them. Imam (a) remarked: They move in the night and they are my companions and when they flutter the wings at night, they drive away the jinns and satans.

In many traditions, it is narrated from Imam Ja'far Sadiq (a) that in whichever direction a courier pigeon is sent, it travels to a distance of ninety miles and back with the help of its sense. To return from further than that does not depend on its sense, it depends on fate, and food and water.

It is mentioned in many other traditions that pigeons remember God much, they have affection to Ahle Bayt (a) and they bless the people of the house.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that the house, which has white cock with large feathers, that house and seven houses around it, will be safe from calamities. But fluttering of a dual colored cock is better than seven white cocks.

He said in another tradition that white cock is a friend of me and every believer.

It is narrated from Imam Musa Kazim (a) that the cock possesses five traits of the prophets: (1) generosity (2) valor (3) to recognize the time of prayer (4) excess of copulation (5) magnanimity.

It is narrated from Amirul Momineen (a) that the crowing of the cock is its prayer and its fluttering is genuflection and prostration.

It is narrated from the Messenger of Allah (s) that do not abuse the cock, as it wakes up people for prayer.

7. Domesticating sheep and goats

In a trusted tradition, it is narrated from Imam Ja'far Sadiq (a) that the house owner, who keeps a sheep or ram in his house as pet, the Almighty Allah will bestow its sustenance and also increase the sustenance of all the inmates and poverty will move one stage away from the house. And if he keeps two sheep or rams, Almighty Allah will give sustenance to both of them. He will increase the sustenance of inmates of the house and their worries will be removed from them to a distance of two stages. And if he keeps three sheep or rams, Almighty Allah will give sustenance to all three of them. He will increase the sustenance of all inmates of the house and remove their worries and poverty completely.

It is narrated from Imam Muhammad Baqir (a) that the house, which has a milch sheep; every angel tell the inmates of the house two times: May God bless you.

It is narrated from Imam Ja'far Sadiq (a) in another tradition that the believer, who has a milch goat in his house, everyday an angel blesses him and his children in the morning: May you remain pure and chaste, may God bless you and make you prosperous. And if there are two milch goats, two angels do the same.

In reliable tradition, it is narrated that the Messenger of Allah (s) said to his aunt: What prevents you from keeping divine increase (*barakah*) in your house?

She asked: O Messenger of Allah (s), what is divine increase (*barakah*). He replied: Milch goat or sheep. Then he said: A house, which has a milch goat, sheep or cow, it is the cause of divine increase (*barakah*) of that house.

He said in another tradition that the Almighty Allah has sent three things with divine increase (*barakah*): (1) water (2) fire (3) sheep and goats.

It is narrated from Imam Ja'far Sadiq (a) in a reliable tradition that the house in which there are thirty sheep and goats in the evening, till the following day, angels will guard that house.

He said in another tradition that you should rear sheep, goats and camels as well.

The Messenger of Allah (s) said that sheep and goats are very good property.

He said in another tradition that when you keep goats and sheep, you should make a nice enclosure for them and keep them clean and tidy.

8. Birds and animals allowed to be killed

It is mentioned in reliable tradition that a dove had made a nest in the house of Imam Muhammad Baqir (a). One day, the Imam heard it cooing. He asked those present: Do you know what they are saying? No, they replied. He said: They are saying: *Faqat tokum Faqat tokum* (you will be destroyed). Then he said: Before it drives me off, I will drive it away. Then he instructed them to eliminate it.

It is mentioned in another tradition that one day, Imam Ja'far Sadiq (a) came to the house of Ismail, his son and found that a dove was placed in a cage and it was cooing. Imam (a) said: Son, why have you kept this dove as a pet? Do you not know that it is inauspicious and it curses the owner? Destroy it, before its inauspiciousness destroys you.

It is narrated in reliable tradition that one day a person with a dead swallow passed by Imam Ja'far Sadiq (a). The Imam arose and snatching the bird from him threw it away. Then he asked: Has any of your scholar or monk ordered you to kill this bird? My father has narrated through his forefathers from my grandfather, the Messenger of Allah (s) that he prohibited killing six kinds of animals: (1) honeybee (2) ant (3) frog (4) Surad[1] bird (5) hoopoe (6) swallow. The honeybee as it consumes pure food and stores pure food and it is that which is neither from the humans nor jinns, but the Almighty Allah has sent revelation to it as the Holy Quran says:

[1] A hunting bird, also known as *Latura*.

(وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ)

"And your Lord revealed to the bee..." (Surah Nahl 16:68)

And the ant because there was a famine during the period of Prophet Sulaiman (a) and His Eminence had gone out with his companions. He noticed an ant supplicating to heavens: O Lord, we are from Your creatures; please bestow sustenance to us from Your hidden treasure and do not make us pay the price of the sins, which descendants of Adam have committed. Prophet Sulaiman (a) said: Let us return, the Almighty Allah will send rains as a result of the prayers of others.

And he prohibited killing the frog, because when Nimrod lighted a fire to burn Prophet Ibrahim (a), all the creatures of the earth had sought permission to douse that fire with water. The Almighty Allah did not permit anyone, except the frog. It bore such hardship that its two-third portion was burnt up, what remains now is one-third.

It is prohibited to kill hoopoe, because it informed Prophet Sulaiman (a) about the Kingdom of Bilquis.

Surad is a big-headed bird, which hunts birds. It is prohibited to kill it, because it guided Adam (a) for a whole month and brought him from Sarandeep to Jeddah.

It is prohibited to kill the swallow, because it circles the sky being aggrieved on the victimization of Ahle Bayt (a) and its humming is recitation of Surah Hamd; have you not noticed that in the end it clearly says: *Waladh dhaaaleen*?[1]

It is narrated in authentic tradition that people inquired from Imam Musa Kazim (a) regarding killing of ants. He said: As long as they do not trouble you, you should also not trouble them. Then they asked about killing of hoopoe He said: Do not harass it or slaughter it; it is a very nice bird.

It is narrated from Imam Ali Reza (a) in another tradition that the Messenger of Allah (s) had prohibited killing five animals: (1) Surad[2] (2) hoopoe (3) honeybee (4) ant (5) frog. And five animals are supposed to be killed: (1) crow (2) hornet (3) snake (4) scorpion (5) mad dog.

He said in another tradition that the Messenger of Allah (s) said: One, who killed a snake, it is as if he slew a disbeliever.

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[1] ***"Nor of those who go astray."*** (Surah Fatiha 1:7)

[2] A hunting bird, also known as *Latura*.

It is narrated in a trusted tradition that people inquired from Imam Musa Kazim (a) about killing of a snake. He said: the Messenger of Allah (s) said that one, who refrains from killing a snake thinking that it is unlawful, he does not belong to my Ummah. But if he leaves it thinking that it is an animal and it is of no harm to us, there is no problem in that.

It is narrated in another tradition that the Messenger of Allah (s) prohibited burning of animals.

It is narrated from Imam Ja'far Sadiq (a) that the Almighty Allah will punish a woman, because she had tied up a cat and it perished of thirst.

It is also mentioned in a tradition that there is no problem in eliminating ants, whether they trouble you or not.

It is narrated from the Messenger of Allah (s) in another tradition that you must accord respect to swallow, because as compared to other bird, it becomes more attached to human beings and when it chirps, it recites Surah Hamd.

It is narrated from Imam Ali Reza (a) in a reliable tradition that on every wing of hoopoe it is written in Syriac:

آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ

Translation: The descendants of Muhammad are the best of creation.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that you should not eat hoopoe and neither should you abuse it or allow children to play with it, because it mentions God much and its chant is as follows:

لَعَنَ اللّٰهُ مُبْغِضِي آلِ مُحَمَّدٍ

Translation: Curse of Allah be on the enemies of Aale Muhammad (a).

In reliable tradition, it is narrated from Imam Zainul Abideen (a) that hairs on the head of hoopoe appeared, because Prophet Sulaiman (a) passed his hand over it, as one day its male wanted to copulate with it, but she refused. The male said that he wanted issues, who may remember God. So the female agreed. When it was time to lay the eggs, the male asked: Where will you lay the eggs. She said: I want to lay them away from the roads. The male said that it would be better to lay them near the road, because if someone notices us, he will think that we have come to pick grains. She did that and when it was time for the eggs to hatch, they saw Sulaiman (a) marching to them and birds were shading him. The female said: See, Sulaiman has arrived with his army, now he will trample us and our young ones. The male said: Sulaiman (a) is kind and merciful; do you have something, which you have hidden for your children? She replied:

Yes, I have a locust, which I concealed from you; and have you also stored something for your children? He replied: Yes, I have hidden a date. She said: You take your date and I will take my locust, and we will present them to Prophet Sulaiman (a) and mention our request. He is very fond of gifts. So the male took the date in its beak and the female took the locust in its claw and they came to Sulaiman (a). He was seated on his throne. When he saw them approach, he spread out his hands. The male sat on his right hand and the female perched on his left. The Prophet asked about their condition and they reported their problem. Sulaiman accepted their gifts and instructed his army to turn away from their nest. After that he passed his hand over their head, due to which they got hair.

It is mentioned in many reliable traditions you should not capture young ones of birds from the nest. On the contrary, you should leave them till they are able to fly. And hunting or trapping at night is not advisable, because at night, they are in refuge.

It is narrated from Imam Ali Reza (a) in an authentic tradition that there is no problem in capturing birds at night, but scholars have said that hunting birds at night and taking away their young ones is detestable. In the same way, killing other animals at night is also detestable.

It is mentioned in another tradition that people were praising the peacock in the presence of Imam Ali Reza (a). Imam (a) said: The elegance of no animal is as much as the elegance of white cock and it is more melodious and lucky as well. It makes people aware of prayer times, while the peacock curses itself due to the sin it committed and because of which it was transmogrified.

In another tradition, it is mentioned that when Tawus Yamani came to Imam Ja'far Sadiq (a), the Imam asked: Are you Tawus Yamani? He replied: Yes, O son of Allah's Messenger (s). He said: Peacock (*Tawus*) is inauspicious. It makes the crowd worry wherever it enters.

It is mentioned in another tradition that Saalim met the Imam and heard a large number of birds chirping. Imam (a) asked: Do you know what they are saying? He replied: No. He said: They are saying: O Allah, we are also from Your creatures and we cannot survive without Your sustenance, please provide us with food and water.

It is narrated in another tradition that Imam Zainul Abideen (a) said at such occasion that they are remembering their God and asking Him for their sustenance.

In reliable tradition, it is narrated from Imam Ali Reza (a) that the owl initially lived in houses and it joined the dining table at dinner and it ate

whatever it was given. When enemies martyred Imam Husain (a), it abandoned inhabited places and started living in ruins, mountains and jungles; and remarked: You are a very evil community that you slain the son of your Prophet. I am afraid that you might slay me as well.

In many traditions, it is narrated from Imam Ja'far Sadiq (a) that since Imam Husain (a) was martyred, the owl only emerges during the night. From that day it has sworn that it will not live in habited places and it fasts all day long and remains depressed. At night, it breaks its fast and till the morning, laments for Imam Husain (a).

In another tradition, it is narrated from the same Imam that if the housefly did not sit on food, every person would have been afflicted with leprosy.

In reliable tradition, it is narrated from the Messenger of Allah (s) that when a housefly drops in any food or water utensil, you should remove it after dipping it, because there is poison in one of its wing and cure in another and it always dips the poisonous wing in food and water. You should dip its other wing as well.

9. Prohibition of keeping a dog in the house

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that the presence of a dog in the house of a Muslim is detestable.

It is narrated from the same Imam in another tradition that one, who keeps a dog in house, from his deeds a portion is reduced every day.

A reliable tradition from Amirul Momineen (a) states that there is no advantage of keeping any dog, except the one used in hunting and one, which safeguards the herd.

According to two trusted traditions from Imam Ja'far Sadiq (a), one can keep the hunting dog in the house, but it should have a separate room, quite far away from oneself. At least there should be a door between the dog and you, which can be closed.

In another tradition, it is stated that the Holy Prophet (s) allowed keeping of dogs in the homes of those who live far away from the population.

In another trusted tradition, it is mentioned that the dogs, which are completely black, are in fact jinns.

It is narrated from the Messenger of Allah (s) that dogs are weak jinns. When you sit to eat and a dog is present, either you give it some food or remove it from there, because they have evil selves.

It is narrated from Imam Ja'far Sadiq (a) that dogs, which completely black, white or red, are from jinns; and the piebald dogs are transmogrified from jinns and humans.

In an authentic tradition, it is narrated from Abu Hamza that I was in the company of Imam Ja'far Sadiq (a) between Mecca and Medina. All of a sudden, the Imam turned to his left and saw a black dog and said to it: Curse on you, why are you moving so fast? I saw that it changed into a bird and flew away. I asked: O son of Allah's Messenger (s), what was that? He replied: It was Atham, the messenger of jinns. Hisham has died at this moment and he goes to every town with that news.

In another tradition, it is narrated that the Messenger of Allah (s) permitted people, who live far away from habited areas, to keep dogs.

A reliable tradition from the Holy Prophet (s) states that one should not go for hunting often and whenever one hears a dog or an ass, one should seek refuge of God from the mischief of the accursed satan for these animals can see things, which human cannot.

In a trusted tradition, it is mentioned that it is not allowed to make animals fight, but it is allowed to use a dog for hunting other animals.

It is mentioned in many reliable traditions that if an animal is caught by a trained dog and you reach at the time when the animal is still alive, you should cut its throat (*zibha*) and even if the animal is dead, it is allowed (*halal*) provided you had said *Bismillaah* when the dog was let loose on the smell. But if the animal is caught by an untrained dog, it is only permissible when you reach before it is dead and you cut its throat; but if the animal is dead by the time you reach, then it is not permissible. If you have struck an arrow from the bow or just an arrow in the body of an animal, then it is only permissible if you reach before it is dead and cut it; but it is not permissible if it dies before you reach. And if the animal is dead, but you had said *Bismillaah* before letting off the arrow, it is permissible; otherwise it is not. The same order applies to hunting with sword, spear or iron instruments of hunting. If one has hunted with stone, gun or pitlet-bow, which has no iron in it and can just wound the animal, then if you reach before the animal is dead, you can cut its throat and make it permissible; but if the animal is dead on account of the wound, before you can reach, it is unlawful.

In reliable tradition, it is narrated from Amirul Momineen (a) that you must eat the animal, which is hunted by a black dog, because the Holy Prophet (s) ordered such animals to be eliminated and scholars have regarded its prey as detestable. In the same way, it is not allowed to eat the hunted animal, killed by

a dog trained by a Jew, a Christian or Majus. Scholars regard its prey also as detestable. In the same way, they have also prohibited fishing on Fridays before the Friday Prayer and there is condition that it should be removed from the water alive and it should die outside. If it dies in water, it is unlawful. And it is necessary that a Muslim should take it out. If a disbeliever takes it out and a Muslim takes it and it dies on the hand of the Muslim, it is lawful. In the same way, if a fish comes ashore by its own and a Muslim catches it alive, it is lawful. And if it was seen alive and it died before one took it in his hand, there is difference of opinion in it, and precaution advises avoiding it.

Locust is also hunted in the same way; that a Muslim should catch it with his hand or with a hunting tool. And the locust without wings is not lawful.

We should know that to regard hunting as pastime is not allowed. And if a journey is undertaken for such a hunt, one should pray in full and keep fast as well. But if it was to get food or to earn sustenance, it is allowed. In that case, the prayer and fast will be shortened (*Qasr*).

There is no scope for details about hunting in this book, and detailed books containing laws of hunting should be referred.

10. Lighting a lamp, purchasing a house and occupying a new house

It is narrated from the Messenger of Allah (s) in reliable tradition that you should put out the lamp at night, lest the mouse carries away the wick putting the house to fire.

It is narrated from Imam Ja'far Sadiq (a) that four things are completely wasted: one them being the lamp, which is lighted in moonlight.

In another tradition, it is narrated from Amirul Momineen (a) that five things are complete waste: (1) a lamp lighted in sun, its oil is wasted (2) rain, which falls on saline lands, the water is completely wasted (3) food, which you get for someone, who has already eaten (4) a beautiful woman, who is married to an impotent husband (5) a good turn towards a thankless person.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that lighting the lamp before sunset removes poverty and enhances income.

It is narrated from the Messenger of Allah (s) in another reliable tradition that it is detestable to enter a dark house; and a lamp should be lighted before entering.

It is narrated from Imam Ja'far Sadiq (a) that when you light a lamp in your house, you should recite the following supplication:

اللّهُمَّ اجْعَلْ لَنا نُورًا نَمْشي بِهِ فِي النّاسِ وَلا تَحْرِمْنا نُورَكَ يَوْمَ نَلْقاكَ وَاجْعَلْ لَنا نُورًا اِنَّكَ نُورٌ لا اِلهَ اِلاّ اَنْتَ

Translation: O Allah, please appoint a light for us, in which we may walk among the people and do not deny us Your effulgence on the day we meet You and appoint for us a light as indeed You are an effulgence and there is no god, except You.

And when you put out the lamp, you should recite:

اَللّهُمَّ اَخْرِجْنا مِنَ الظُّلُماتِ اِلَى النُّورِ.

Translation: O Allah, take us out from darkness into light.

It is narrated from the Messenger of Allah (s) in reliable traditions that one, who buys a house should give a feast (*Walima*).

In reliable tradition, it is narrated from the Messenger of Allah (s) that one, who builds a new house, it is fitting that he should slaughter a fat sheep and serve the mutton to poor; he should also recite the following supplication:

اللّهُمَّ اذْحِرْ عَنّي مَرَدَةَ الْجِنِّ وَالاِنْسَ وَالشَّياطينَ وَبارِكْ لي في بِنائي

Translation: O Allah, keep away from me the rebellious jinns, men and satans and bless me in my domination.

The Almighty Allah will keep away from him the harm of rebellious jinns, men and satans and building that house would be auspicious for him.

11. Etiquette about the house

According to a reliable tradition from Imam Ali (a), a man should never stay for a night in the house, which has no curtains.

According to the Holy Prophet (s), the Almighty God take away His security from three types of persons. (1) One, who takes up residing in a dilapidated house (2) one, who offers prayer on a public road (3) one, who leaves his animal free, without appointing anyone to look after it.

In authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that you sweep the ground in your houses and do not imitate Jews, who do not sweep their homes.

A reliable tradition from Imam Ali (a) states that one should not keep the day's rubbish for the whole night, one should throw it in the day only, as the devil finds a place in it.

It is narrated from Imam Muhammad Baqir (a) that sweeping and cleaning the house keeps poverty away.

According to the Holy Prophet (s), the devil resides in those places in one's house, where the spider makes its web.

A trusted tradition from Imam Ja'far Sadiq (a) states that you should keep utensils of water and food covered, for the devil does not uncover utensils and one should blow off the lamp before going to bed, so that a rat may not set the house on fire.

In a tradition, it is stated that on account of heat, the Holy Prophet (s) used to sleep out from Thursdays and when winter began, he started sleeping inside from a Friday.

According to Imam Muhammad Baqir (a), the Satan will overcome those, who urinate or excrete on a grave or in standing water, urinate standing, go to sleep without washing their hands and mouth after having food and go to sleep in an empty house. These are the situations, where Shaitan can easily get hold of a man and will not leave him until he goes out of his mind. Once it so happened that when the Holy Prophet (s) was on his way to a holy war, he crossed a valley inhabited by jinns. The Holy Prophet (s) ordered his companions to go through the valley in pairs; no one must pass the valley alone. A person disobeyed the orders and as soon as he entered the valley alone, he was seized by a fit of lupteria. Other companions informed the Holy Prophet (s), who pressed the thumb of the unconscious man and recited:

بِسْمِ اللّٰهِ اُخْرُج خَبِيثُ. اَنَا رَسُولُ اللّٰهُ

Translation: O evil spirit, run away with the name of God, I am his Prophet.

...and the man suddenly stood up alright, cured of the fit.

In another tradition, the Holy Prophet (s) asked a person where he was staying. The person replied that in a certain house. The Holy Prophet (s) asked him not to stay alone or to live in another house as the devil dare not attack any man, except when he is alone in a house.

A reliable tradition from the Holy Prophet (s) states that one should not keep that cloth in the house, in which one brings the daily meat as it is the returning place of Shaitan; and one should not collect rubbish before the door, as it is the retreat of Shaitan; and when one enters one's room, one should say *Bismillaah* as Shaitan runs away and when entering one's room, one should say the *Salaam* as it increases the fortune of the house and angels get attached to it.

It is narrated from the Messenger of Allah (s) that rubbish should not be kept in the house at night as Satan perches on rubbish only.

It is narrated from Imam Ali (a) that one should not keep cobwebs in the house as they cause poverty and anxiety.

A tradition from Imam Ja'far Sadiq (a) states that keeping one's utensils clean and washed and one's house well-swept and neat, increases one's earnings.

It is narrated from Amirul Momineen (a) that allowing cobwebs and rubbish to accumulate in the house increases poverty.

According to the Holy Prophet (s) that handkerchief or towel, which is filled with fat and food by constantly cleaning hands after meals with it, should not be kept in the house, for it is the residing place of the devil.

According to Imam Ja'far Sadiq (a), one should not keep utensils uncovered as Shaitan spits in them and takes out as much as he likes from the contents.

According to the Holy Prophet (s), one should look after one's wife, children, friends and pet animals when the sun sets, for that is the time when the Shaitan can overcome them.

A reliable tradition states that the Holy Prophet (s) prohibited peeping in a neighbor's house.

In another tradition, the Holy Prophet (s) states that God does not like the Holy Prophet (s) to have six habits which the Holy Prophet (s) in turn does not like the Imams and Shias to possess. They are: (1) playing with one's beard or clothes during prayer; (2) talking vulgar while fasting; (3) making someone realize that you gave charity to him as an obligation; (4) visiting mosques when unclean; (5) laughing in a graveyard (6) peeping in houses of others.

It is narrated in an authentic tradition that one day the Messenger of Allah (s) was present in the room of one of his wives when a person peeped through a hole in the door. The Prophet said: If I were near, I would have pierced your eye.

12. Etiquette of entering and leaving the house

According to the Holy Prophet (s), after sleeping for the first part of night, one should not go out as there are certain creatures of God, which are spread over the earth at this time carrying out their orders.

A reliable tradition from Imam Muhammad Baqir (a) states that when a person leaves the house, he should say:

بِسْمِ اللّهِ آمَنْتُ بِاللّهِ وتَوَكَّلْتُ عَلَى اللّهِ ما شاءَ اللّهُ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ

Translation: I begin with the name of Allah the Beneficent the Merciful, I have brought faith on Allah and rely on Allah whatever His Will may be. Except Allah, no one possesses any strength or might.

Reciting this makes the angles slap the devil and keep him away from you.

According to the Holy Prophet (s), when a person says:

بِسْمِ اللّهِ

Translation: In the name of Allah.

...when coming out of the house, the angel retorts that he should live well. And when the man says after it:

لا اِلهَ اِلاّ اللّهُ

Translation: There is no god, except Allah.

...the angle replies that all his tasks will be accomplished; and when the man says:

تَوَكَّلْتُ عَلَى اللّهِ

Translation: I rely on Allah.

...the angle retorts that he will be safe from anxieties and troubles.

Imam Reza (a) states that when his father left his house, he used to recite the following supplication:

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللّهِ وَقُوَّتِهِ لا بِحَوْلِي وَقُوَّتِي بَلْ بِحَوْلِكَ وَقُوَّتِكَ يا رَبِّ مُتَعَرِّضا لِرِزْقِكَ فَاْتِنِي بِهِ فِي عافِيَةٍ.

Translation: In the name of Allah, the Beneficent, the Merciful. I have come out by the strength and might of Allah; not by my strength and might. Oh Allah, only by your strength and might I have started in search of daily bread, which You give me with comfort.

A reliable tradition from Amirul Momineen (a) states that when a person enters his house, he should offer salutations and if his family is not present, he should say:

السَّلامُ عَلَيْنا مِنْ رَبِّنا

Translation: May there be peace on us from our God.

When he is inside the house, he should recite Surah Tauheed, as it keeps away poverty and anxiety. When one has to go out for some special work, one should go on a Thursday morning and recite the following verses from Aale Imran and Ayatul Kursi, Surah Qadr and Sure Hamd:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ ﴾

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire: Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust: Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous. Our Lord! and grant us what Thou hast promised us by Thy apostles; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise." (Surah Aale Imran 3:190-194)

It is narrated from Imam Muhammad Baqir (a) in an authentic tradition that when you leave the house, you should recite the following:

بِسْمِ اللّهِ تَوَكَّلْتُ عَلَى اللّهِ ما شاءَ اللّهُ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ اللّهُمَّ اِنّي اَسْأَلُكَ خَيْرَ ما خَرَجْتُ لَهُ وَاَعُوذُ بِكَ مِنْ شَرِّ ما خَرَجْتُ اِلَيْهِ اللّهُمَّ اَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَاَتِمَّ عَلَيَّ نِعْمَتَكَ وَاسْتَعْمِلْني في طاعَتِكَ وَاجْعَلْني راغِباً فيما عِنْدَكَ وَتَوَفَّني في سَبيلِكَ وَعَلى مِلَّتِكَ وَمِلَّةِ رَسُولِكَ صَلَّى اللّه عَلَيْهِ وَآلِهِ.

Translation: In the name of Allah. I rely on Allah. As willed. There is no power and strength, except by Allah. O Allah, I ask You for the betterment of that for which I have come out and I seek Your refuge from the evil of what I have come out for. O Allah, expand upon me Your grace and complete on me Your blessing and make me engrossed in Your obedience and make me a seeker of the bounties, which You are having and make my end on the path You like most and on the faith of Your messenger, may Allah bless him and his progeny.

It is narrated from Imam Muhammad Baqir (a) in another tradition that one, who recites the following supplication at the time of leaving his house, Almighty Allah will forgive his sins, accept his repentance, fulfill his wishes and keep him secure from calamities. The supplication is as follows:

اَعُوذُ بِمَا عَاذَتْ بِهِ مَلائِكَةُ اللهِ وَرُسُلُهُ مِنْ شَرِّ هذا الْيَوْمِ الْجَدِيدِ الَّذي اذا غابَتْ شَمْسُهُ لَمْ تَعُدْ مِنْ شَرِّ نَفْسي وَمِنْ شَرِّ غَيْري وَمِنْ شَرِّ الشَّياطينِ وَمِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِياءِ اللّهِ وَمِنَ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ السِّباعِ وَالْهَوامِ وَمِنْ شَرِّ رُكُوبِ الْمَحارِمِ كُلِّها أُجيرُ نَفْسي بِاللّهِ مِنْ كُلِّ سُوءٍ.

Translation: I seek refuge from that through which the proximate angels of Allah sought refuge, and the messengers from the evil of this new day. From the disappearing of the sun, after which it does not return. From the evil of my self and from the evil of others than me. From the evil of satan and from the evil of those, who were inimical to the saints of Allah and from jinns and humans and from the mischief of the beasts and stinging creatures and from the evil of the committing of all impermissible acts and entrust myself to Allah in order to be secure from all evil.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that one, who recites Surah Tauheed ten times before leaving the house, he will remain in the security of Almighty Allah till he returns.

In another reliable tradition, it is narrated that the Imam used to recite the following supplication at the time of leaving the house:

اللّهُمَّ بِكَ خَرَجْتُ وَلَكَ اَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ اللّهُمَّ بارِكْ لي في يَوْمي هذا وَارْزُقْني فَوْزَهُ وَفَتْحَهُ وَنَصْرَهُ وَطَهُورَهُ وَهُداهُ وَبَرَكَتَهُ وَاصْرِفْ عَنّي شَرَّهُ وَشَرَّ مافيهِ بِاسْمِ اللّهِ وَباللّهِ وَاللّهُ اَكْبَرُ وَالْحَمْدُ للّهِ رَبِّ الْعالَمينَ اللّهُمَّ اِنّي خَرَجْتُ فَبارِكْ لي في خُرُوجي وَانْفَعْني بِهِ.

Translation: O Allah, by You I come out and to You I submit and in You I believe and on You I rely. O Allah. Bless me on this day and grant me success and victory and help and purity and guidance and blessing in it. Ward off from me its evil and what is in it by the name of Allah and by Allah and Allah is the

greatest and praise be to Allah, the Lord of the worlds. O Allah, I am going out, so bless my departure and profit me by it.

It is narrated from the same Imam in a good tradition that when a person leaves his house, he should recite: Allah is the greatest (*Allaahu Akbar*) three times; then he should recite:

بِاللهِ اَخرُجُ وَبِاللهِ اَدْخُلُ وَعَلَى اللهِ اَتَوَكَّلُ

Translation: I leave with the help of Allah and I enter by the leave of Allah and I rely on Allah.

Then he should recite three times:

اللّهُمَّ افْتَحْ لِي فِي وَجْهِي هذا بِخَيْرٍ وَاخْتِمْ لِي بِخَيْرٍ وَقِنِي شَرَّ كُلِّ دابَّةٍ اَنْتَ آخِذٌ بِناصِيَتِها اِنَّ رَبِّي عَلى صِراطٍ مُسْتَقيمٍ

Translation: O Allah open for me in this my face with good and end it for me with good and save me from the evil of all the animals. You are the One, who holds their forelocks. Indeed my Lord is on the straight path.

As one, who recites this supplication, will remain in the security of Allah till he returns.

In trustworthy tradition, it is narrated from Imam Muhammad Baqir (a) that one, who recites the following supplication at the time of leaving the house, Almighty Allah will improve his worldly and religious affairs:

بِسْمِ اللّهِ حَسْبِيَ اللّهُ تَوَكَّلْتُ عَلَى اللّهِ اللّهُمَّ اِنّي اَسْأَلُكَ خَيْرَ اُمُوري كُلِّها وَاَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيا وَعَذابِ الآخِرَةِ.

Translation: In the name of Allah. Allah is sufficient for me. I rely on Allah. O Allah, I ask You the best in all my affairs and I seek Your refuge from the humiliation of the world and the chastisement of the hereafter.

It is narrated in another tradition that the Imam recited the following supplication when he came out of the room:

بِسْمِ اللّهِ خَرَجْتُ وَعَلى اللّهِ تَوَكَّلْتُ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ.

Translation: I leave in the name of Allah and upon Allah I rely. There is no power and might, except by Allah.

It is narrated from Amirul Momineen (a) that one, who looks at the gem of ring after turning it around to his palm and after reciting Surah Qadr, recites the

following at the time of leaving the house:

آمَنْتُ بِاللّهِ وَحْدَهُ لا شَرِيكَ لَهُ آمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَعَلانِيَتِهِمْ

Translation: I have faith in Allah. The one, without any partner. I believe in the concealed ones of Aale Muhammad (a) and their apparent ones.

...then no harm will come to him that day.

It is narrated in another traditional report that the following supplication must be recited at the time of leaving the house:

بِسْمِ اللّهِ وَبِاللّهِ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ تَوَكَّلْتُ عَلَى اللّهِ

Translation: In the name of Allah and by Allah. There is no power and might, except by Allah. I rely on Allah.

Then he should recite Surah Hamd, Surah Falaq, Surah Naas, Surah Tauheed, Ayatul Kursi each one towards all six sides and recite the following at the time of entering the house:

بِسْمِ اللّهِ وَبِاللّهِ اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: In the name of Allah and by Allah. I testify that there is no god, except Allah, the one, who has no partner and I witness that Muhammad is His servant and His Messenger.

Then he should greet the occupants of the house and if no one is present there, after that supplication, he should say:

اَلسَّلامُ عَلى مُحَمَّدِ بْنِ عَبْدِ اللّهِ خاتَمِ النَّبِيّينَ اَلسَّلامُ عَلَى الأَئِمَّةِ الْهادينَ الْمَهْدِيّينَ اَلسَّلامُ عَلَيْنا وَعَلى عِبادِ اللّهِ الصّالِحِينَ.

Translation: Peace be upon Muhammad bin Abdullah, the seal of the prophets. Peace be upon the guiding and the guided Imams. Peace be upon us and on the righteous servants of Allah.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that if one ties the turban in *tahtul hunak*[1] manner on leaving the house, I guarantee that he will return safe and sound.

It is narrated from Imam Muhammad Baqir (a) in a trusted tradition that when you go out for some need, you should go during the day as no need is fulfilled at night.

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[1] Fold passes under the chin.

Chapter Thirteen: Etiquette of walking on foot, riding, going to the market, trading, farming and rearing animals

1. Riding different kinds of horses, mules and donkeys

It is narrated from the Messenger of Allah (s) that having a quadruped for riding is among the good fortune of man.

It is narrated from Imam Ja'far Sadiq (a) that you should keep a quadruped, as it is your honor and it is very useful at times and its sustenance is on God.

It is narrated from Imam Muhammad Baqir (a) that keeping a defective animal is cause of endless worry.

It is narrated from Imam Ja'far Sadiq (a) that one, who buys a quadruped, its advantage is for the buyer and its sustenance is the responsibility of God.

He said in another tradition that is a sign of good fortune for man that he should have a quadruped for riding; which he may ride for his errands and to help his believer brothers.

It is narrated in another tradition that he said to Yunus Ibne Yaqub: You should keep a donkey with you as it will help you to commute and its sustenance will be provided by God. The narrator says: I purchased a donkey and since I used to have yearly expenditure; when I calculated at the end of the year, there was no increase in the expenses.

It is mentioned in another traditional report that Imam Musa Kazim (a) asked Ibne Tayfur, which animal he used for riding? He replied: A donkey. He asked: How much did you buy it for? He replied:: Thirteen gold coins. Imam (a) said that it was too much to spend for a donkey; why he did not buy a mule instead. He said: The mule is more expensive to maintain. He said: One, who gives you the expenses of donkey, He will give for the mule as well. Perhaps you don't know that one, who keeps a horse and awaits the reappearance of us, Ahle Bayt, and he enrages our enemies by showing that horse, the Almighty Allah sends its upkeep, expands the breast of that man and fulfills his aims.

It is mentioned in another traditional report that one day Imam Musa Kazim (a) was mounted on a mule. A man from the adversaries party remarked:

What a useless animal is this! Neither can you chase the enemy on it nor fight mounted upon it. Imam (a) said: In this animal, there is neither exaltation of a horse nor degradation of a donkey and the best condition is that of moderation.

In another tradition, it is narrated from the same Imam that one, who keeps a pure breed Arabian horse, three sins are deleted from his scroll of deeds everyday and eleven good deeds are recorded in it. And one, who keeps a horse, which had one of the parents Arabian, everyday two of sins are erased and seven good deeds are recorded and one, who keeps only a pony for his elegance and for fulfilling of his needs, or to ward off his enemies, even then one sin will be erased from the scroll of his deeds and six good deeds will be recorded.

In a reliable tradition, it is narrated from Imam Musa Kazim (a) that one, who has a red horse with a small or a big white spot on its forehead, it is blessed. And if it is piebald, in my view it is yet better. A family having such horse will not be troubled by poverty and as long as it remains with that household, it will not face injustice.

It is narrated from Imam Muhammad Taqi (a) that one, who leaves his or someone else's house early in the morning and he sees a piebald horse; that day he will have only good fortune. And as much will be the whiteness of its head, as much will be the good fortune. And if someone goes out on an errand and notices such a horse, his aim will be fulfilled.

He said in another tradition that Amirul Momineen (a) brought four horses from Yemen for the Messenger of Allah (s). The Prophet inquired if one of them had a white spot? Amirul Momineen (a) replied: Yes, a red horse is of that type. He said: Reserve it for me. Then he asked if there were bay horses among them? He replied: Yes. He said: Reserve them for Hasan and Husain (a). Then he said: The fourth is single color of musk. He said: Sell it and spend the money on your family, because blessed is only that horse, which has a white spot. Thus, the Holy Prophet (s) implied piebald.

Imam Musa Kazim (a) said that except for the donkey and mule, it is detestable for the animals to be single colored and white spot on the 'forehead' of a donkey or mule is not auspicious. Except that there should be a strip and that is also not much nice.

It is narrated from Imam Muhammad Baqir (a) that the best quadruped in my view is the donkey.

It is narrated from the Messenger of Allah (s) that the auspiciousness of the horse lies in its color being dark brown or brown and its forehead being white. And three legs should be white; that is there should not be whiteness in the right foreleg.

It is narrated from Tarkhan, an agent for quadrupeds that Imam Ja'far Sadiq (a) asked him to procure a black mule and said that its mouth should be white and the center of the back and legs should also be black.

2. Rearing quadrupeds and observing their rights

In reliable tradition, it is narrated from the Messenger of Allah (s) that every quadruped has six rights on its owner: (1) when he dismounts, he should provide it grass and water (2) whenever he comes across water on the way, he should take it there; so that if it needs it may have water (3) he should not hit on its mouth, as it also glorifies God in its language (4) he should not stand on it, except in case of fighting Jihad (5) he should not load more than its capacity (6) it should be driven only as fast as it can run and not to torment it in excess.

This tradition is narrated in the same way from Imam Ja'far Sadiq (a), but with the addition that he also said that you should not brand any quadruped on its mouth (head).

It is narrated from Amirul Momineen (a) that one, who takes a quadruped on journey, it is obligatory that when he alights at the station, before refreshing himself, he should provide grass and water to the animal.

The Messenger of Allah (s) said that when three persons are mounted on a quadruped, one of them is accursed. That is one, who is seated in the front.

It is mentioned on another tradition that the Messenger of Allah (s) saw a loaded camel with its legs tied. He said: Tell its master to be prepared, as this camel will sue him before the Almighty Allah.

It is narrated in reliable tradition that a train passed before Imam Ja'far Sadiq (a). He observed that only one of the beasts was loaded. He said: Be just regarding this animal, as God likes equitability.

It is narrated in reliable tradition that Imam Zainul Abideen (a) performed twenty Hajj pilgrimages on the same camel, but he did not ever hit it once.

It is mentioned in reliable traditions that you should not hit on the mouth of a living animal as it praises and glorifies God; and every thing has some value and the respect of animals demands that they should not be lashed on their mouth.

It is narrated from Abu Zar Ghiffari that the quadrupeds say: O God, bestow kindness to our master, so that he behaves kindly with us, keep track of our feed and water; and he should not be cruel to us.

It is narrated from Imam Ja'far Sadiq (a) and Imam Musa Kazim (a), through two reliable chains that when the owner of a quadruped wants to mount

it, he should recite:

اللّٰهُمَّ اجْعَلْهُ لِي رَحِيمًا

Translation: O Allah, make it kind for me.

In another reliable, it is narrated from Imam Ja'far Sadiq (a) that a man saw Abu Zar Ghiffari in Rabdha making his donkey drink water in excess. He asked: Don't you have any servant to perform this errand for you? He replied: I heard from the Messenger of Allah (s) that every quadruped prays to Allah in the morning: O Lord, bestow good sense to my master to give me feed and water and not to make me labor more than my capacity.

In a trustworthy tradition, it is narrated from Safwan, the camel driver that I bought a camel worth eighty dirhams for Imam Ja'far Sadiq (a). When I brought it to the Imam, he said: Can he lift a litter? I loaded it with a litter and brought it to the Imam. He remarked: If people come to know that Almighty Allah has bestowed such strength to weak animals to lift loads, they would never purchase expensive animals.

It is narrated from Ibne Abi Yafur in another tradition that Imam Ja'far Sadiq (a) saw me walking on foot. He asked: You have a camel, why don't you ride it? I said: It is weak, and I want to keep it light. He said: You don't know whether the camel is weak or strong. Both are given the same capacity to lift weights.

It is narrated from the Messenger of Allah (s) in many reliable traditions that a satan perches on the hump of every camel. So when you use it, you should do so gently and while loading or mounting it, you should mention the name of God.

In another reliable tradition, it is narrated from the Messenger of Allah (s) that the camel, which is taken on Hajj seven times, and it has reached Arafat every time, then Almighty Allah will, without any doubt, include it among the quadrupeds of Paradise.

In another tradition, five times is mentioned instead of seven times and in yet another tradition only three times is reported.

It is narrated from Imam Ja'far Sadiq (a) that one, who mounts a loaded camel and he dismounts by jumping carelessly, if he dies, he will go to Hell.

He said in another tradition that if a quadruped falls when it is mounted and the master says: May you be destroyed. It replies: May the most disobedient to God from us be destroyed.

It is narrated in two reliable traditions from the Messenger of Allah (s) that

if a quadruped flees, it should be beaten up and if it stumbles and falls, it should not be beaten.

He said in another tradition that you should neither sit cross legged while mounted nor should you dangle both your legs on one side. You should also not make its back a place of rest, that you chat mounted on it, while it stands. You should dismount at such time.

It is narrated from Imam Zainul Abideen (a) that animals are not unaware of four things: (1) they recognize their God (2) they know their pasture (3) they are familiar with death (4) they discriminate between male and female.

People asked Imam Ja'far Sadiq (a) that when was it justified to hit the animal while driving it. He replied: When it does to move with the gait, with which it hastens to the feeding trough when it is hungry.

3. Rules of saddle and reins

We should know that precaution dictates that nothing from the saddle or rein should be made of gold or silver and it is recommended that the saddle should neither be of silk nor red in color and it is extremely detestable for ladies to mount a saddle.

It is mentioned in reliable traditions that among the signs of the last period of time is that women will ride in saddles.

It is narrated from Imam Ja'far Sadiq (a) in a good tradition that riding on saddles is cursed and unlawful for women.

Through reliable chains of narrators, it is narrated from Imam Muhammad Baqir (a) that it is not allowed for women to ride on saddle, except in case of urgent need or during journey.

In authentic tradition, it is narrated that Ali bin Ja'far asked Imam Musa Kazim (a) whether it was allowed to mount a horse having a silver saddle or rein? He replied: If it is only gilt, which cannot be removed, then there is no problem; otherwise it is not allowed.

In another tradition, it is narrated from Imam Ja'far Sadiq (a) that the halter of the she-camel of the Messenger of Allah (s) was made of silver.

It is mentioned in many traditions that the Messenger of Allah (s) said to Amirul Momineen (a): Beware never mount on red saddle cover, whether it is on a camel or a horse. It is among those things on which the satan mounts.

It is mentioned in another traditional report that Imam Zainul Abideen (a) and Imam Ja'far Sadiq (a) used to mount on red saddle cover of a camel.

It is mentioned in another tradition that people asked Imam Ja'far Sadiq (a): Was it allowed to use lion or cheetah skin as saddle cover? He replied: It is allowed, but not to pray on it.

In reliable tradition, it is narrated from the Messenger of Allah (s) that I will never give up five things as long as I am alive: one of them being riding a saddled donkey.

It is narrated from Imam Musa Kazim (a) that there is a satan in the nostril of every quadruped. Therefore, it is best to recite *Bismillaah* when one is putting the rein on it.

In authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that the quadruped, which is unruly at the time of reining it, then if it is possible to hold its ear or just recite the following verse on it:

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

"Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned." (Surah Aale Imran 3:83)

4. Etiquette and supplications of riding beasts

Through authentic chains of narrators, it is narrated from the Messenger of Allah (s) that if the person says: In the name of Allah, at the time of mounting the beast, an angel mounts behind him and he guards him as long as he is mounted. And if he does not say it, a satan mounts behind him and says: Sing a song for me. But since he does not know singing, the satan says: Harbor false hopes. Thus, as long as he remains mounted, he remains involved in impossible thoughts.

He also said that one, who recites the following at the time of mounting:

بِسْمِ اللّٰهِ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّٰهِ (اَلْحَمْدُ لِلّٰهِ الَّذي هَدانا لِهذا وَما كُنّا لِنَهْتَدِيَ لَوْلا اَنْ هَدانَا اللّٰهُ)

(سُبْحانَ الَّذي سَخَّرَ لَنا هَذَا وَما كُنّا لَهُ مُقْرِنينَ)

Translation: In the name of Allah. There is no power and might, except by Allah. Praise be to Allah, Who guided us to Islam and if He had not guided us to it, we would not have been guided by Allah. Glory be to Him, Who made this subservient to us and we were not able to do it.

Then till he dismounts, he and his animal will remain secure in every way.

It is narrated from the Messenger of Allah (s) that one, who while mounting recites Ayatul Kursi and then recites:

اَسْتَغْفِرُ اللّٰهَ الَّذي لا اِلٰهَ اِلاّ هُوَ الْحَيُّ الْقَيُّومُ وَاَتُوبُ اِلَيْهِ اللّٰهُمَّ اغْفِرْ لِي ذُنُوبِي فَاِنَّهُ لا يَغْفِرُ الذُّنُوبَ اِلاّ اَنْتَ

Translation: I seek the forgiveness of Allah, besides whom there is no god. The living, the everlasting and I turn to Him (in repentance). O Allah, forgive my sins, because no one other than You can forgive the sins.

The Almighty Allah tells the angels: My servant has confessed that no one other than Me can forgive the sins. So you remain witness that I have forgiven his sins on this only.

It is narrated from Amirul Momineen (a) that when you mount the quadrupeds, you should mention God and recite:

﴿ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ ﴾

"Glory be to Him Who made this subservient to us and we were not able to do it, and surely to our Lord we must return." (Surah Zukhruf 43:13-14)

It is narrated from Ali Ibne Rabia that when Amirul Momineen (a) inserted his foot in the stirrup, he used to recite: 'In the name of Allah,' and when he was mounted, he used to recite:

اَلْحَمْدُ لِلّٰهِ الَّذي كَرَّمَنَا (وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً) (سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ)

Translation: Praise be to Allah, Who honored and carries us in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We created. Glory be to Him, Who made this subservient to us and we were unable to do that.

Then he recited:

سُبْحانَ اللّٰهِ

Translation: Glory be to Allah

...thrice

اَلْحَمْدُ لِلّٰهِ

Translation: Praise be to Allah

...thrice

اَللّٰهُ اَكْبَرُ

Translation: God is the greatest

...thrice. After that he recited:

رَبِّ اغْفِرْ لِي فَاِنَّهُ لا يَغْفِرُ الذُّنُوبَ اِلاّ اَنْتَ.

Translation: O Lord, forgive me, because none other than You can forgive the sins.

It is mentioned in another traditional report that when Imam Ja'far Sadiq (a) inserted his foot in the stirrup, he used to say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Translation: Glory be to Him, Who made this subservient to us and we were not able to do it.

Then seven times each:

سُبْحانَ اللّٰهِ

Translation: Glory be to Allah.

اَلْحَمْدُ لِلّٰهِ

Translation: Praise be to Allah.

لا اِلٰهَ اِلاّ اللّٰهُ

Translation: There is no god, except Allah.

It is mentioned in another traditional report that when that Imam mounted the camel, he recited the following supplication:

بِسْمِ اللّٰهِ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّٰهِ (سُبْحانَ الَّذي سَخَّرَ لَنا هذا وَما كُنّا لَهُ مُقْرِنينَ وَاِنّا اِلَى رَبِّنا لَمُنْقَلِبُونَ.)

Translation: In the name of Allah. And there is no power and might, except by Allah. Glory be to Him, Who made this subservient to us and we were not able to do it. And surely to our Lord we must return.

It is narrated from the Messenger of Allah (s) that there is a satan on the hump of every camel. So when you mount it, you should recite the following as the Almighty Allah says:

سُبْحانَ الَّذي سَخَّرَ لَنا هذا وَما كُنّا لَهُ مُقْرِنينَ.

Translation: Glory be to Him, Who made this subservient to us and we were not able to do it.

It is narrated in another reliable tradition that when the beast of the Messenger of Allah (s) stumbled or slipped, he used recite:

اللّهُمَّ اِنّي اَعُوذُ بِكَ مِنْ زَوالِ نِعْمَتِكَ وَمِنْ تَحْويلِ عافِيَتِكَ وَمِنْ فُجاءَةِ نَقْمَتِكَ.

Translation: O Allah, I seek Your refuge from the decline of Your blessing and from the changing of Your relief and the sudden arrival of Your fury.

It is mentioned in reliable tradition that a person complained to Imam Ja'far Sadiq (a) that his mount used to abruptly stop while moving. Imam (a) said: Recite the following verses in its ear:

﴿ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ ﴾

"Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters? And We have subjected them to them, so some of them they have to ride upon, and some of them they eat." (Surah Yasin 36:71-72)

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that it is obligatory on the mounted to warn the pedestrians, so that they may not get any harm from his mount.

He also said that once Amirul Momineen (a) was mounted. Some people started walking with him. Imam (a) asked: Do you want something from me? They replied: No, we only want to accompany you to pay respect to you. He said: There is no need; go back as the walking of people with a mounted person creates arrogance in the rider and degrades the pedestrians.

In another tradition, it is narrated from Abdullah Ibne Ataa that one day I went to meet Imam Muhammad Baqir (a). Imam (a) said: Saddle two horses for us. I saddled a mule and a horse and presented the mule for the Imam to mount. He said: No, get me the donkey as in my view, it is the best among animals and

you mount the mule. I followed the directions, brought the donkey and stood holding the stirrup. When the Imam was mounting, he recited:

اَلْحَمْدُ لِلّٰهِ الَّذي هَدانا لِلاِسْلامِ وَعَلَّمَنا الْقُرْآنَ وَمَنَّ عَلَيْنا بِمُحَمَّدٍ صلى الله عليه وآله وسلم وَالْحَمْدُ لِلّٰهِ الَّذي سَخَّرَ لَنا هذا وَما كُنّا لَهُ مُقْرِنينَ وَاِنّا اِلى رَبِّنا مُنْقَلِبُونَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعالَمينَ

Translation: Praise be to Allah, who guided us to Islam and taught us the Quran and blessed us with Muhammad (s). And praise be to Allah, Who made this subservient to us and we were not able to do it. And surely to our Lord we must return. And praise be to Allah, the Lord of the worlds.

After that he set off. On way, I observed that the donkey was trotting and the Imam was holding the saddle in the front. I asked: O son of Allah's Messenger (s), are you uncomfortable? He said: The Messenger of Allah (s) had a donkey named Yafur. When he mounted it, it used to trot so much in gaiety that the shoulders of the Prophet hopped. He used to hold the saddle in the front and remark:

اَللّٰهُمَّ لَيْسَ مِنّي وَلكِنْ ذا مِنْ عَفيرٍ

Translation: O Allah, this not from me, this haughty movement is from Yafur.

O friends, we should remember that the Prophet was terrified even when a donkey moved with pride and he used to seek excuse of Allah. So those of Arab descent and fast horses with arrogance and pride; through their prancing gait as if they are favoring the sky and the earth. They do not accord any value to anyone. Then how they will seek pardon?

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that: Are you not ashamed that you remain in sleep of ignorance mounted on your quadruped and while carrying you, it remains in remembrance of its Lord?

It is narrated from Amirul Momineen (a) that he said: My quadruped never stumbled, because I never trampled on the crop of anyone while riding.

5. Etiquette of walking on foot

Some traditions of this section were mentioned in the chapter of etiquette of dress and footwear.

It is narrated from Imam Musa Kazim (a) in a reliable tradition that the beauty of the believer is destroyed by walking fast.

It is narrated from the Messenger of Allah (s) in a good tradition that ladies should walk on the sides of the road and men should walk in the center.

He said in another tradition that the pedestrian as compared to the mounted, and the bare-footed as compared to one wearing shoes, is more worthy of walking in the center of the road.

In reliable tradition, it is narrated that Imam Zainul Abideen (a) used walk with such demeanor as if a bird was perching on his head. And his right hand never moved ahead of the left.

It is narrated from the Messenger of Allah (s) in reliable tradition that when a person walks arrogantly the earth, everything below and above it, curses him.

He said in another tradition that when the people of my Ummah ignore the beggars and walk arrogantly, Allah swears that He will punish them in such a way that they would cause harm to each other.

He said in another tradition that when people of my Ummah start walking arrogantly, there will be such mischief among them that they will wield the sword on each other.

He said in another tradition that one, who, during journey or at station, keeps a walking stick in his hand and instead of being arrogant, he is humble, then a thousand good deeds are recorded for him for every step, a thousand sins will be erased and he will be elevated a thousand ranks.

He said in another tradition that you should carry a walking stick as it is the practice (*Sunnah*) of prophets. And all young and old of Bani Israel used to carry the stick so that arrogance may not appear in them.

He also said that carrying a walking stick removes poverty and satan does not come near him.

It is narrated from Imam Muhammad Baqir (a) that if you are wise, you should make a proper intention where you want to go and restrain yourself from what is opposed to Islamic law. You should also contemplate on the creations surroundings you and refrain your eyes from what is unlawful and continue to remember God, because all the places, on which Allah is remembered, will testify for him on Judgment Day and seek forgiveness for him so that he may enter Paradise. Do not talk too much while walking. It is against good manners and most paths are ambushes of Satan. Do not be neglectful of his deceit. In other words, you should be such that your going and coming back should be in obedience to God. And your outing should be for pleasure of God. And always keep in mind that all your actions are recorded in your scroll of deeds.

6. Keeping of cows, buffaloes, goats and sheep

It is narrated in reliable tradition that people asked the Messenger of Allah

(s) which was the best profession. The Prophet said: Farming. A person who himself ploughs the field, sows and harvests the crop; then he takes his share and pays the share of God.

Then they asked about the second best profession. He replied: Goat farming. That is he should graze them in pasture, pray there and then pay the Zakat of his property. They asked: After goat farming? He replied: Dairy farming. They asked: After that? He replied: Date tree farming. Then he said: Date trees are very good property. One, who sells them away it is as if he has taken the cost of the sand which the storm picked up and threw on the mountain. But it is valid only when he takes cash for them and does not exchange them for other trees. People asked: O Messenger of Allah (s), which is the next best profession? The Prophet did not reply.

A certain person asked: O Messenger of Allah (s), why did you not mention about rearing of camels? He replied: More effort is required for this line of work. Often it demands staying away from home and there are continuous expenses.

He said in another tradition that there is gain in keeping goats and sheep when they are alive and also useful even after being killed. That when they are dying, you should slaughter and consume them and there will be no loss for you. And as long as cattle is alive, they are profitable and after death they cause loss. As for camel: it is the neighbor of satan. There is loss in its presence as well as in absence. That is when it is in health, it causes harm to the master and does not bring any profit. People asked: O Messenger of Allah (s), who will keep camels after what you have said? He replied: There will be unfortunate persons in every age, who will continue to rear camels.

He said in another tradition that from the ten parts of sustenance, nine parts are present in trade and one is present in goat farming.

He said in another tradition that you must definitely take to goat farming as they will profit you everyday.

It is mentioned in another reliable tradition that presence of camel brings respect to the owner.

It is mentioned in authentic tradition that Imam Ja'far Sadiq (a) said to Safwan, the camel driver, to purchase a camel for him, but it should be ugly, because it lives longest.

He said in another tradition that you must purchase black and ugly camels as they live longest.

It is mentioned in another reliable tradition that you must never acquire red

haired camels, as they have short lifespans.

It is narrated from the Messenger of Allah (s) that never walk through the camel train as there is no train, in which a satan is not present between each pair of camels.

It is mentioned in good tradition that Imam Zainul Abideen (a) used to buy and ride a camel worth a hundred gold coins.

In reliable tradition, it is narrated from Amirul Momineen (a) that one of the carriers of the Divine Throne (*Arsh*) looks like oxen, and it is the chief of all animals and the best of them. And till Bani Israel had not worshiped the calf, the oxen was the most beautiful and respected of the animals. When Bani Israel committed that mistake, the angel having the form of oxen, bowed down its head in shame and this was emulated by every ox and from that time no ox ever looks at the heavens due to shame.

It is narrated from the Messenger of Allah (s) that the camel, which consumes human excreta, should be quarantined for forty days and provided only grass. Only after that can its flesh and milk be used; and only after that can it be used for riding.

In view of scholars, its flesh and milk is absolutely unlawful and riding it, is detestable. The same rule applies to all animals. They can be purified only after being quarantined for a period of time. Different time period is prescribed for different animals and all details are mentioned in books of Islamic jurisprudence.

7. Rules of buying and keeping of animals

In reliable tradition, it is narrated from Imam Musa Kazim (a) that one, who buys a quadruped, it is necessary for him to stand to the right of the beast and holding its fur with his right hand, recite the following on its head: Surah Hamd, Surah Tauheed, Surah Falaq, Surah Naas and last four verses of Surah Hashr:

﴿ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ
الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ

﴿ ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾ ﴾

"Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect. He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful. He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him). He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise." (Surah Hashr 59:21-24)

And last two verses of Surah Bani Israel:

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾ ﴾

"Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these. And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)." (Surah Isra 17:110-111)

...then say:

اللهُ اَكْبَرُ

Translation: Allah is the greatest.

It is narrated from Imam Ja'far Sadiq (a) that it is obligatory on one, who recites these last verses of Surah Bani Israel, to recite:

اللهُ اَكْبَرُ

Translation: Allah is the greatest.

Then recite Ayatul Kursi. After that the Almighty Allah will keep that quadruped secure from all calamities.

In trusted tradition, it is narrated from Imam Ja'far Sadiq (a) that when you purchase a slave girl, you should recite:

اَللّٰهُمَّ اَسْتَشيرُكَ وَاَسْتَجيرُكَ

Translation: O Allah, I seek counsel from You and seek well being from You.

And when you want to purchase a beast, you should recite:

اَللّٰهُمَّ قَدِّر لِي اَطْوَلَهُنَّ حَياةً وَاَكْثَرَهُنَّ مَنْفَعَةً وَخَيْرَهُنَّ عاقِبَةً

Translation: O Allah, may the lifespan of this animal be the longest and may it be most beneficial and convenient for me.

It is mentioned in authentic tradition that Ali Ibne Ja'far asked Imam Musa Kazim (a) whether it was allowed to brand the mouth (head) of an animal? He replied: There is no problem in it. [that is, it is not unlawful; it is detestable.]. Thus, in trustworthy tradition, it is narrated that people inquired from Imam Ja'far Sadiq (a) regarding branding of animals. He replied: It is best to brand any of its part, except its head (front).

He said in another tradition that the Messenger of Allah (s) disallowed branding the heads of animals or to beat them on their faces as they also intone divine praises.

It is mentioned in another tradition that people inquired from him regarding branding the faces of sheep. He replied: You should brand them near the ears.

It is narrated from the Messenger of Allah (s) that you should leave a little milk in the udders when you milk them, as it will enable quick replenishment.

He said in another tradition that animal pens should be cleaned thoroughly and that their oozing should be removed. You should pray in their pens, because sheep and goats are animals of Paradise.

It is narrated from Imam Ja'far Sadiq (a) that you must signal to the sheep and goat by whistling while urging them out of the pen and click the tongue while recalling them from the wild.

It is mentioned in reliable tradition that people asked the Imam about castration of animals. He replied: There was no problem in it and it was not unlawful.

It is narrated from Imam Muhammad Baqir (a) that castration of animals and making them fight was detestable.

He said in another tradition that one day Amirul Momineen (a) passed

through a place where people were mating a pair of animals right in the middle of the road. The Imam looked away and said: This is not only inappropriate, but also detestable. It should be done in a place unseen by any human.

It is narrated in reliable tradition that people asked Imam Ja'far Sadiq (a) whether it was allowed to cut the fat tail of a living ram? He replied: If it is aimed at improving the health of the animal, it is allowed. But the detached fat tail will be regarded as carrion and you cannot use it in any way.

We should remember that among the scholar, it is well known in accordance with reliable tradition that if a kid of goat or sheep sucks the milk of pig to an extent that its flesh and bones develop, its flesh is unlawful and regarding sheep and goats, about whom it is known that they are from its progeny all of them are unlawful. Even if it has sucked little and no flesh and bones developed from it, even then its milk and flesh is detestable. And the method of removing this detestability, is that if it is on milk, it should be quarantined and fed the milk of sheep or goat and if it has stopped sucking, it should be fed lawful grass and grains.

It is narrated in authentic tradition that a person wrote to Imam Ali Naqi (a) that a woman suckled a lamb (or kid) as long as it needed to nurse. Now, it was grown up. It has itself given birth to a kid and produced milk. Was it allowed to consume its milk. The Imam replied: The act of that woman was detestable, but there is no problem in consuming that milk.

8. A brief description of the types of animals

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that all birds and wild animals and fishes, which are hunted, as many divine praises they used to intone are wasted.

He said in another tradition that in the beginning, all the animals lived together in unity till Qabeel, the son of Adam (a) slain his brother, Habeel. After that they became inimical to each other and became disunited and every animal became inclined to the animal resembling it.

It is mentioned in another tradition that Prophet Yaqub (a) told his son: Do not fornicate, because the bird, which fornicates loses its feathers.

It is narrated from Imam Husain (a) that when the vulture screeches, it says: O son of Adam, you may live in whichever way you want, but the end is death in any case. Then it calls out: O knower of the unseen, O remover of calamities!

The peacock says: I oppressed my self, I was arrogant on my beauty. Now, You forgive me.

The partridge says:

﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾

"The Beneficent God is firm in power." (Surah Taha 20:5)

The wild fowl says: One, who recognizes God, cannot become forgetful of Him.

The domestic cock says: Rely on God, so that He may give you sustenance.

The falcon says: I believed in Your divinity and on Judgment Day.

The eagle says: One, who is obedient to Allah is never unfortunate.

The hawk says:

سُبْحانَ اللّهِ حَقًّا حَقًّا

Translation: Glory be to Allah, truly as a matter of fact.

The screeching owl says: Separation creates love.

The wild crow says: O giver of sustenance, give me lawful sustenance.

The heron says: O God, protect me from my enemies.

The stork says: One, who lives away from people, will be secure of their harm.

The drake says: O God, I seek forgiveness from You.

The Hoopoe says: One, who disobeys God is very unfortunate.

The dove says: O knower of unseen, O God.

The *dubsi*[1] says: O God, You are the Lord, there is no god, except You.

The sparrow says: I seek divine forgiveness from all that infuriates God.

The bulbul says:

لا إلهَ إلا اللّهُ حَقًّا حَقًّا

Translation: The fact is that there is no god, except Allah.

The red-legged partridge says: The truth is near, the truth is near.

The *samana* bird says: O son of Adam, how oblivious are you of death?

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[1] A kind of dove.

The dove says:

يا واحِدُ وَيا اَحَدُ يا فَرْدُ وَيا صَمَدْ

Translation: The one, the only, the sole, the sufficient.

The greenfinch says: O my master, please save me from the fire of Hell.

The *Hooja* bird says: O my master, please accept the repentance of all the sinners.

The domestic pigeon says: If You don't forgive my sins, I will be unlucky.

The ostrich says: There is no god, except Allah.

The swallow recites Surah Hamd and says: O one, who accepts the repentance of all sinners. O God, the true praise is Your alone.

The lamb says: Death is sufficient as a teacher.

The kid says: My death overtook me and my sins are in excess and they are serious.

The lion says: Much attention should be paid to the worship of God.

The bullock says: Avoid sins; because you are before a God, whom no one can see and He sees everyone; and He is the master of all creatures.

The elephant says: Nothing can save one from death.

The cheetah says:

يا عَزيز يا جَبّارُ يا مُتَكَبِّرُ يا اَللّٰهُ

Translation: O mighty, O powerful, O haughty, O Allah.

The camel says: The Almighty Allah degrades the oppressors and He is absolutely pure. Glorified be Him.

The horse says: Glorified be our Lord.

The wolf says: One, whom Allah protects, can never be destroyed.

The jackal says: There is regret and severe chastisement for those, who persist on sins.

The dog says: Disobedience of God is sufficient for degradation.

The rabbit says: O God, the praise is only Yours, please don't destroy me.

The fox says: The world is the abode of deceit.

The deer says: Please save me from torment.

The rhinoceros says: Please help me or I will be destroyed.

The lion cub says: Glorified be God, Who is the greatest. I also glorify him.

The snake says: O merciful God, how unfortunate is one, who disobeys You!

The scorpion says: Sin is fearsome.

Then the Imam said: There is none among the creatures of God, who do not intone some praise, as the Almighty Allah has said:

﴿ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ﴾

"The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise but you do not understand their glorifications." (Surah Isra 17:44)

It is narrated from Imam Musa Kazim (a) that there are twelve kinds of animals, which have been transmogrified: (1) elephant – it was a king, who indulged in fornication and sodomy (2) bear – it was a wild Bedouin, who practiced cuckoldry (3) rabbit – it was an unfaithful wife and she did not perform ritual bath of menses (4) lion – it was thief, who stole dates (5) Canopus (dog star) – he was a man in Yemen, who collected tithe by force (6) Venus – it was a woman, who deceived Harut and Marut (7) monkey (8) pig; both these were from Bani Israel; they hunted on Saturday (9) iguana (10) lizard; these two were from Bani Israel, during the time of Isa (a) they did not believe in the table, which was sent for him from heavens, and that is why they were transmogrified; one group of them went to the sea and another remained on land (11) scorpion – he was a mischief-maker, who created discord among people (12) wasp – it was a butcher, who under weighed.

It is mentioned in another traditional report that the bear was a man with whom people committed sodomy. The iguana was a Bedouin, who robbed the Hajj pilgrims. The spider was a woman, who practiced sorcery against her husband. *Daymoos* was a tale-teller, who created discord between friends. Snake and fish were cockolders. The lion stole dates. The monkey – Jews, who fished on the Sabbath. Pigs and monkeys – they were people, who did not believe in the heavenly table.

It is narrated from Imam Ali Reza (a) that the rats are a group of Jews, who were punished by the Almighty Allah.

The mosquito – it was a person, who ridiculed the prophets.

The lice – which was transmogrified due to jealousy. There was a prophet of Bani Israel, who was praying one day when an ignorant man began to ridicule him. He was transmogrified into a lice.

The lizard was also a group of Bani Israel people, who abused the descendants of prophets and bore malice to them.

It is mentioned in another tradition that tortoise was a nasty tempered man.

It is mentioned in some traditional reports that Venus and Canopus (dog star), who are transmogrified, are not two stars; on the contrary they are two aquatic animals.

It is mentioned in reliable traditional reports that those who die from Bani Umayyah are transmogrified into lizards. He also said that whenever you kill a lizard, you should perform the ritual bath (*Ghusl*).

It is mentioned in reliable tradition that those who were transmogrified, did not live for more than three days. But the Almighty Allah created some animals in their form and made them unlawful (to consume etc); so that others may gain lesson from them.

It is narrated from the Messenger of Allah (s) that the Almighty Allah transmogrified seven hundred communities, because they did not obey successors of their prophets; thus 400 types live on land and 300 went into the sea.

9. Excellence of business and lawful income

In reliable traditions, it is narrated from the Messenger of Allah (s) that wealth is the best helper in order to escape from sins and to acquire piety.

It is narrated from Imam Ja'far Sadiq (a) that one, who does not desire to gather wealth from lawful ways, his aim being to save himself from asking others, to repay his debt and to do a good turn to his relatives, there is no merit in him.

He said in another tradition that seek help from the world to achieve the hereafter and do not become a burden on people.

It is narrated from the Messenger of Allah (s) that one, who imposes the burden of expenditure of his family on others, is accursed.

It is mentioned in a good tradition that a man asked Imam Ja'far Sadiq (a) if it was allowed to desire material world? He asked: What for do you need material wealth? He replied: For bearing the expenses of self and family, for

doing a good turn to the relatives, for charity, for Hajj and Umrah. Imam (a) said: Earning for all this is not seeking the world – it is seeking the hereafter.

He said in another tradition that prosperity, which keeps one away from oppression is better than poverty, which motivates one to sin.

It is mentioned in reliable tradition that a Sunni scholar met Imam Muhammad Baqir (a) when he was walking assisted by two servants and it was a hot day. That man objected: You are from the elders of Quraish, you should not come out at such time for seeking material wealth; what if death came to you in such condition? He replied: If death comes in this condition, it would be the best, because it would have come at a time, when I was engrossed in worship of God; and doing something, which will enable me to remain needless of people like you. One should fear death when one is busy in divine disobedience. That man was regretful of his audacity. He said: You are right, I wanted to advise His Eminence, but I was myself advised.

It is narrated from Amirul Momineen (a) in reliable tradition that Almighty Allah said to Dawood (a): If you had worked yourself and did not take anything from the public treasury, you would have been very righteous. Dawood (a) continued to weep for forty days after that. Then Allah commanded iron to become soft as wax for Dawood (a) and he prepared an armor and sold it for a thousand dirhams. So much so that he made 360 armors during his lifetime and was never needful of the public treasury.

It is narrated in another tradition that Imam Ja'far Sadiq (a) asked about the well being Amr Ibne Muslim. People said that he has closed his business. The Imam said thrice: It is an act of Satan. Does he not know that the Messenger of Allah (s) used to trade? And the Almighty Allah has also praised the traders when He said: There are some whom trade does not prevent from the remembrance of God; it implied those traders who became engrossed in prayer, when it was prayer time. Such traders are many times better than those, who do not trade, but pray on time.

It is mentioned in trusted tradition that the people told the Imam about a person that he said: I will remain at home, pray, fast, worship God; my sustenance will arrive from somewhere. The Imam said: He is from those three, whose supplication is not accepted.

It is narrated in another tradition that someone asked the Imam that I want the Almighty Allah to give me sustenance with ease. He said: Till you don't make effort as Allah has ordered, I will not pray for you.

It is mentioned in another reliable tradition that Imam asked the people about some person. They said: He was in financial crisis. Imam (a) asked: In

what trade is he now? They said: He remains at home, but is engrossed in worship of God. He asked: How are his expenses managed? They said: Some believer brothers support him. Imam (a) said: The worship of those, who are paying for his needs is much better than the worship of that man.

In reliable tradition, it is narrated from Imam Muhammad Baqir (a) that one, who seeks material wealth with the aim to become needless of others, to maintain his family member and to be kind to his neighbors; on Judgment Day his face will glow like the full moon.

It is narrated from the Messenger of Allah (s) that there are seventy parts of worship; the best being earning lawful sustenance.

It is mentioned in reliable traditional report that when you opened your shop and sat spreading out your wares, then you did your duty; the rest is upon God – rely on Him (alone).

In reliable traditions, it is narrated from the Messenger of Allah (s) and he mentioned it during the farewell Hajj that Jibraeel informed me that any living thing, which dies, has consumed all the sustenance that Allah had destined for it. So you should fear God and do not make exceeding effort in seeking livelihood and delay in it, should not make you incline to disobey God for getting something; because Almighty Allah has distributed lawful sustenance among His creatures and not unlawful sustenance. Now, one, who refrains from disobedience of God and observes patience, he will definitely get his lawful sustenance; and one, who is not patient, and he takes unlawful wealth, the same amount of his lawful sustenance will be decreased and on Judgment Day, he will be answerable about the unlawful.

It is narrated from Imam Ja'far Sadiq (a) that even if man goes into a hole Allah will send his sustenance there; therefore do not make exceptional efforts in seeking livelihood.

It is narrated from the same Imam in reliable traditions that Almighty Allah has placed the sustenance of a believer, at places where it is least expected. That is why since, they are unaware from where they will get it, they pray more from the Almighty Allah.

It is narrated from Imam Ja'far Sadiq (a) in other traditions that practicing business enhances the intellect and leaving it, reduces it.

Imam Musa Kazim (a) said to a trader: You should go out early in the morning after that, which will earn you respect; that is the market.

It is mentioned in many traditions that you should leave early in the morning for earning sustenance.

10. Etiquette of business

It is narrated that Amirul Momineen (a) used to say from the pulpit: O traders, first learn the rules of trade and then undertake it; because for this Ummah, the difference between gain and interest is thinner than the line made by the ant on a stone. And do not take a false oath. All traders are transgressors and the abode of transgressors is Hell.

It is narrated from the Messenger of Allah (s) that one, who undertakes monetary transactions, he should avoid five things: (1) usury (2) taking oath (3) concealing the defect of goods (4) to praise his wares (5) to condemn the goods he wants to buy.

It is narrated in reliable tradition that early in the morning Amirul Momineen (a) patrolled the markets of Kufa with a lash on his shoulder and said: O people, when you become engrossed in buying and selling, first you should supplicate God for well being. Observe ease in buying and selling and do everything with full attention, so that you may be blessed. You should increase awareness about the customer and conduct warmly with them. Make forbearance and patience your habit. Refrain from taking false oath and lying. Do not oppress people and be equitable in the matter of oppressed. Do not go near interest. Give full measure. Do not cheat.

He said in another tradition that except for those who know the rules of trade, no one should enter a trade; because one, who conducts business without knowing the rules of business, his business will be considered usury.

It is narrated from Imam Muhammad Baqir (a) in authentic tradition that one, who goes to the market in the morning and late afternoon, and when he reaches the market, he says:

اَللّٰهُمَّ اِنّي اَسْأَلُكَ مِنْ خَيْرِها وَخَيْرِ اَهْلِها

Translation: O Allah I seek of You benefits from this market and from those in it.

Almighty Allah appoints an angel for him, who guards him and his goods, till he returns home. That angel tells him: Today you escaped the market and the folks of the market; and you achieved their goodness by the command of God. After that when you sit in the shop, you should recite:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّٰهُ وَحْدَهُ لا شَريكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا صَلى اللّٰهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ

اَللّٰهُمَّ اِنّي اَسْأَلُكَ مِنْ فَضْلِكَ رِزْقًا حَلالاً طَيِّبًا وَاَعُوذُ بِكَ مِنْ اَنْ اَظلِمَ اَوْ اُظْلَمَ وَاَعُوذُ بِكَ مِنْ صَفْقَةٍ

خاسِرَةٍ وَيَمينٍ كاذِبَةٍ

Translation: I bear witness that there is no God, except One, Who has no partner and I also stand witness to Muhammad (s) being His creature and His Prophet. O Allah, I beg You to give me permissible and purified daily bread with Your blessings; and seek shelter for myself for doing any cruelty on anyone or anyone doing any cruelty on me and also seek refuge from trade, which incurs losses and false oaths.

When he recites this supplication, the angel appointed on him will say: Glad tidings to you, today no one has a share more than you in this market. You have made haste in gathering good deeds and in erasing evil deeds. Now, in a short time lawful, pure and blessed sustenance, which Almighty Allah has made lawful for you, is about to come.

In authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that when you reach the market, you should recite the following:

اَللّٰهُمَّ اِنّي اَسْأَلُكَ مِنْ خَيْرِها وَخَيْرِ اَهْلِها وَاَعُوذُ بِكَ مِنْ شَرِّها اَللّٰهُمَّ اِنّي اِعُوذُ بِكَ مِنْ اَنْ اظْلِمَ اَوْ اُظْلَمَ اَوْ اَبْغي اَوْيُبْغى عَلَيَّ اَوْ اَعْتَدي اَوْ يُعْتَدى عَلَيَّ اَللّٰهُمَّ اِنّي اَعُوذُ بِكَ مِنْ شَرِّ اِبْليسَ وَجُنُودِهِ وَمِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ وَحَسْبِيَ اللّٰهُ لا اِلٰهَ اِلاّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظيمِ.

Translation: O Allah, indeed I ask You for its good and the good of its people and I seek refuge from its evil. O Allah, I seek Your refuge from that I should oppress and be oppressed or transgress or be transgressed against or dominated or be dominated. O Allah, I seek Your refuge from the mischief of Iblis and his army and from the evil of what the Arabs and non-Arabs sin. And Allah is sufficient for me and there is no god, except Him. Upon Him do I rely and He is the Lord of the mighty throne.

It is narrated from the same Imam in another authentic tradition that one, who recites the following while entering the market or the Masjid, gets the reward of an accepted Hajj:

اَشْهَدُ اَنْ لا اِلٰهَ اِلاّ اللّٰهُ وَحْدَهُ لاشَريكَ لَهُ وَاللّٰهُ اَكْبَرُ كَبيرًا وَالْحَمْدُ لِلّٰهِ كَثيرًا وَسُبْحانَ اللّٰهِ بُكْرَةً وَاَصيلاً وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّٰهِ الْعَلِيِ الْعَظيمِ وَصَلَّى اللّٰهُ عَلى مُحَمَّدٍ وآلِهِ

Translation: I testify that there is no god, except Allah. The one, without any partner and Allah is the greatest of the great. And praise be to Allah in excess. And glory be to Allah in the morning and night. And there is no power and might, except for Allah, the mighty and the great and may Allah bless Muhammad and his progeny.

It is mentioned in another tradition that Almighty Allah will record ten million good deeds in the scroll of one, who says the following in the market:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: I bear witness that there is in no god, except Allah, the one, Who has no partner and I bear witness that Muhammad is His servant and His messenger.

It is narrated from Imam Muhammad Baqir (a) in reliable tradition that one, who reaches the market and sees profit and loss of transactions and increase and decrease, he should recite:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ وَاَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللّهُمَّ اِنّي اَسْأَلُكَ مِنْ فَضْلِكَ وَاَستَجيرُ بِكَ مِنَ الظُّلْمِ والْغَرَمِ وَالْمآثِمِ

Translation: I bear witness that there is no god, except Allah. The one, without any partner and that Muhammad is His servant and His messenger. O Allah, indeed I beg You of Your grace and seek Your help from oppression, interest and slump.

It is narrated from Imam Ja'far Sadiq (a) in another traditional report that one, who recites the following supplication on reaching the market:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ وَاَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللّهُمَّ اِنّي اَعُوذُ بِكَ مِنَ الظُّلْمِ وَالْمَآثِمِ وَالْمَغْرَمِ

Translation: I bear witness that there is no god, except Allah. The one, without any partner and that Muhammad is His servant and His messenger. O Allah, indeed I beg You of Your grace and seek Your refuge from oppression, interest and slump.

The Almighty Allah will reward him equal to the number persons in the market, whether they are speaking or silent.

It is narrated from Amirul Momineen (a) that when people are engrossed in worldly transactions, you should mention God much, as it would be a penalty of your sins; and increase rewards; and you will not be included among the neglectful. And when you go to the market to buy things you need, as soon as you reach there, you should recite:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لا شَريكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلّى اللّهُ عَلَيْهِ وَآلِهِ اللّهُمَّ اِنّي اَعُوذُ بِكَ مِنْ صَفْقَةِ خَاسِرَةٍ وَيَمِينٍ فاجِرَةٍ وَاَعُوذُ بِكَ مِنْ بَوارِ الاَيِّمِ

Translation: I bear witness that there is no god, except Allah. The one, without any partner and that Muhammad is His servant and His messenger, may Allah bless him and his progeny. O Allah, I seek Your refuge from a deal of loss and transgression and I seek Your refuge from a painful perdition.

It is narrated from the Messenger of Allah (s) in reliable tradition that one, who recites the following on reaching the market, the Almighty Allah will give rewards equal to that of all His creatures from the beginning till the end:

سُبْحانَ اللّهِ وَالْحَمْدُ لِلّهِ وَلا اِلهَ اِلاّ اللّهُ وَحْدَهُ لاشَريكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيي وَيُميتُ وَهُوَحَي لا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلى كُلِّ شَيءٍ قَديرٌ

Translation: Glory be to Allah and praise be to Allah and there is no god, except Allah. The one, there is no partner with Him. For Him is the kingdom and for Him is the praise. He gives life and death and He the living that never dies. In His control is the good and He is powerful over everything.

It is narrated from Imam Ja'far Sadiq (a) in authentic tradition that when you purchase some goods, you should recite three times: Allah is the greatest (*Allahu Akbar*) and recite the following supplication three times:

اللّهُمَّ اِنّي اِشْتَرَيْتُهُ اَلْتَمِسُ فيهِ مِنْ خَيْرِكَ فَاجْعَلْ لي فيهِ خَيْرًا اللّهُمَّ اِني اِشْتَرَيْتُهُ اَلْتَمِسُ فيهِ مِنْ فَضْلِكَ فَاجْعَلْ لي فيهِ فَضْلاً اللّهُمَّ اِنّي اشْتَرَيْتُهُ اَلْتَمِسُ فيهِ مِنْ رِزْقِكَ فَاجْعَلْ لي فيهِ رِزْقًا.

Translation: O Allah, I have bought that thing, that I may gain some benefit from it through You. Thus, ordain for me some reward in it. O Allah I have bought it with purpose that it may be the cause of Your further blessings, thus ordain for me relevant blessings in this thing. O Allah I have bought it that through it You may give me my daily bread. Thus determine its course to increase my daily bread.

It is narrated in another traditional report that Imam Ali Reza (a) used to write the following on goods he purchased:

بَرَكَةٌ لَنا

Translation: Bless (it) for us.

There is possibility that Imam used to write with his finger.

In authentic tradition, it is narrated from Imam Ja'far Sadiq (a) that when you want to buy something, you should recite the following supplication three times:

يا حَيُّ يا قَيُّومُ يا دائِمُ يا رَؤُوفُ يا رَحيمُ اَسْأَلُكَ بِعِزَّتِكَ وَقُدْرَتِكَ وَما اَحاطَ بِهِ عِلْمُكَ اَنْ تَقْسِمَ لي مِن التِّجارَةِ الْيَوْمَ اَعْظَمَها رِزْقًا وَاَوْسَعَها فَضْلاً وَخَيْرَها عاقِبَةً فَإِنَّهُ لا خَيْرَ في ما لا عاقِبَةَ لَهُ

Translation: O the Ever-living, the Self-subsisting; the Eternal, the Generous, the Merciful, I bind You and by Your dignity, Your might and all those things, which are in Your knowledge and beg You to increase my prosperity and respect and make my end good through today's trade, as those things, whose end is not good are never good.

He also said that when you buy an animal or a slave, you should recite:

اللّهُمَّ قَدِّرْ لي اَطْوَلَها حَياةً وَاَكْثَرَها مَناعَةً وَخَيْرَها عاقِبَةً.

Translation: O Allah, destine for me its long lifespan and increase its benefits for me and make its end good.

It is narrated from the same Imam, in a good tradition, that when you go out to buy a quadruped, you should recite the following supplication three times:

اللّهُمَّ اِنْ كانَتْ عَظيمَةَ الْبَرَكَةِ فاضِلَةَ الْمَنْفَعَةِ مَيْمُونَةَ الناصِيَةِ فَيَسِّر لي شِرائَها وَاِنْ كانَتْ غَيْرَ ذلِكَ فاصْرِفْني عَنْها اِلَى الَّذي هُوَ خَيرٌ لي مِنْها فَاِنَّكَ تَعْلَمُ وَلا اَعْلَمُ وَتَقْدِرُ وَلا اَقْدِرُ وَاَنْتَ عَلاّمُ الْغُيُوبُ.

Translation: O Allah, if this beast is more blessed and more auspicious and it is also lucky, make its acquisition easy for me and if it is not so, show some other beast like it, which may be better for me, because You are knowing and wise and I am unaware and ignorant. You are powerful and I am helpless and you are well aware of all the unseen things.

It is mentioned in another traditional report that when you want to go out on some errand, you should go at a time when the sun has gone up so high that the redness of its rays is gone. Before departing, you should recite two units of prayer. In the first unit, after Surah Hamd, recite Surah Tauheed and in the second unit, after Surah Hamd recite Surah Kafiroon. After the prayer recite the following supplication:

اللّهُمَّ اِنّي غَدَوْتُ اَلْتَمِسُ مِنْ فَضْلِكَ كَما اَمَرْتَني فَارْزُقْني مِنْ فَضْلِكَ رِزْقًا حَسَنًا واسِعًا حَلالاً طَيِّبًا وَاَعْطِني فيما رَزَقْتَني الْعافِيَةَ. غَدَوْتُ بِحَوْلِ اللّهِ وَقُوَّتِهِ. غَدَوْتُ بِغَيْرِ حَوْلٍ مِنّي وَلا قُوَّةٍ وَلكِنْ بِحَوْلِكَ وَقُوَّتِكَ وَاَبْرَءُ اِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ اللّهُمَّ اِنّي اَسْأَلُكَ بَرَكَةَ هذَا الْيَوْمِ فَبارِكْ لي في جَميعِ اُمُوري يا اَرْحَمَ الرّاحِمينَ وَصَلَّى اللّهُ عَلى مُحَمَّدٍ وَآلِهِ الطَّيِّبينَ

Translation: O Allah, I saw the morning in the condition that I beg You according to Your order for Your grace. So bestow on me from Your grace lawful sustenance in excess and bestow me that which may give complete relief. I began the day with the might and power of Allah and not with my power; on the contrary I know that the real might and power is in Allah only. O Allah, today I beg You for blessings. O the most merciful of the merciful ones. Bless all my affairs and bless Muhammad and his purified progeny.

It is mentioned in *Fiqhatur Reza* that when you want to pack something for safekeeping, you should recite Ayatul Kursi on it and also write and place inside it. Also, write the following supplication with it:

(وَجَعَلْنا مِنْ بَيْنِ اَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْناهُمْ فَهُمْ لايُبْصِرُونَ) لاضَيْعَةَ عَلَى ما حَفِظَ اللّٰهُ (فَاِنْ تَوَلَّوا فَقُلْ حَسْبِيَ اللّٰهُ لا اِلهَ اِلاّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشَ الْعَظيمِ)

Translation: We have set a wall before them and another behind them and have closed the gap from above. They can think of nothing. That thing cannot be lost, whose protector is Allah. And if after this they do not see in the right direction, then say Allah is enough for me: Allah! There is no god, but He! I rely on Him and He is the Lord of the Great Throne.

This will ensure the safety of that thing.

He also said: If your goods are damaged or destroyed, you should recite:

اللّٰهُمَّ اِنّي عَبْدُكَ وَابْنُ عَبْدِكَ وابْنُ اَمَتِكَ وَفي قَبْضَتِكَ ناصِيَتي بِيَدِكَ تَحْكُمُ فِيَّ ما تَشاءُ وَتَفْعَلُ ما تُريدُ اللّٰهُمَّ فَلَكَ الْحَمْدُ عَلى حُسْنِ قَضاءِكَ وَبَلاءِكَ اللّٰهُمَّ هُوَ مالُكَ وَرِزْقِكَ وَاَنَا عَبْدُكَ خَوَّلْتَني حَيْنَ رَزَقْتَني اللّٰهُمَّ فَاَلْهِمْني شُكْرَكَ فيه وَالصَّبْرَ عَلَيْهِ حينَ اصبْتُ وَاَخَذْتُ اللّٰهُمَّ اَنْتَ اَعْطَيْتَ وَاَنْتَ اَصَبْتَ اللّٰهُمَّ لا تَحْرِمْني ثَوابَهُ وَلا تُنْسِني مِنْ خَلْفِهِ اَوْ في دُنْياي وَآخِرَتي اِنَّكَ عَلى ذلِكَ قادِرٌ اللّٰهُمَّ اَنَا لَكَ وَاِلَيْكَ وَمِنْكَ لا اَمْلِكُ لِنَفْسي نَفْعًا ولا ضَرًّا.

Translation: O Allah, O Allah indeed I am Your servant and the son of Your servant and the son of Your maidservant; and I am in Your control. You may command what You like and You do what You intend. O Allah, Your decision and calamity from You is for the best. O Allah, it was Your property and Your sustenance and I am Your servant. When You have bestowed it to me, You have made me its owner. O Allah, now it is taken away from me and I am aggrieved due to it. Regarding it, bestow me good sense of patience and thankfulness. O Allah, You had given it to me and You have taken it. O Allah, do not deprive me of its reward and do not forget me in the world and the

hereafter. There is no doubt that You are able to fulfill my need. O Allah, only You have created me and I am only Your servant and my requests are aimed at You only and Your are my hope in every need. I have not the least discretion upon my profit and loss.

In reliable tradition, it is narrated from the Messenger of Allah (s) that markets are the worst parts of land, and they are fields of satan, where he pitches his flag everyday and sits on his chair dispersing his progeny; so that they may instigate someone to under weigh and deceive someone to measure less and to incite someone to quote the wrong price. Then he emphatically orders them that the group, whose father, Adam, is dead, you should pursue them properly and do not leave any deficiency in misleading them; I am your father, who is alive (and I was humiliated due to their father). Thus, the first one to step into the market is accompanied by satan and it leaves with one, who is last to leave. And the Masjids are the best parts of the earth and the one loved most by Allah is one, who is first to enter the Masjid and the last to leave it.

He said in another tradition that the most hated one by Allah is one, who is first to enter the market and the last to leave it.

It is narrated from Imam Ja'far Sadiq (a) that do not buy anything from one, whose business is failing, as there is no blessing in dealing with him.

Do not be friends with Kurds. They are a group of jinns, who are disabled by Allah from becoming invisible.

It is mentioned in reliable traditions that you should not deal with persons, who are suffering from contagious diseases.

He said in another tradition that you should not have transactions with the neo-rich; you should deal with those, who have grown up in prosperity.

He said in another tradition that you should not have any deal with one, who is heedless in abusing others and in getting abused.

He said in another tradition that one, who deceives a believer, is out of our group. He also said that the Messenger of Allah (s) prohibited adulterating milk with water.

It is mentioned in a good tradition that Imam Ja'far Sadiq (a) said to Hisham: You should not sell your goods under the roof and in shade, as their reality is not exposed and the buyer is cheated and cheating is not allowed.

He also said that one, who swears at the time of buying and also at the time of selling, Almighty Allah will not look at him with mercy on Judgment Day.

It is narrated from Amirul Momineen (a) that one must never take an oath,

because the gain made through an oath becomes lawful, but there is no divine increase in it.

It is narrated from the Messenger of Allah (s) that a person, who sells soon after buying will earn his sustenance and one, who refrains from selling with the intention to sell it when its price will increase, is accursed.

He also said that the group, which brings merchandise to sell should be allowed to enter the city and that you should not bargain outside the city. Also, residents of the city should not become middlemen for people of village. Almighty Allah supplies sustenance to some people through certain Muslims.

It is narrated in reliable tradition that Imam Ja'far Sadiq (a) said to Ishaq bin Ammar that he should not become a moneychanger, because a moneychanger can never avoid interest; neither should he undertake selling of shroud cloths, because a shroud seller is eager for death of people and more the people die, more he is happy. Neither should he sell barley and wheat as dealers of these cannot avoid hoarding. Neither should be take up the profession of butcher, as one, who undertakes it, becomes hard hearted and a cruel person is away from divine mercy. Neither should he take up trading in slaves, because the worst is one, who sells human beings.

It is narrated from the Messenger of Allah (s) that I gave a slave to my aunt and forbid her to make him work as a butcher, cupper and goldsmith.

It is mentioned in other traditions that if the compensation of cupping is not fixed from before, there is no problem in this profession.

The profession of weaver is also condemned in some traditions.

It is mentioned in another tradition that a person asked Imam Ja'far Sadiq (a) regarding the profession of teaching. He said that should they charge for it? He said that they read books of poems and treatises etc. Should I fix my compensation from before? He replied: There is no problem in it. But you should regard all children as equal and give same attention to all.

In another tradition, it is stated that the people complained that the group against the Imam considered the profession of teaching unlawful. The Imam replied that those enemies of God are liars. They want the children of the people to remain in the dark about the Holy Quran and also they should not be able to recite it. If a parent keeps his child under the care of a scholar, the scholar should accept it as a rightful means of earning; but he should not bargain in the beginning and accept whatever is offered to him happily.

It is narrated in another tradition that people said to the same Imam that Ahle Sunnat say that the profession of teaching is unlawful. He said: Those

enemies of God are wrong. They want the children of the community not to read the Quran. If a person pays to a teacher to teach his child, it is absolutely lawful for him. But it is better that he should not bargain in the beginning. He should accept what the guardian of the child pays.

According to a reliable tradition, when one sells a Quran, one should sell it with the intention of selling for the sake of paper and binding and not for the script.

In authentic tradition, it is narrated from Imam Musa Kazim (a) that there is no problem in taking remuneration for inscribing the Quran.

According to another tradition, Imam Ja'far Sadiq (a) stated that a person, who does not sleep the whole night thinking about ways of earning then that earning is not permissible for him. Many scholars have considered it as repulsive and non-permissible.

In many reliable traditions, it is narrated from the same Imam that those, who have surrendered himself to others on the pretext of employment, they have deprived themselves of the sustenance of God.

11. Excellence of farming

It is narrated from Ali bin Hamza that he saw Imam Musa Kazim (a) ploughing and sowing his own field, although even the legs of the Imam were sweating. He said: May I be sacrificed on you, where are the servants that you have to do this yourself? He replied: The Messenger of Allah (s), Amirul Momineen (a) and all my ancestors used to plough and sow their fields themselves. This is the profession of all prophets, their successors and the righteous persons from their nations.

In reliable traditions, it is narrated from Imam Ja'far Sadiq (a) that Almighty Allah has liked ploughing and sowing for His prophets so that they may not detest it.

In another tradition, he said that the Almighty Allah kept the sustenance of the prophets in farming and in the udders of milch animals, so that they may not dislike even a drop of rain, which falls from the sky.

He said in another tradition that undertake farming and orchard sowing. By Allah, no one can undertake a profession, which is purer than this. By Allah, you will continue to follow this occupation even after the advent of Dajjal.

In reliable traditions, it is narrated from Imam Zainul Abideen (a) that agriculture is the best profession, through which everyone – bad and good – gets sustenance. The difference is that whatever the righteous consume, their food

seeks forgiveness on their behalf and the food of the wicked curses them. Also, many animals and birds get sustenance through farming.

It is narrated from Imam Ja'far Sadiq (a) that farming is the greatest alchemy.

He said in another tradition that farmers are the treasurers of other people. They plough and sow the fields and Allah bestows them pure sustenance. On Judgment Day their position will be better than others and they will be considered among the proximate and will be named as blessed.

It is mentioned in another that the same Imam passed by some people, who were sowing the fields. He said: Go on sowing as the Almighty Allah can produce crops through wind, just He does so through water.

It is mentioned in reliable traditions that the same Imam passed by some people, who were ploughing the fields. He remarked: Go on ploughing as Amirul Momineen (a) used to personally plough the fields and the Messenger of Allah (s) used to moisten the saplings of date trees with his saliva and sow them and the plant used to grow up immediately.

It is mentioned in reliable traditions that Amirul Momineen (a) emancipated one thousand slaves during his lifetime through the income of his own work on agricultural farms.

It is narrated in a trustworthy tradition that Amirul Momineen (a) was carrying more than thirty bundles of fine date saplings. He was asked: What is this? He replied: If Allah wills, these are a thousand date trees. Then he sowed them in his orchard and all grew up and fructified. Not one of them failed to develop.

In reliable tradition, it is narrated from Abi Amr that I saw Imam Ja'far Sadiq (a) in coarse garments working on his fields with the spade. Sweat was dripping from the back of the Imam. I said: May I be sacrificed on you, please give me the spade, so that I may do this for you. He replied: I do not like that a person should not bear sunlight while earning his own sustenance.

In another reliable tradition, it is narrated from the same Imam that there are six things, whose benefit continues to reach the believer even after death: (1) a righteous son, who may seek forgiveness on his behalf (2) his Quran, which others may recite (3) the well, constructed by him (4) the tree planted by him (5) a stream dug at his behest (6) a good practice initiated by him, on which others continue to act.

In a good tradition, it is narrated from the same Imam that from all what a person leaves at the time of his death, he is not regretful about anything as he is

about leaving behind his wealth. He should buy orchards, properties and houses.

He said in another tradition that one, who sells a property having water and does not purchase a similar property, the price that he received will be wasted and no one will be able to benefit from it.

12. Etiquette of farming and agriculture

Through reliable chains of narrators, it is narrated from Imam Ja'far Sadiq (a) that when Adam (a) landed on the earth, he became needful for food and water. He complained to Jibraeel (a). He suggested that he should undertake farming. Adam (a) asked Jibraeel to teach him some supplication. He taught him the following:

اللّٰهُمَّ اكْفِنِي مَؤُونَةَ الدُّنْيا وَكُلَّ هُولٍ دُوْنَ الْجَنَّةِ وَأَلْبِسْنِي الْعافِيَةَ حَتّٰى تُهَنِّئَنِي الْمَعِيشَةَ.

Translation: O Allah, be the provider of my daily needs in the world and give me relief from everything, except worry of Paradise and keep me secure from detestable things, so that the life of the world becomes nice for me.

In a good tradition, it is narrated from Imam Ja'far Sadiq (a) that when you want to sow a field, take a handful of seeds, face the Qibla and recite three times:

﴿ أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ ﴾

"Have you considered what you sow? Is it you that cause it to grow, or are We the causers of growth?" (Surah Waqiyah 56:63-64)

Then say once:

اللّٰهُمَّ اجْعَلْ حَبًّا مُبارَكًا وَارْزُقْنا فيهِ السَّلامَةَ

Translation: O Allah, make the seed blessed and bestow it with health.

Then sow the seeds you are holding.

It is mentioned in another traditional report that you should recite the following supplication at the time of sowing:

اللّٰهُمَّ قَدْ بَذَرْتُ وَأَنْتَ الزّارِعُ فَاجْعَلْهُ حَبًّا مُبارَكًا

Translation: O Allah, I have sown the seed, but You are the grower. Now, You make its ears grow up.

He said in another traditional report that at the time of planting the saplings and sowing the seeds, on whichever piece the following is recited, it will not be

wasted, if Allah wills:

سُبْحانَ الْباعِثِ الْوارِثِ

Translation: Glorified be the one, Who raises after death and Who survives all.

He said in another traditional report that you should recite the following supplication at the time of sowing a tree or while farming:

(وَمَثَلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ اَصْلُها ثابِتٌ وَفَرْعُها فِي السَّماءِ تُؤْتِي اُكُلَها كُلَّ حِينٍ بِاِذْنِ رَبِّها)

Translation: And a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven. Yielding its fruit in every season by the permission of its Lord.

It is narrated that Imam Muhammad Baqir (a) said: Take a handful of seeds, stand facing the Qibla and recite as follows:

﴿ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴾

"Is it you that cause it to grow, or are We the causers of growth?" (Surah Waqiyah 56:64)

Then say:

اللّٰهُمَّ اجْعَلْهُ حَرْثًا مُبارَكًا وَارْزُقْنا فيهِ السَّلامَةَ وَالتَّمامَ وَاجْعَلْهُ حَبًّا مُتَراكِبًا وَلا تَحْرِمْني خَيْرَ ما اَبْتَغي وَلا تَفْتِنّي بِما مَتَّعْتَني بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّيِّبينَ

Translation: O Allah, bless this crop for us and may we get full sustenance from it, with health. Convert these seeds into ears (shoots) and do not deprive me of the profit, I want from them. By the right of Muhammad and his purified progeny.

It is narrated from Imam Ja'far Sadiq (a) that one, who wants that the date trees to grow well and fructify in excess, he should take small dried fish and half grind them and sprinkle them on each sapling and the remaining should be kept in a ritually purified bag and placed in the middle of the date tree.

In another tradition, it is narrated from the same Imam that you should never cut down date trees, lest divine chastisement descend upon you.

He said in another traditional report that cutting down the date tree is detestable. People inquired about cutting down of other trees. He replied that there was no problem in it. Then they asked about cutting down of the jujube

plant. He said: It is not good to cut down jujube trees in the wild, as they are less over there; but there is no problem in cutting them down in habitations.

People asked Imam Ali Reza (a) about the legality of cutting down the jujube tree. My respected father had got a jujube tree cut down and in its place, had a grape plant sowed.

It is narrated from Amirul Momineen (a) that there was no problem in throwing human excreta in agricultural fields.

It is narrated from the Messenger of Allah (s) that Isa (a) passed through a place, where the fruits had excessive worms. The people complained to Isa (a) about it. He said: At time of sowing the plants in pails, you must be putting the mud first and then water. You should first put the water and then the mud. They followed this advice and their fruits grew healthy.

It is narrated from Imam Ja'far Sadiq (a) that one, who waters a jujube tree, it as divinely rewarding as giving water to a thirsty person when he is thirsty.

He also said that all the trees, which Allah has created were bearing edible fruits. When people adopted the dogma of son of God half the fruits disappeared; and the reason behind growth of thorns is that people adopted polytheism.

Chapter Fourteen: Etiquette of traveling

1. Lawful and unlawful journeys. Auspicious and inauspicious times for traveling

According to Imam Ja'far Sadiq (a), it is written in the wisdom of the progeny of Dawood (a) that one should travel only for three purposes: (1) to gain salvation (2) for livelihood (3) for lawful recreation.

In another tradition, the Imam has stated that one should travel to gain health, one should do Jihad (participate in Holy War) that one may be blessed with rewards of this world and hereafter and perform Hajj that one may get wealthy and is not dependent on others.

He said in another tradition that journey is a part of chastisement. So when the aim of journey is achieved, you should hasten back home.

In a reliable tradition, it is stated that Muhammad Ibne Muslim inquired from Imam Ja'far Sadiq (a) that he wanted to visit a place, where there was only snow and how then should he perform ablution for prayer in such a place. The Imam (a) answered that if he was in a hurry, he should perform Tayammum and guided him not to visit that country where the faith will deteriorate, implying a place, where one cannot carry out the orders of one's religion.

In a reliable tradition, it is narrated that a person asked Imam Musa Kazim (a) that he was proceeding on a journey, would the Imam please bless him. The Imam asked: On what day will you depart? He replied: On Monday, it is auspicious as Messenger of Allah (s) was born on Monday. Imam (a) said: Those, who say this, are liars. The Messenger of Allah (s) was born on a Friday. No day is more inauspicious than Monday, as it was on that day Messenger of Allah (s) passed away. It was that day that divine revelation stopped descending on our house. It was that day that our right was usurped. Do you want me to inform you of the day for easing of hardships, on which day, the Almighty Allah softened iron for Prophet Dawood (a)? He said: Yes, O son of Allah's Messenger (s). Imam (a) said: It is Tuesday.

According to Imam Ja'far Sadiq (a), one should travel on Saturday if one wants to go on a journey; and if on Saturday, the stone moves away from a rock, God will definitely return it and when there is a difficult task ahead, one should travel on Tuesday as Almighty God softened iron for Prophet Dawood (a) on

that day.

In a reliable tradition, it is stated that the Holy Prophet (s) used to travel on Thursday and say that it was the day of Almighty God, His Holy Prophet (s) and creatures of the sky (heaven).

According to Imam Ja'far Sadiq (a), it is inadvisable to travel and to go for purposes of livelihood on Friday as one would not be able to say one's Friday prayers. After the prayers, it is good to go anywhere on any rewarding work.

In another tradition, he has stated that one can travel on Thursday night.

It is narrated from Imam Ali Reza (a) that one, who travels on the last Wednesday of the lunar month in order to prove wrong those who say that it is inauspicious to travel that day, he will remain safe from every trouble and Allah will fulfill all his aims.

It is mentioned in some traditional reports that journey should be undertaken on the following dates: 3rd, 4th, 5th, 13th, 16th, 20th, 21st, 24th, 25th, and 26th.

It is mentioned in another tradition that 4th and 21st are good for travel.

It is mentioned in another traditional report that the 8th and the 23rd is not good for travel. If the date is good, but the day is bad or the date is bad, but the day is good, then one should follow the tradition related to a day over that of a date and many reliable traditions have come down about Saturday.

In another tradition, it is stated that one, who travels or gets married when the moon is in Scorpio, it will not be auspicious.

2. Charity (*Sadaqah*) and supplications remove inauspiciousness of journeys

A reliable tradition from Imam Ja'far Sadiq (a) states that if one gives charity (*Sadaqah*) at the time of travel, one can travel on any day.

In another authentic tradition people inquired of the Imam (a) if they could travel on days like Wednesday etc. as it was considered detestable. The Imam (a) replied that one should give charity when starting the journey and then one can leave at any time.

A tradition states that Ibne Abi Umair, inspite of his knowledge of astrology, had doubts about performing tasks at certain moments. At last he went to Imam Musa Kazim (a) and expressed his doubts. The Imam (a) replied that if any time he felt like doing anything in particular, then he should give charity to the first poor man, whom he meets after his decision and then go on

with his work; the Almighty will keep the harm of that hour from you.

In another tradition, it is stated from Imam Ja'far Sadiq (a) that one, who gives some alms in the morning, the Almighty Allah removes the inauspiciousness of that day from him.

In another tradition, it is stated that whenever Imam Zainul Abideen (a) decided to visit one of the orchards, he used to give charity in the name of God for his welfare. He used to offer this charity when he placed his foot in the stirrups and when he used to return safely, he gave away in charity, whatever he could get.

In a good tradition, it is stated that Abdul Malik complained to Imam Ja'far Sadiq (a) that he had become involved with astrology and whenever he had to perform a certain work, he looked it up in his charts and if the moment was not auspicious, he would refrain and would only go when, through his knowledge, he would come to know that the moment is right. Then Imam (a) asked him if he comes to the conclusion about the fulfillment of a certain task through his knowledge of astrology. The man replied in the affirmative. The Imam asked him to burn his almanac.

A tradition from Sayyid Ibne Tawus (r) states that if a believer has to travel at a time when it is detestable (*Makruh*), then before he begins his journey, he should recite Surah Hamd, Surah Falaq, Surah Naas, Surah Tauheed, Ayatul Kursi, Surah Qadr and the last verses of Surah Aale Imran from:

﴿ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

"Most surely in the creation of the heavens and the earth..." (Surah Aale Imran 3:190)

till the end of Surah. Then recite the following supplication:

اللّٰهُمَّ بِكَ يَصُولُ الصَّائِلُ وَبِكَ يَطُولُ الطَّائِلُ وَلاحَوْلَ لِكُلِّ ذي حَوْلٍ اِلاّ بِكَ وَلا قُوَّةَ يَمْتازُها ذُو الْقُوَّةِ اِلاّ مِنْكَ اَسْاَلُكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَخِيَرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَعِتْرَتِهِ وَسُلالَتِهِ عَلَيْهِ وَعَلَيْهِمُ السَّلامُ صَلِّ عَلَيْهِ وَعَلَيْهِمْ وَاكْفِنِي شَرَّ هذَا الْيَوْمِ وَضُرَّهُ وَارْزُقْنِي خَيرَهُ وَكِفايَةَ الطّاغِيَةِ الْغَوِيَّةِ وَكُلِّ ذي قُدْرَةٍ لِي عَلى اَذِيَّةٍ حتّى اَكُونَ فِي جُنَّةٍ وَعِصْمَةٍ مِنْ كُلِّ بَلاءٍ وَنَقَمَةٍ وَاَبْدِلْنِي فيهِ مِنَ الْمَخافِ اَمْنًا وَمِنَ الْعَوائِقِ فيهِ يُسْرًا حتّى لا يَصُدَّنِي صادٌّ عَنِ الْمُرادُ وَلا يَحِلَّ بِي طارِقٌ مِنْ اَذَى الْعِبادِ اِنَّكَ عَلى كُلِّ شيءٍ قَديرٌ وَالاُمُورُ اِلَيْكَ تَصيرُ يا مَنْ لَيْسَ كَمِثْلِهِ شَيءٌ وَهُوَ السَّميعُ الْبَصيرُ.

Translation: O Allah, by You attack the one, who attacks and by You the

giver gives. And there is no strength of the strong one, except by You. And there is no strength more than the strength of any strong one, but from You. I ask You by the selected one of Your creatures and the best of Your creatures, Muhammad, Your Prophet, and his progeny and his descendants. Upon him and upon them be peace. Bless him and them and save me from the evil of this day and its harm and grant me its good and its security and decide for me in my path by the good of the salvation of reaching the love and victory by safety and restrain the misdoings of the rebellions ones and all those, who are capable of harming me till I am in Paradise and protected from every calamity and punishment. And change for me in it fear to safety. And make easy its hurdles till there is nothing to prevent the fulfillment of my wishes. And there is no way for the people to harm me. Indeed You are powerful over everything and the affairs return to You. O One, like Whom there is nothing. And He is the hearing, the seeing.

It is narrated from Imam Musa Kazim (a) in authentic tradition that it is inauspicious for seven things to come across for one, who is setting out on a journey. (1) crowing of the crow on his right (2) a dog, which has lifted its tail (3) a wolf crouching on its tail and seeing him, it screams and rises and falls three times (4) deer, which crosses the path from the right to the left (5) screeching of owl (6) white haired old lady coming before him (7) a donkey with its ears slit. When one of these appear for a traveler, he should recite the following supplication:

اِعْتَصَمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا اَجِدُ فِي نَفْسِي فَاعْصِمْنِي مِنْ ذَلِكَ

Translation: O Lord, I seek You from the evil of the fear that passes my mind. So grant me security from it.

Then no harm will come to him.

It is mentioned in another traditional report that when you give alms before journey, you should recite the following:

اَللّٰهُمَّ اِنِّي اشْتَرَيْتُ بِهَذِهِ الصَّدَقَةِ سَلاَمَتِي وَسَلاَمَةَ سَفَرِي وَمَا مَعِيَ فَسَلِّمْنِي وَسَلِّمْ مَا مَعِي وَبَلِّغْنِي وَبَلِّغْ مَا مَعِي بِبَلاَغِكَ الْحَسَنِ الْجَمِيلِ

Translation: O Allah, I pay this Sadaqah in exchange of security and safety in my journey and what is with me. So keep me and those with me safe and make me and those with me reach my destination in good health.

After giving the alms, recite the following:

لاَ اِلٰهَ اِلاَّ اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ لاَ اِلٰهَ اِلاَّ اللّٰهُ الْعَلِيُّ الْعَظِيْمُ سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ

اَلْاَرْضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ وَمَا بَيْنَهُنَّ وَرَبَّ الْعَرْشِ الْعَظِيْمِ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ. اَللّٰهُمَّ كُنْ لِي جَارًا مِنْ كُلِّ جَبَّارٍ عَنِيْدٍ وَمِنْ كُلِّ شَيْطَانٍ مَرِيْدٍ. بِسْمِ اللّٰهِ دَخَلْتُ وَبِسْمِ اللّٰهِ خَرَجْتُ، اَللّٰهُمَّ إِنِّيْ اَقْدَمُ بَيْنَ يَدِي نِسْيَانِي وَعَجَلَتِي بِسْمِ اللّٰهِ وَمَا شَاءَ اللّٰهُ فِي سَفَرِي هذَا ذَكَرْتُهُ اَمْ نَسِيْتُهُ، اَللّٰهُمَّ اَنْتَ الْمُسْتَعَانُ عَلَى الْاُمُوْرِ كُلِّهَا وَاَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْاَهْلِ، اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَاطْوِ لَنَا الْاَرْضَ وَسَيِّرْنَا فِيْهَا بِطَاعَتِكَ وَطَاعَةِ رَسُوْلِكَ، اَللّٰهُمَّ اَصْلِحْ لَنَا ظَهْرَنَا وَبَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ، اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوْءِ الظَّنِّ فِي الْاَهْلِ وَالْمَالِ وَالْوَلَدِ، اَللّٰهُمَّ اَنْتَ عَضُدِي وَنَاصِرِي، اَللّٰهُمَّ اقْطَعْ عَنِّيْ بُعْدَهُ وَمَشَقَّتَهُ وَاصْحَبْنِيْ فِيْهِ وَاخْلُفْنِيْ فِي اَهْلِي بِخَيْرٍ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِي الْعَظِيْمِ.

Translation: There is no god, except Allah, The Forbearing, the Noble. There is no god, except Allah, the Exalted and the Mighty. Glory be to Allah, the Lord of the seven heavens and the Lord of the seven earths. And what is in them and what is between them. And the Lord of the great power. And peace be upon the messengers and praise be to Allah, the Lord of the worlds. May Allah bless Muhammad and his pure and chaste progeny. O Allah, be for me one, who rids from every deviant oppressor and from every rebellious Satan. By the name of Allah I enter and by the name of Allah I leave. O Allah, indeed I put before You my forgetfulness and my haste. By the name of Allah and as Allah willed, in this my journey what I remember or I have forgotten. O Allah, You are the helper in all the affairs and You are companion in the journey and the caretaker in the family. O Allah, ease our journey for us and widen the earth and make us travel in it by Your obedience and obedience of Your Messenger. O Allah, reform for us our apparent and bless for us, what we are bestowed in it by You. And save us from the chastisement of the fire. O Allah, indeed we seek Your refuge from discomfort of the journey and the deviation from the aim and bad thoughts in our family, property and children. O Allah, You are my strength and my helper. O Allah, reduce the distance between us and their difficulties and be my companion in the journey and leave me in my family with good. And there is no power and strength except by Allah, the Exalted and the Mighty.

3. Ritual bath, prayer and supplications at the time of departure

A tradition from Sayyid Ibne Tawus (r) states that when a person decides to proceed on a journey, at the time of departure he should first take a ritual bath

and while bathing, recite the following supplication:

بِسْمِ اللّهِ وَبِاللّهِ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ الْعَلِيِّ الْعَظيمِ وَعَلى مِلَّةِ رَسُولِ اللّهِ وَالصّادِقينَ عَنِ اللّهِ صَلَواتُ اللّهِ عَلَيْهِمْ اَجْمَعينَ اللّهُمَّ طَهِّرْ بِهِ قَلْبي وَاشْرِحْ بِهِ صَدْري وَنَوِّرْ بِهِ قَبْري اللّهُمَّ اجْعَلْهُ لي نُورًا وَطَهُورًا وَحِرْزًا وَشِفاءً مِنْ كُلِّ داءٍ وآفَةٍ وَعاهَةٍ وَسُوءٍ مِمّا اَخافُ وَاَحْذَرُ وَطَهِّرْ قَلْبي وَجَوارِحي وَعِظامي وَدَمي وَشَعْري وَبَشَري وَمُخي وَعَصَبي وِما اَقَلَّتِ الاَرْضُ مِنّي اللّهُمَّ اجْعَلْهُ لي شاهِدًا يَوْمَ حاجَتي وَفَقْري وَفاقَتي اَلَيْكَ يا رَبَّ الْعالَمينَ اِنَّكَ عَلى كُلِّ شَيءٍ قَديرٌ.

Translation: I begin with the name of Allah. I rely on Him. No one possesses might, except He, the most high, the most great. May the Holy Prophet and his true successors, as ordained by God lead the follower. May God shower His blessings on all of them. O Allah! by this bath make my heart pure, my chest broad, my grave filled with light. Make this bath illuminating, pure, a cure for all diseases and a vanguard against all curses, difficulties, evil and all the things I am afraid of; and make this bath purify the parts of my body, bones, blood, hair, face, veins, thighs and all my things, which the earth is burdened with. O Allah, on the day I may be in need of troubling You with my request, let this pure bath be the witness to Your power over everything. O the Creator of the whole universe.

According to the Holy Prophet (s), the best caretaker of your family, who will look after them while you are traveling is, that at the time of departure you should offer two units of prayers and recite:

اللّهُمَّ اِنّي اَسْتَوْدِعُكَ نَفْسي وَاَهْلي وَمالي وَذُرِّيَّتي وَدُنْياي وَآخِرَتي وَاَمانَتي وَخاتِمَةَ عَمَلي.

Translation: O Allah, I leave unto Your care my life, my wife and my children, my merchandise, my generation, my world here and hereafter, deposit under my custody and place my end of life in Your hands.

Sayyid Ibne Tawus has said that in the first unit of the prayer mentioned above, recite Surah Tauheed and Surah Qadr in the second unit.

It is mentioned in reliable tradition that when Imam Muhammad Baqir (a) intended to undertake a journey, he gathered his children in a room and recited the following:

اللّهُمَّ اِنّي اَسْتَوْدِعُكَ الْغَداةَ نَفْسي وَمالي وَاَهْلي وَوَلَدي وَالشّاهِدَ مِنّا وَالْغائِبَ اللّهُمَّ احْفَظْنا وَاحْفَظْ عَلَيْنا اللّهُمَّ اجْعَلْنا في جِوارِكَ اللّهُمَّ لا تَسْلُبْنا نِعْمَتَكَ وَلا تُغَيِّرْ ما بِنا مِنْ عافِيَتِكَ وَفَضْلِكَ.

Translation: O Allah, today morning, I entrust to Your safety myself, my

property, my family and relatives, who are present or absent. O Allah, protect all of us and accommodate us in the neighborhood of Your mercy. O Allah, do not confiscate Your blessing from us and let there be no difference in Your grace and blessings upon us.

It is narrated from Sayyid Ibne Tawus that the following supplication should be recited after that prayer:

اَللّٰهُمَّ اِنّي اَسْتَوْدِعُكَ الْيَوْمَ نَفْسي وَاَهْلي وَمالي وَوَلَدي وَمَنْ كانَ مَنّي بِسَبيلِ الشّاهِدَ مِنْهُمْ وَالْغائِبَ اَللّٰهُمَّ احْفَظْنا وَاحْفِظْ عَلَيْنا اَللّٰهُمَّ اجْمَعْنا في رَحْمَتِكَ وَلا تَسْلُبْنا فَضْلَكَ اِنّا اِلَيْكَ راغِبُونَ اَللّٰهُمَّ اِنّا نَعُوذُ بِكَ مِنْ وَعْثاءِ السَّفَرِ وَكآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ في الْاَهْلِ وَالْمالِ وَالْوَلَدِ في الدُّنْيا وَالْآخِرَةِ اَللّٰهُمَّ اِنّي اَتَوَجَّهُ اِلَيْكَ هذَا التَّوَجُّهَ طَلَبًا لِمَرْضاتِكَ وَتَقَرُّبًا اِلَيْكَ فَبَلِّغْني ما اُؤَمِّلُهُ وَارْجُوهُ فيكَ وَفي اَوْلِيائِكَ يا اَرْحَمَ الرّاحِمينَ

Translation: O Allah, I give in Your refuge myself, my family and my property and my children and whatever I have, whether present or absent. O Allah protect us. O Allah, please gather us again in Your mercy. And do not take away Your grace from us, as we all hope in You. O Allah, we seek Your refuge in the world and the hereafter from the difficulty of the journey and from the evil eye targeting our property and family. O Allah, I undertake this journey seeking Your pleasure and proximity. O Allah, may all my wishes be fulfilled, because the abode of my hope are Your special ones, O the most merciful of the merciful ones.

Or recite the following:

اَللّٰهُمَّ خَرَجْتُ في وَجْهي هذا بِلا ثِقَةٍ مِنّي بِغَيْرِكَ وَلا رَجاءِ يُؤوي بي اِلاّ اِلَيْكَ وَلا قُوَّةَ اَتَّكِلُ عَلَيْها وَلا حيلَةٍ اَلْجَاءُ اِلَيْها اِلاّ طَلَبَ رِضاكَ وَابْتِغاءَ رَحْمَتِكَ وَتَعَرُّضًا لِثَوابِكَ وَسُكُونًا اِلى حُسْنِ عائِدَتِكَ وَاَنْتَ اَعْلَمُ بِما سَبَقَ لي في عِلْمِكَ في وَجْهي مِمّا اُحِبُّ وَاَكْرَهُ اَللّٰهُمَّ فَاصْرِفْ عَنّي مَقاديرَ كُلِّ بَلاءٍ وَمَقْضِيَّ كُلِّ لأواءٍ وَابْسُطْ عَلَيَّ كَنَفًا مِنْ رَحْمَتِكَ وَلُطْفًا مِنْ عَفْوِكَ وَسَعَةً مِنْ رِزْقِكَ وَتَماماً مِنْ نِعْمَتِكَ وَجِماعاً مِنْ مُعافاتِكَ وَوَفِّقْ لي فيهِ يا رَبِّ جَميعَ قَضائِكَ عَلَيَّ مُوافَقَةَ هَواي وَحَقيقَةَ عَمَلي وَادْفَعْ عَنّي ما اَحْذَرُ وَما لا اَحْذَرُ عَلى نَفْسي مِمّا اَنْتَ اَعْلَمُ بِهِ مِنّي وَاجْعَلْ ذلِكَ خَيْرًا لي لآخِرَتي وَدُنْياي مَعَ ما اَسْاَلُكَ اَنْ تَخْلِفَني فيمَنْ خَلَّفْتَ وَراثي مِنْ وَلَدي وَاَهْلي وَمالي وَجَميعَ اِخْواني وَجَميعَ خُزّانَتي بِاَفْضَلِ ماتَخْلُفُ فيهِ غائِبًا مِنَ الْمُؤْمِنينَ في تَحْصينِ كُلِّ عَوْرَةٍ وَحِفْظِ كُلِّ مَضيعَةٍ وَتَمامِ كُلِّ نِعْمَةٍ وَدِفاعِ كِلِّ سَيِّئَةٍ وَكِفايَةِ كُلِّ مَحْذُورٍ وَصِرْفِ كُلِّ مَكْرُوهٍ وَكَمالِ ما يَجْمَعُ لي بِهِ

الرِّضا وَالسُّرُورِ فِي الدُّنْيا وَالآخِرَةِ ثُمَّ ارْزُقْنِي ذِكْرِكَ وَشُكْرَكَ وَطاعَتِكَ وَعِبادَتِكَ حَتّى تَرْضى وَبَعْدَ الرِّضا اللّهُمَّ إِنّي اَسْتَوْدِعُكَ الْيَوْمَ دِيني وَنَفْسي وَاَهْلي وَمالي وَذُرِّيَتي وَجَميعَ اِخْواني اللّهُمَّ احْفَظْ الشّاهِدَ مِنّا وَالْغائِبَ اللّهُمَّ احْفِظْنا وَاحْفَظْ عَلَيْنا اللّهُمَّ اجْعَلْنا في جَوارِكَ وَلا تَسْلُبْنا نِعْمَتَكَ وَلا تُغَيِّرْ ما بِنا مِنْ نِعْمَتِكَ وَعافِيَةِ وَفَضْلِ.

Translation: O Allah, I have not set on this journey relying upon myself. My hope and reliance is upon You only. Except for seeking Your pleasure, neither I have any power on what I can rely. Nor do I have any determination on which I can depend, I only seek Your pleasure and am hopeful only of Your reward and desire benefits from You only. You are more aware of what is to befall me during this journey, whether good or bad, as You are more knowing than me. O Allah, remove the hardships destined for me. Widen Your mercy for me. Forgive my sins and bestow me sustenance in excess. Complete Your favor on me. Neither should I be harmed by anyone, nor should anyone be harmed by me. And O Lord, whatever You have destined for me, let them be in accordance to my hopes. And whatever I fear for myself and what I don't fear, but which are harmful for me, keep me safe from all of them, as You are more knowing. And make this journey fortunate for my world as well as the hereafter. O Allah, protect my wealth, family, children and relatives, whom I leave behind better than what You say regarding those believers, who go away from home. Neither the veil of my relatives should be trespassed and nor should anything be lost. May Your blessings continue for them and may every kind of peril and detestable things be deflected from them. And nothing negative may befall them. And may they get all which bestow me Your pleasure and joy in the world and the hereafter. Then bless me with Your remembrance and Your thanks and Your obedience and Your servitude till You are pleased. And after seeking Your pleasure, O Allah, this day I entrust to You my religion, my self, my family, my wealth, my children and all my brothers. O Allah, those of them, who are at home and those who are abroad, protect them in every way. O Allah, accommodate us in the neighborhood of Your mercy. Do not confiscate Your blessing and do not change Your mercy and blessings, which are upon us.

It is mentioned in reliable traditions that when Imam Ja'far Sadiq (a) intended to travel, he recited the following:

اللّهُمَّ خَلِّ سَبيلَنا وَاَحْسِنْ يَسيرَنا وَاَعْظِمْ عافِيَتَنا.

Translation: O Allah, clear our path, may our traversing it be blessed and may we remain in the best of health.

It is mentioned in another traditional report that when the Messenger of

Allah (s) intended to travel, he recited:

اَللهُمَّ بِكَ انْتَشَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ اَنْتَ ثِقَتِي وَرَجائي اَللهُمَّ اكْفِنِي ما اَهَمَّنِي وَما لا اَهُمُّ لَهُ وَما اَنْتَ اَعْلَمُ بِهِ مِنِّي اَللهُمَّ زَوِّدْنِي التَّقْوي وَاغْفِرْ لِي وَوَجِّهني اِلَى الْخَيْرِ حَيْثُ ما تَوَجَّهْتُ.

Translation: O Allah, with Your power, I arise and to You only do I become attentive and only Your refuge do I take. You are the abode of my hopes and upon You I rely. O Allah, suffice me for that about which I worry and about which I do not worry and You are more cognizant of them than me. O Allah, may piety be my provision and my sins be forgiven and wherever I go, I should see well being and goodness.

It is narrated from Imam Musa Kazim (a) in reliable tradition that one, who wants to undertake a journey, he should stand at his door facing the direction in which he is to depart and recite Surah Hamd and Ayatul Kursi in his front and to his right and left. Then recite the following supplication:

اَللّهُمَّ احْفِظْنِي وَاحْفَظْ ما مَعي وَسَلِّمْنِي وَسَلِّمْ ما مَعي وَبَلِّغْنِي وَبَلِّغْ ما مَعي بِبَلاغِكَ الْحَسَنِ الْجَمِيلِ

Translation: O Allah, protect me and protect that which is with me and keep me and what is with me in protection and make me reach the destination in the best way.

One, who performs this ritual, the Almighty Allah will keep him secure and everyone and everything with him and convey him to his destination safely.

It is narrated by Sayyid Ibne Tawus that one, who exits the door with the intention of taking up a journey, he should stand at the door and recite the Tasbih of Lady Fatima Zahra (s.a.) and Surah Hamd and Ayatul Kursi as was mentioned in the above mentioned tradition and then recite the following supplication:

اَللّهُمَّ اِلَيْكَ وَجَّهْتُ وَجْهي وَعَلَيْكَ خَلَّفْتُ اَهْلي وَمالي وَما خَوَّلْتَنِي قَدْ وَثِقْتُ بِكَ فَلا تُخَيِّبْنِي يا مَنْ لا يُخَيِّبُ مَنْ اَرادَهُ وَلا يُضَيِّعُ مَنْ حَفِظَهُ اَللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحفَظْنِي فيما غِبْتُ عَنْهُ وَلا تَكِلْنِي اِلى نَفْسي يا اَرْحَمَ الرّاحِمينَ اَللّهُمَّ بَلِّغْنِي ما تَوَجَّهْتُ لَهُ وَسَبِّبْ لِي الْمُرادَ وَسَخِّرْ لي عِبادَكَ وَبِلادَكَ وَارْزُقْنِي زِيارَةَ نَبِيِّكَ وَوَلِيِّكَ اَميرِ الْمُؤْمِنينَ وَالاَئِمَّةِ مِنْ وُلْدِهِ وَجَميعَ اَهْلِ بَيْتِهِ عَلَيْهِ وَعَلَيهِمُ السَّلامُ وَمُدَّنِي مِنْكَ بِالْمَعُونَةِ في جَميعِ اَحْوالي وَلا تَكِلْنِي اِلى نَفْسي وَلا اِلى غَيْري فَاَكِلُ وَاَعْطِبُ وَزَوِّدني التَّقْوى وَاغْفِرْ لي فِي الآخِرَةِ وَالاُولى اَللّهُمَّ اجْعَلني اَوْجَهَ مَنْ تَوَجَّهَ اِلَيْكَ

Translation: O Allah, to You do I turn and to You do I entrust my family

and my property and wealth and my reliance is on You only. O Allah, those who have faith in You are never deprived. And those whom You protect are never wasted, please do not deprive me as well. O Allah, bless Muhammad and the progeny of Muhammad and O one, Who is the most merciful of the merciful ones, please protect me in those places, which are not present before me and I should not have to worry for myself. O Allah, please make me reach my destination. Please create the conditions favorable for fulfillment of the aim and make Your servants and cities obedient to me. Please honor me with the visitation of Your Messenger, Prophet, Your Wali and the Imams from his progeny and their Ahle Bayt, who are worthy of blessings and salutations and be my helper in every condition. Neither leave me to my devices nor abandon me to someone else as I would fall into distress. May piety and purity be my provision and forgive my sins in the world and the hereafter. O Allah, may dignity be most among all those, who have turned to You.

Then he should recite the following:

بِسْمِ اللّهِ وَبِاللّهِ وَتَوَكَّلْتُ عَلَى اللّهِ وَاسْتَعَنْتُ بِاللّهِ وَأَلْجَأْتُ ظَهْرِي إِلَى اللّهِ وَفَوَّضْتُ أَمْرِي إِلَى اللّهِ رَبِّ آمَنْتُ بِكِتابِكَ الَّذي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذي أَرْسَلْتَ لِأَنَّهُ لا يَأْتِي بِالْخَيْرِ إِلهي إِلاّ أَنْتَ وَلا يَصْرِبُ السُّوءَ إِلاّ أَنْتَ عَزَّ جارُكَ وَجَلَّ ثناؤُكَ وَتَقَدَّسَتْ أَسْماؤُكَ وَعَظُمَتْ آلاؤُكَ وَلا إِلهَ غَيْرُكَ

Translation: In the name of Allah and by Allah. And I rely on Allah. And I seek help from Allah and I take the support of Allah and I entrust my matter to Allah. O my Lord, I believe in Your Book, which You revealed and in Your Prophet, whom You sent. I am certain that one, who conveys all blessings and favors and one, who wards off all calamities is none other than You. One, who takes Your refuge gets respect. Your praise is the greatest. Your name is pure. Your names are purified and Your bounties are the greatest and there is no deity, except You.

It is also mentioned in this traditional report that one, who recites this supplication at the time leaving in the morning, till he does not return till night, no harm will come to him. If someone happens to stay out at night and he recites this supplication, he will remain secure from every trouble till he returns in the morning.

It is mentioned in another traditional report that when Imam Ja'far Sadiq (a) used to proceed on a journey, he recited the following supplication:

اللّهُمَّ احْفِظْني وَاحْفَظْ ما مَعي وَبَلِّغْني وَبَلِّغْ ما مَعي بِبَلاغِكَ الْحَسَنِ بِاللّهِ اَسْتَفْتِحُ وَبِاللّهِ اَسْتَنْجِحُ وَبِمُحَمَّدٍ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ اَتَوَجَّهُ اللّهُمَّ سَهِّلْ لي كُلَّ حُزُونَةٍ وَذَلِّلْ لي كُلَّ صُعُوبَةٍ وَاَعْطِني مِنَ

اَلْخَيْرِ كُلِّهُ اَكْثَرَ مِمّا اَرجُو وَاَصْرِفْ عَنّي مِنَ الشَّرِّ اَكْثَرَ مِمّا اَحْذَرُ في عافِيَةٍ يا اَرْحَمَ الرّاحِمينَ

Translation: O Allah, please protect me and what is with me and convey me and what is with me with a good conveyance. I begin the journey in the name of Allah. Success is hoped from Allah alone and the mediation of Muhammad (s) is there in this journey. O Allah, clarify for me all, which I am doubtful of and make easy for me those things, which seem difficult for me and bestow me with goodness beyond my expectations and ward off from me the difficulties, which I am apprehensive of. O the most merciful of the merciful ones, please bestow me with health and well being.

And he also recited the following supplication:

اَسْئَلُ اللّهَ الّذي بِيَدِهِ ما دَقَّ وَجَلَّ بِيَدِهِ اَقْواتُ الْمَلائِكَةِ اَنْ يَهَبَ لَنا في سَفَرِنا اَمْنًا وايمانًا وَسَلامَةً وَاِسْلامًا وَفِقْهًا وَتَوْفيقًا وَبَرَكَةً وَهُدًى وَشُكْرًا وَعافِيَةً وَمَغْفِرَةً عَزْمًا لا تُغادِرُ ذَنْبًا.

Translation: I ask from Allah, in whose hands all great matters rest and in whose hands are subtle points and who is the controller of sustenance of angels that He keep us safe and secure in the journey. Our faith remains firm on Islam and may we get the good sense to act on guidance and Islamic jurisprudence. May divine increase and health support us. May our sins be forgiven. And our determination should be so strong so as not to break down half-way and may we not fall into any sin.

It is narrated from Amirul Momineen (a) that when a person sets out on a journey, he should recite:

اَللّهُمَّ اَنْتَ الصّاحِبُ في السَّفَرِ وَالْحامِلُ عَلَى الظَّهْرِ وَالْخَليفَةُ في الأَهْلِ وَالْمالِ وَالْوَلَدِ

Translation: O Allah, You are the companion in the journey and one, Who gives strength to mount the vehicle and the protector of family and property.

After that he should recite the supplications prescribed for the time of setting out and were mentioned in the previous sections. When he has boarded (mounted) his vehicle, he should recite:

اَلْحَمْدُ لِلّهِ الّذي هَدانا لِلاِسْلامِ وَمَنَّ عَلَيْنا بِمُحَمَّدٍ وَآلِهِ (سُبْحانَ الّذي سَخَّرَ لَنا هذا وَما كُنّا لَهُ مُقْرِنينَ وَاِنّا اِلى رَبِّنا لَمُنْقَلِبُونَ) وَالْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ اَنْتَ الْحامِلُ عَلَى الظَّهْرِ وَالْمُسْتَعانُ عَلَى الأَمْرِ اَللّهُمَّ بَلِّغْنا بَلاغًا تُبَلِّغُ بِهِ اِلى خَيْرٍ بَلاغًا تُبَلِّغُ بِهِ اِلى رَحْمَتِكَ وَرِضْوانِكَ وَمَغْفِرَتِكَ اَللّهُمَّ لا ضَيْرَ اِلاّ ضَيْرُكَ وَلا خَيْرَ اِلاّ خَيْرُكَ وَلا حافِظَ غَيْرُكَ.

Translation: Praise be to Allah, Who guided us to Islam and favored us with Muhammad and his progeny. Glory be to Him, Who made this subservient to us and we were not able to do it. And surely to our Lord we must return. And praise be to Allah, the Lord of the worlds. You are the one, Who enabled us to ride the back of the mount and one, from Whom help is sought in every matter. O Allah, conveys us to our destination in such a way that it might be beneficial to us. So that we may get Your mercy, pleasure and forgiveness. The real profit and loss is that, which comes from You and there is no protector other than you.

4. Complete etiquette of departure and necessary equipments

In a reliable tradition, it is narrated from Amirul Momineen (a) that the Messenger of Allah (s) said: One, who takes a staff of bitter almond with him while setting out on a journey and he recites the verses mentioned below, then till he returns, Almighty Allah will keep him secure from every wild and poisonous animal and robbers. And till he does not keep the staff away, seventy-seven angels will seek divine forgiveness on his behalf. The prescribed verses are as follows:

﴿ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ
عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا
نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي
لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ
لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي
أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ
وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ
أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ ﴾

"And when he turned his face towards Madayan, he said: Maybe my Lord will guide me in the right path. And when he came to the water of Madayan, he found on it a group of men watering, and he found besides them

two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man. So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me. Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people. Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one. He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good. He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say." (Surah Qasas 28:22-28)

In another traditional report, it is narrated from the same Imam that one, who wants the land to fold up for him, he should carry a staff of bitter almonds with him.

He said in another tradition that Adam (a) was seriously ill and he was having palpitation. Jibraeel (a) said: You should point a stick of bitter almond to your chest. He followed the advise and Allah cured his palpitation.

We should know that the equipment, which should be carried in journey, includes rosary of the dust of the grave of Imam Husain (a). Thus, it is narrated that when Imam Ja'far Sadiq (a) traveled to Iraq and people came to meet him, they asked: O son of Allah's Messenger (s), we know that the dust of the grave of Imam Husain (a) is cure of all maladies; does it also grant security from fear?

Imam (a) replied: If a person wants to be safe from fear, he should take the rosary of *Turbah – Khake Shifa* (curative dust) and recite this supplication three times:

اَصْبَحْتُ اللّٰهُمَّ مُعْتَصِمًا بِذِمامِكَ وَجَوارِكَ الْمَنيعِ الَّذي لا يُطاوَلُ وَلا يُحاوَلُ مِنْ شَرِّ كُلِّ غاشِمٍ وَطارِقٍ مِنْ سائِرِ مَنْ خَلَقْتَ وَما خَلَقْتَ مِنْ خَلْقِكَ الصّامِتِ وَالنّاطِقِ في جُنَّةٍ مِنْ كُلِّ مَخُوفٍ بِلِباسٍ سابِغَةٍ وَلاءِ اَهْلِ بَيْتِ نَبِيِّكَ مُحْتَجِبًا مِنْ كُلِّ قاصِدٍ لي اِلى اَذِيَّةٍ بِجِدارٍ حَصينِ الْاِخْلاصِ في الْاِعْتِرافِ بِحَقِّهِمْ وَالتَّمَسُّكُ بِحَبْلِهِمْ مُوقِنًا اَنَّ الْحَقَّ لَهُمْ وَمَعَهُمْ وَفيهِمْ وَبِهِمْ اُوالي مَنْ والَوا وَاُجانِبُ مَنْ جانَبُوا فَاَعِذْني اللّٰهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ ما اَتَّقيهِ يا عَظيمُ حَجَزْتَ الْاَعادي عَنّي بِبَديعِ

السَّمواتِ وَالأرْضِ (إنّا جَعَلْنا مِنْ بَيْنِ أيْديهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ)

Translation: Today, I have taken refuge with You and so strong is the fort of Your protection that neither anything is higher than it nor anyone can attack it. (and I am sure that) I will be secure in it from all Your creatures, whether silent or talking (especially from) oppressors from the humans or those who suddenly arrive at night to harass people; as if I am wearing an armor and I am holding the shield and I am hiding behind the boundary of the fort. What is that armor and shield, it is devotion of Ahle Bayt of your Prophet, which prevents everyone, who tries to cause harm to me. And what is that boundary? It is the sincere confession of their rights and to hold their firm rope and to have certainty that the truth is for them, with them and in their statements only. It is among them and merged with them. I am the friend of their friends and I am inimical to their enemies. And I am stranger to those who are aloof from them. O Allah, in their name, please give me refuge from the evil of whatever I fear. O the greatest of all. I have through You, Who is the creator of the heavens and the earth, enclosed the enemies. Indeed, and We have made before them a barrier and a barrier behind them, then We have covered them over, so that they do not see.

After that kiss the rosary and touch it to the eyes and recite:

اللّهُمَّ إنّي أسْألُكَ بِحَقِّ هذِهِ التُّرْبَةِ الْمُبارَكَة وَبِحَقِّ صاحِبِها وَبِحَقِّ أبيهِ وَبِحَقِّ أُمِّهِ وَبِحَقِّ أخيهِ وَبِحَقِّ وُلْدِهِ الطّاهِرينَ اجْعَلْها شِفاءً مِنْ كُلِّ داءٍ وَأمانًا مِنْ كُلِّ خَوْفٍ وَحِفْظًا مِنْ كُلِّ سُوءٍ

Translation: O Allah, I ask You by the right of this blessed soil and by the right of one interred in it. And by the right of his father and by the right of his mother and by the right of his brother and by the right of his purified descendants that you give cure to it from all maladies and a protection from all fear and a shield from every evil.

If one performs this ritual in the morning, he will remain in divine security till nightfall.

In another traditional report, it is narrated that one, who is fearful of a ruler or someone else, when he is going out, he should perform the above mentioned ritual, as it will serve as a an armor in order to keep him secure from their evil.

The rings recommended for a traveler to keep with himself were mentioned in the concerned section. There is no need to repeat it here.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that one, who leaves his house wearing a turban, I guarantee that he will return to his people safe and sound.

In another traditional report, it is narrated from Imam Musa Kazim (a) that one, who intends to undertake a journey and he ties up the turban and passes the other end below the chin and then ties it, I am surety that he will not face any danger of robbery, drowning and burning.

In reliable tradition, it is narrated from Imam Ali Reza (a) that the Messenger of Allah (s) said that one, who undertakes a journey on Saturday and has a white turban on the head and he has tied up *Tahtul Hunak;*[1] even if he goes out to uproot a mountain, his aim will be fulfilled.

It is narrated in reliable tradition that His Eminence, Luqman advised his son: O son, when you go out on a journey, you should carry with you the sword, bow, horse, socks, turban, necessary ropes, water skin, needle and thread and medicines, which you or your companions might need.

It is narrated in another tradition that when the Messenger of Allah (s) used to undertake a journey, he used to carry a bottle of (hair) oil, antimony holder, scissor, mirror, tooth brush, comb, needle-thread, rope and shoe laces.

Along with the amulets, which should be carried on a journey, regarding which it is reported that they were fixed in the handle of the sword of the Messenger of Allah (s). The amulet is as follows:

بِسْمِ اللّهِ الرَّحمنِ الرَّحيمِ يا اَللّهُ يا اَللّهُ يا اَللّهُ اَسْاَلُكَ يا مَلِكَ الْمُلُوكِ الاَوَّلِ الْقَديمِ الاَبَدي الَّذي لا يَزولُ وَلا يَحُولُ اَنْتَ اللّهُ الْعَظيمُ الْكافي لِكُلِّ شَيءٍ اَلْمُحيطُ بِكُلِّ شَيءٍ اللّهُمَّ اكْفِني بِاسْمِكَ الاَعْظَمِ الاَجَلِّ الْواحِدِ الاَحَدِ الصَّمَدِ الَّذي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ وَاَحْجِبْ شُرُورَهُمْ وَشُرُورَ الاَعْداءِ كُلِّهِمْ وَسُيُوفَهُمْ وَبَاْسَهُمْ وَاللّهُ مِنْ وَرائِهِمْ مُحيطٌ اللّهُمَّ احْجِبْ عَنّي شَرَّ مَنْ اَرادَني بِحِجابِكَ الَّذي احْتَجَبْتَ بِهِ فَلَمْ يَنْظُرْ اِلَيْهِ اَحَدٌ مِنْ شَرِّ الْجِنِّ وَالاِنْسِ وَمِنْ شَرِّ سَلاحِهِمْ وَمِنَ الْحَديدِ وَمِنْ كُلِّ ما يُتَخَوَّفُ وَيُحْذَرُ وَمِنْ كُلِّ شِدَّةٍ وَبَلِيَّةٍ وَمِنْ شَرِّ ما اَنْتَ بِهِ اَعْلَمُ وَعَلَيْهِ اَقْدَرُ اِنَّكَ عَلى كُلِّ شَيءٍ قَديرٌ وَصَلَّى اللّهُ عَلى نَبِيِّهِ مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْليمًا

Translation: In the name of Allah, the Beneficent, the Merciful. O Allah, O Allah, O Allah. I beseech You, O king of the Kings. The first, the prior, the everlasting, Who has no decline and no change. I beg You and You are the great Lord sufficient for me and dominant on everyone. By Your great name, the mighty, the one, the unique, the self sufficient. One, who neither begets nor his He begotten and there is nothing like Him. Please suffice for me and prevent

[1] It literally means below or front of the palate. Passing one end of the turban from the front of the neck and below the face.

from me, the evil of people, from the mischief of the sword of all enemies and every kind of torment. When Allah has surrounded them from all sides (then what is the danger). O Allah, in order to protect me from one, who wants to harm me, throw upon me a veil like the veil of Your greatness, as neither the harm of the rebellious jinns and men can reach near You nor their weapons, nor iron and neither those things, which people normally dread and neither any calamity or trouble and nor the evil of things about whom You are more cognizant and over whom You are absolutely powerful. Indeed, You are powerful over everything. And blessings and salutations of Allah be on His Prophet, Muhammad and his progeny.

The amulet, which is supposed to be placed in the turban is:

(اَقْبِلْ وَلا تَخَفْ اِنَّكَ مِنَ الآمِنينَ) (لا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظّالِمينَ) (لا تَخَفْ اِنَّكَ اَنْتَ الاَعْلى) (اَلاّ تَخافا اِنَّني مَعَكُما اَسْمَعُ وَاَرى) (لا تَخافُ دَرَكًا وَلا تَخْشى) (الَّذي اَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوفٍ) (فَسَيَكْفيكَهُمُ اللّهُ وَهُوَ السَّميعُ الْعَليمُ) (فَاللّهُ خَيرٌ حافِظًا وَهُوَ اَرْحَمُ الرّاحِمينَ) (اُدْخُلُوا عَلَيْهِمُ الْبابَ فَاِذا دَخَلْتُمُوهُ فَاِنَّكُمْ غالِبُونَ. وَعَلَى اللّهِ فَتَوَكَّلُوا اِنْ كُنْتُمْ مُؤْمِنينَ.)

Translation: Step forward, do not fear. Indeed you are safe. Do not fear, you are saved from the unjust people. Do not fear, you would gain dominance. Do not fear, I am with you both. I will listen to what you have to say. And I will see how you obey the orders. Do not fear of the future happenings. Do not fear, Allah is the one, Who gives them food in hunger and gives them security in fear. So Allah will suffice you from the mischief of all of them, because He hears everything and knows every matter. And Allah is best protector and He is more merciful of all the merciful ones. Enter upon them by the gate, for when you have entered it, you shall surely be victorious. And upon Allah, you should rely if you are believers.

The amulet, which should be tied to the neck of quadruped:

اَللّهُمَّ احْفَظْ عَلَيَّ ما لَوْ حَفِظَهُ غَيْرُكَ لَضاعَ وَاسْتُرْ عَلَيَّ ما لَوْ سَتَرَهُ غَيْرُكَ لَكاعَ وَاجْعَلْ عَلَيَّ ظِلاًّ ظَليلاً اَتَوَقّى بِهِ كُلَّ مِنْ رامَني بِسُوءٍ اَوْ نَصَبَ لي مَكْرًا اَوْ هَيَّأَ لي مَكْرُوهًا حَتّى يَعُودَ وَهُوَ غَيْرُ ظافِرٍ بي وَلا قادِرٍ عَلَيَّ اَللّهُمَّ احْفَظْني كَما حَفِظْتَ بِهِ كِتابَكَ الْمُنْزَلَ عَلى قَلْبِ نَبِيِّكَ الْمُرْسَلِ اَللّهُمَّ اِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ: (اِنّا نَحْنُ نَزَّلْنا الذِّكْرَ وَاِنّا لَهُ لَحافِظُونَ.)

Translation: O Allah, please protect me, because something, which has a protector other than You is definitely destroyed. And please keep me veiled as one, whom You veil, because that which is concealed by someone other than

You, is definitely exposed. And remove the burden of my worry, because if someone other than You removes the thoughts, a defect is created and throw upon me the shade of Your mercy, so that if someone wants to commit some evil on me or if someone tries to cast a net on me, or who is determined to torment me, he should fail. Neither he should emerge victorious over me nor should he gain control upon me. O Allah, protect me like You protect Your Book, which You revealed on the heart of Your Messenger Prophet. O Allah, You have said and your statement is truth: Indeed, We have revealed the remembrance and We are its protector.

It is narrated from Imam Ja'far Sadiq (a) that one, who writes Surah Abasa on a white paper and keeps it with himself, on whichever road he travels, he will not see anything, but good; and he will remain safe from all the evils of that route.

5. Etiquette of carrying and using provisions during journeys

It is narrated from Imam Ja'far Sadiq (a) that when you proceed on a journey, you should carry the dinner spread (tiffin) with nice food items.

It is narrated from the Messenger of Allah (s) that it increases the honor of man that when he proceeds on a journey, he should take nice food items with him.

It is mentioned in another tradition that when Imam Zainul Abideen (a) proceeded on a journey for Hajj or Umrah, he carried the best kinds of foods with him. For example, confectionary, sweets, and sour and sweet chick-pea flour mix.

It is narrated from Imam Ja'far Sadiq (a) that the food taken on journey should include leavened bread, as it is auspicious.

It is mentioned in another tradition that Imam Musa Kazim (a) noticed a tiffin having brass handles. He said: Remove these handles and put iron ones so that animals may not be able to enter it,

It is mentioned in another tradition that Imam Ja'far Sadiq (a) asked one of his companions if he traveled for the Ziyarat pilgrimage of the tomb of Imam Husain (a). He replied: Yes, O son of Allah's Messenger (s). Imam (a) asked: Do you carry the tiffin with you? Yes, he replied. He said: If you go to visit the graves of your parents, you should not do this. He asked: Then what should we eat? He replied: Leavened bread with milk or buttermilk.

He said in another tradition that I have heard that some people go to the Ziyarat of Imam Husain carrying different kinds of foods including sweet meats

and other desserts. Indeed, if they had gone to visit the graves of their loved ones, they would not have done thus.

It is narrated from the Messenger of Allah (s) that the best way of spending in the view of Allah is to spend in moderation and He does not like wasteful expenditure, except during Hajj and Umrah.

In a good tradition, it is mentioned that Safwan asked Imam Ja'far Sadiq (a) that he used to take his family members with him for Hajj and that he kept the money tied to his waist. Imam (a) said: It is good. My respected father used to say that the strength of the traveler lies in the fact that he should keep his money secure.

It is mentioned in another tradition that another person asked the same Imam whether it was allowed to carry coins with images of living things and tie it to his waist belt? Imam (a) replied: There is no problem in it. It is your purse and after God, your reliance is upon it only.

6. Etiquette of taking along friends and behaving with them

It is mentioned in many traditions that one, who travels alone, is accursed.

It is mentioned in another tradition that the Messenger of Allah (s) advised Amirul Momineen (a): O Ali, never proceed on a journey alone, because Satan accompanies one, who is alone and he keeps off a little from two persons. O Ali, one, who travels alone, is astray and if only two people travel, they are both astray. If three travel together, they are travelers.

It is mentioned in another tradition that a person came to Imam Ja'far Sadiq (a) and the Imam asked him who had accompanied him on his journey. He replied: I was alone. He asked: If you had met me before the journey I would have taught you the etiquette of traveling. Then he said: One, who travels alone, is a Satan and two persons, who travel together, are two Satans. Three persons, who travel together are companions and four persons, who travel together are friends.

Through reliable chains of narrators, it is narrated from Imam Musa Kazim (a) that one, who is compelled to travel alone, he should recite the following:

ما شاءَ اللّهُ لا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ اللّهُمَّ آنِسْ وَحْشَتِي وَاَعِنّي عَلى وَحْدَتِي وَاَدِّ غَيْبَتِي.

Translation: As Allah willed. There is no power and might, except with Allah. O Allah, please be my companion in my loneliness. Please be my helper in solitude. And please protect from the enemy those of my things, which are

out of sight.

In reliable tradition, it is narrated from the Messenger of Allah (s) that first you should find a companion and then you should begin the journey. He also said that of the two friends, the most loved by God is one, who takes care of his friend more.

He said in another tradition that the best option is to have four persons on a journey. And in the group having more than seven members, there will more confusion and noise.

The gist of the above mentioned traditions is that the least number of companions is three and maximum, seven and it is not nice to have more than seven persons during the journey.

It is narrated from the Messenger of Allah (s) that it is recommended that companions traveling together should place their funds before others as it promotes goodwill and displays manners.

It is narrated from Amirul Momineen (a) that you should not travel with one, who does not accord you as much respect as you accord to him.

It is narrated from Imam Ja'far Sadiq (a) that you should cultivate friendship with one, due to whom your respect increases and do not adopt the friendship of one, whose cause of respect you would be.

In another tradition, it is narrated from Shahab that I said to Imam Ja'far Sadiq (a) that he was aware of my financial status and how I was charitable to my brothers in faith. Thus, I spend lavishly on my companions during Hajj. Imam (a) said: Don't do this, because if they emulate you, they would face poverty and if you continue to spend and they don't emulate you, it will be insulting to them. So companionship should be with people of similar status.

It is narrated from Imam Muhammad Baqir (a) in another traditional report that if you want companionship, you should adopt the companionship of persons, who are equal in status and do not become a companion of one, who takes the burden of your expenses on himself as it is insulting for a believer.

It is narrated from Imam Ja'far Sadiq (a) that the right of the traveler on his companions is that if he falls ill, they should wait for him for three days.

It is mentioned in another tradition that people asked Imam Muhammad Baqir (a) that if many people are traveling together and one of them is affluent and the rest are poor, can that wealthy person bear the expenses of all of them? He replied: If he is sincerely willing, there is no problem in it.

In another tradition, it is narrated that people asked Imam Ja'far Sadiq (a)

that a person travels with persons, who are much richer than him. Imam (a) said: I don't like that he should accompany them and degrade himself. He should adopt the companionship of those, who are of same financial status.

In reliable tradition, it is mentioned that those, who do not behave kindly with their companions neither belong to us nor do we belong to them.

7. Complete etiquette of travel

A tradition from Imam Ja'far Sadiq (a), states that His Eminence, Luqman (a) advised his son that when he was traveling with others, he should consult his companions about his own affairs; he should be happy at the time of his meeting them and should try to spend with others in the cause of charity; and if they ask him for a meal, he should accept the invitation and oblige them; if they ask him for a loan, he should give them. He should try to be good at the following: (a) In keeping quiet (b) In offering prayers (c) In serving with courage and kindness with whatsoever he may possess; whether it was a means of conveyance, money or food.

If they ask him to be a witness in a good offer, he should give the best advice and he should refrain from giving suggestions unless he fully thought about the matter. Instead, after giving thought to the matter, he should go to sleep and after waking up, he should again think about it and then take food and again think over it. When the time for prayer arrives, he should pray and think over the matter once more, in short, he should not make haste with the decision; but think about it at different times and in different situations and utilize his reason and wisdom, for if he did not utilize his reason and wisdom when someone asks for his advice, Almighty God atrophies his reason and wisdom and takes back what He had given.

If he sees his companions walking on foot, he should also walk with them and whenever he finds them busy in some work, he should join them and also when they are giving charity or loan to someone. If the companions are elderly, he should accept all their sensible suggestions. If his companions ask him to do something, he should acquiesce as far as possible for refusing at such a moment and in such situation is an insult of his companions.

If he should lose his way and does not know what to do, he should climb down from his conveyance, then and there and if he is doubtful about the path, he should stand and consult his companion and think about the best solution. In case, he happens to spy a man or two, he should not ask the way, but should think twice about it, for the very presence of a single man in a lonely desert is a cause of suspicion. For he may be an agent of dacoits or a devil, who wants to create trouble for him; and in the same manner, one should keep away from two

persons, except where there are certain signs which His Eminence, Luqman (a) could not think of at that moment. But he further emphasized to his son that an intelligent man, if he uses his reason, will come to know about the appearance and reality of anything and can discern such existing things, which the hidden cannot see.

He asked his son not to be lenient about his prayers, but to pray at the right time, for prayer is a duty, which should be fulfilled earliest, so that the man feels light, and to offer Friday Prayer even when he was in the face of spears.

He should not sleep on the back of the animal as the back of the animal will be hurt and there is no wisdom in it.

When he reaches the destination, he should get down from his beast as that beast is his helper and before feeding himself, he should feed the beast with grass. When he would like to alight on the stage, he should select a spot from where the scene (landscape) is beautiful and the sand of that place is soft and where the grass grows. After having alighted at the stage, he should offer (two unit) prayers before relaxing. If one feels need for urination or excretion, one should go very far from the caravan. When one has to pack up one's things, one should offer (two units) prayers and bid farewell to the part of land, where one had rested and salute the inhabitants of that land for there is no piece on earth, where a few angels do not reside. If possible, before meal, one should give away something from the food as charity. As long as one is riding on the beast, one should be busy reciting the Quran and as long as one is not involved in some work, one should go on remembering God and one should go on praying as long as one has no work and is all alone. One should never sleep in the first part of the night, but should stop journeying and find a place for the night's rest. There is, however, no harm in restarting the journey in the last part of the night. While walking, one should not make a lot of noise.

According to Imam Ali (a), it was considered best of humanity, while staying at home, to recite the Quran, sit in the company of scholars, discuss different branches of knowledge, offer all prayers in congregation and it was best during a journey to utilize one's own things and to help one's companions and to remember God in all ups and downs while moving and alighting.

According to Imam Ja'far Sadiq (a), the following things are included in the etiquette of travel: (1) to have necessary things of journey (2) whatever food one keeps for a journey, should be best cooked (3) to share one's food with one's companions (4) maintain the secrets of companions, which he has come to know during their companionship, even after they part company (5) to enjoy oneself with all those things, which do not incur divine anger.

In another tradition, he said that it is improper to divulge the defect of what one observes during the journey.

It is narrated from the Messenger of Allah (s) that reciting *Huda* (camel song) and couplets without any wanton matter and falsehood is good to pass time during journeys.

It is narrated from Imam Ja'far Sadiq (a) that when you are on a journey with some people, you should not dictate to them. For you should leave the decisions to them there will be someone among them, who will take care of the problems.

It is narrated from the Messenger of Allah (s) in reliable traditions that one, who assists a believer traveler, in addition of saving him from grief, Almighty Allah will ward off seventy-three calamities from him and when people would be suffocated of the terror of Judgment Day, he would be secure from seventy calamities of the hereafter as well.

8. Etiquette of halting and alighting on stages

Reliable traditions from the Holy Prophet (s) state that if one is tired of walking, one should walk fast, as it cures fatigue.

In another tradition, he has stated that one should bind fast one's waist, back and stomach, so that one may be able to walk easily.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that you should travel in the morning and during late afternoon.

Another tradition from the Holy Prophet (s) states that one should start one's journey during the night hours, as the distance is shortened comfortably during the night.

According to Imam Ja'far Sadiq (a), traveling the last half of the night shortens the journey.

He also said that when Amirul Momineen (a) wanted to travel, he used to set out in the last part of the night.

According to the Holy Prophet (s), when one has to halt during the night, one should not alight by the roadside or in a river bed, as these places are frequented by snakes and animals.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that you should not halt in river beds, lest it gets flooded.

It is narrated from the Messenger of Allah (s) in a reliable tradition that the Almighty Allah likes helping nature. He helps one, who helps others. So when

the beasts of your journey are emaciated, you should halt at every station and pass the arid areas quickly; and rest after short intervals where grass is available.

It is narrated from Imam Muhammad Baqir (a) that if you happen to travel through an arid land, without grass, you should cross it quickly and when you pass lands with grass and water, you should drive the beasts slowly so that they may be able to graze.

It is narrated from the Messenger of Allah (s) that when you lose your way, you should take the route going to the right.

It is narrated from Amirul Momineen (a) that one, who loses his way during a journey, should call out:

يا صالح اغثني

Translation: O Salih, help me.

...because one of your believer brothers in Jinns is named Salih, who roams the deserts for the pleasure of God. When he hears you call, he shows the way.

In reliable tradition, it is narrated from Imam Muhammad Baqir (a) that when you lose your way, you should call out:

يَا صَالِحُ اَرْشِدُونَا اِلَى الطَّرِيقِ رَحِمَكُمُ اللهُ

Translation: O Salih, guide us to the path, may Allah have mercy on you.

The narrator of the tradition says that we lost our way during a journey. I saw a person from among us go a little way and call out in this fashion. He returned a very moments later and said: I heard a voice saying that the road was to the right. So, we traveled some distance in that direction and found the way.

It is narrated from Umar Ibne Yazid, who is included among the trustworthy narrators of traditions, that we lost our way during journey to Mecca and stayed there for three days. We searched a great deal, but could not find the way. Our water stock was also exhausted. So we put on the Ihraam garments like shrouds and also anointed ourselves. One of friends arose and called out:

يَا صَالِحُ يَا اَبَا الْحُسَيْنِ

Translation: O Salih, O Abal Hasan.

...someone replied from far away. I asked: May God have mercy on you,

who are you? He replied: I am from the jinns, who embraced faith on the Messenger of Allah (s). Now, other than me, no one survives. My job is to show the way to lost travelers. So we followed his direction and found our way.

9. Supplications during journey and at halts

It is narrated from Imam Ja'far Sadiq (a) in an authentic tradition that during journey, when the Messenger of Allah (s) had to climb down an incline, he used to recite: Glory be to Allah. When his path inclined up, he recited: God is the greatest.

He said in another authentic tradition that when you are in a journey, you should recite as follows:

اللّٰهُمَّ اجْعَلْ مَسيري عِبَرًا وَصَمْتي تَفَكُّرًا وَكَلامي ذِكْرًا.

Translation: O Allah, make my travel a decrease of distance; regard my silence as pondering on Your strange creation and consider my speech as Your remembrance.

It is narrated from the Messenger of Allah (s) in a reliable tradition that one, who climbs down the bed of a river, he should recite:

لا اِلهَ اِلا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Translation: There is no god, except Allah and Allah is the greatest.

The Almighty Allah will make the whole river bed full of good deeds for him.

He said in another tradition that one, who recites the following on elevated places:

لا اِلهَ اِلا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Translation: There is no god, except Allah and Allah is the greatest.

Whatever is before him till the end of the earth, will repeat the same statement.

It is narrated in reliable tradition that two persons came to the Messenger of Allah (s) and said: We want to travel to Syria for business. Please teach us a supplication, which if we recite on the way, we would be safe in every way. He said: Wherever you halt, and lie down to sleep after Isha Prayer, you should first recite Tasbih of Fatima Zahra, then recite Ayatul Kursi once, and you will remain secure from every trouble till the morning.

Thus, when they set out, a band of robbers followed them. On reaching the station, they followed the directions of the Prophet. Late at night the robbers sent someone to see if they were asleep. When he came, he saw only a wall and there was no trace of the travelers. He returned and reported what he had seen. The robbers came in person to verify the statement of their servant and observed the same thing.

In the morning, they met them again and inquired where they halted at night? They replied: Here only. The robbers said: We came looking for you at night, but there was nothing here, except a boundary wall. Do you posses some supernatural power? They said: We recited the Tasbih of Lady Fatima (s.a.) and Ayatul Kursi as per the instructions of the Holy Prophet (s). The robbers said: You may go on, no robber will be able to harm you.

In another tradition, it is narrated from the Messenger of Allah (s) that one, who happens to halt at a station, where there is more danger from wild animals, he should recite:

اَشْهَدُ اَنْ لا اِلهَ اِلاّ اللّهُ وَحْدَهُ لاشَريكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلى كُلِّ شَيءٍ قَديرٌ
اللّهُمَّ اِنّي اَعُوذُ بِكَ مِنْ شَرِّ كُلِّ سَبُعٍ

Translation: I testify that there is no god, except Allah. The One, without a partner. For Him is the kingdom and for Him is the praise and in His hand is all good. And He is powerful over everything. O Allah, indeed I seek Your refuge from the evil of all beasts.

The effect of this supplication is that till he does not set out from that station, he will remain secure from wild animals.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that one, who has to travel to a place, where some danger is perceived, he should recite the following:

(رَبِّ اَدْخِلْني مُدْخَلَ صِدْقٍ وَاَخْرِجْني مُخْرَجَ صِدْقٍ وَاجْعَلْ لي مِنْ لَدُنْكَ سُلْطانًا نَصيرًا)

Translation: Lord, may my going there and coming back be truth and please appoint some proof from Yourself for my help.

When that person or that, which he fears, comes before him, he should recite Ayatul Kursi.

He said in another tradition that when you are traveling through a desert or wilderness and you are apprehensive of jinns or satans, you should place the right hand on your head and recite:

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴾

"Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned." (Surah Aale Imran 3:83)

It is narrated in another traditional report that the Messenger of Allah (s) said to Amirul Momineen (a): O Ali, when you halt at a stage, you should recite:

اللّهُمَّ أَنزِلْنِي مَنْزِلاً مُبارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

Translation: O Allah, make me halt at a blessed station and You are the best of the hosts.

So that you may get all the advantages of that place and remain secure from every kind of disadvantage of that place.

In reliable tradition, it is narrated that the Messenger of Allah (s) said to Amirul Momineen (a): O Ali, when you happen to travel to a city, town or village; when you sight that place, you should recite:

اللّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَها وَأَعُوذُ بِكَ مِنْ شَرِّها اللّهُمَّ أَطعِمْنا مِنْ جَناها وَأَعِذْنا مِنْ وَباها وَحَبِّبْنا إِلى أَهْلِها وَحَبِّبْ صالحي أَهْلِها إِلَيْنا.

Translation: O Allah, I ask You for the good of this place and I seek Your refuge from its evil. O Allah, may I get to enjoy its fruits and protect me from its maladies and please cast affection for us in the inhabitants of this place and put in my heart, the affection of the righteous ones of this place.

In another traditional report, it is narrated from Imam Ja'far Sadiq (a) that when you reach a town and observe its population, you should recite:

اللّهُمَّ رَبَّ السَّمواتِ السَّبْعَ وَما أَظَلَّتْ وَرَبَّ الأَرْضينَ السَّبْعَ وَما أَقَلَّتْ وَرَبَّ الرِّياحِ وَما ذَرَتْ وَرَبَّ الشَّياطينَ وَما أَضَلَّتْ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَسْأَلُكَ مِنْ خَيْرِ هذِهِ الْقَرْيَةِ وَما فيها وَأَعُوذُ بِكَ مِنْ شَرِّها وَشَرِّ ما فيها.

Translation: O Allah, the Lord of the seven heavens and what they shade and the Lord of the seven earths and what they carry. And the Lord of the wind and what separates from it. And the Lord of the satans and what they deviate. I

beg You to bless Muhammad and the progeny of Muhammad and I ask You of the good of this place and what is in it and I seek Your refuge from its mischief and the mischief of what is in it.

It is narrated from Imam Muhammad Baqir (a) in another tradition that satan comes to the litters and saddles and frighten the animals; therefore to ward them off, you should recite Ayatul Kursi.

It is narrated from Imam Musa Kazim (a) that one, who is on a journey and is apprehensive of robbers or wild animals, he should write the following on the mane of their beasts:

(لا تَخافُ دَرَكًا وَلا تَخْشى)

Translation: Neither you dread being apprehended, nor fear the consequences.

In order to remain secure from their harm by the command of God.

The narrator of this tradition says that he was himself on the journey to Hajj, when suddenly he and his co-travelers were surrounded by Bedouins. He says: They beat up all the travelers and I was also among them, but I had written the above verse on the mane of my horse. I swear by the One, who sent Muhammad (s) as a messenger and honored Amirul Momineen (a) with Imamate that as if Almighty Allah made those robbers blind from me. They could cause no harm to me.

It is narrated in another traditional report that the Messenger of Allah (s) recited the following at night when he was on a journey:

يا اَرْضُ رَبّي وَرَبُّكَ اللّهُ وَاَعُوذُ بِكَ مِنْ شَرِّكِ وَمِنْ شَرِّ ما فيكَ وَمِنْ سُوء ما خُلِقَ فيكِ وَسُوءِ ما يَدُبُّ عَلَيْكِ وَاَعُوذُ بِاللّهِ مِنْ اَسَدٍ وَاَسْوَدٍ وَمِنْ شَرِّ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ ساكِنِ الْبَلَدِ وَمِنْ والِدٍ وَما وَلَدَ اللّهُمَّ رَبَّ السَّمواتِ السَّبْعِ وَما اَظْلَلْنَ وَرَبَّ الاَرَضينَ السَّبْعِ وَما اَقْلَلْنَ وَرَبَّ الرِّياحِ وَما ذَرَيْنَ وَرَبَّ الشَّياطينَ وَما اَضْلَلْنَ اَسْاَلُكَ اَنْ تُصَلِّي عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَسْاَلُكَ خَيْرَ هذِهِ اللَّيْلَةِ وَخَيْرَ هذَا الْيَوْمِ وَخَيْرَ هذَا الشَّهْرِ وَخَيْرَ هذِهِ السَّنَةِ وَخَيْرِ هذَا الْبَلَدِ وَاَهْلِهِ وَخَيْرَ هذِهِ الْقَرْيَةِ وَاَهْلِها وَخَيْرَ ما فيها وَاَعُوذُ بِاللّهِ مِنْ شَرِّها وشَرِّ ما فيها وَمِنْ شَرِّ كُلِّ دابَّةٍ رَبّي آخِذٌ بِناصِيَتِها اِنَّ رَبّي عَلي صِراطٍ مُسْتَقيمٍ.

Translation: O earth, my Lord and your Lord is Allah and I seek your refuge from your mischief and from the mischief of those, who are in you. And the mischief of those, who created in you. And from the mischief of those, who

move over you. And I seek the refuge of Allah from the evil of the lion and its kind. And from the harm of snakes and scorpions and from the evil of those settled in towns, whether they have children or not. O Allah, Lord of the seven heavens and what they shade and Lord of the seven earths and what they carry. And the Lord of the winds and what they scatter and the Lord of the satans and those they deviate. I beg You that You bless Muhammad and the progeny of Muhammad and I ask You of the good of this night and the good of this day and the good of this month and the good of this year and the good of this town and its people and the good of this village and its residents and the good of what is in them. And I seek the refuge of Allah from its evil and the mischief of those in it and from the mischief of all the moving creatures. My Lord take hold of them by their forelocks. Indeed my Lord is on the straight path.

Sayyid Ibne Tawus has narrated that when the traveler happens to climb a hillock or cross a bridge, he should recite:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لا اِلٰهَ اِلا اللّٰهُ واللّٰهُ اَكْبَرُ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعالَمينَ عَلى كُلِّ شَرَفٍ.

Translation: Allah is the greatest. Allah is the greatest. Allah is the greatest. There is no god, except Allah and Allah is the greatest. And praise be to Allah, the Lord of the worlds; for You is all excellence.

It is also mentioned that one, who is apprehensive of robbers or enemies during the journey, he should recite:

يا آخِذًا بِنَواصي خَلْقِهِ وَالسّابِقُ بِها اِلى قُدْرَتِهِ وَالْمُنْفِذُ فيها حُكْمُهُ وَخالِقُها وَجاعِلَ قَضائِهِ لَها غالِبًا اِنّي مَكيدٌ وَلِقُوَّتِكَ عَلى مَنْ كادَني تَعَرَّضْتُ فَاِنْ حُلْتَ بَيْني وَبَيْنَهُمْ فَذلِكَ ما اَرْجُو وَاِنْ اَسْلَمْتَني اِلَيْهِمْ غَيَّرُوا ما بي مِنْ نِعْمَتِكَ يا خَيْرَ الْمُنْعِمينَ لا تَجْعَلْ اَحَدًا مُغَيِّرًا نَعْمَتِكَ الَّتي اَنْعَمْتَ بِها عَلَيَّ سِواكَ وَلا تُغَيِّر ها اَنْتَ رَبّي وَقَدْ تَرى الَّذي نَزَلَ بي فَحُلْ بَيْني وَبَيْنَ شَرِّهِمْ بِحَقِّ ما بِهِ اسْتُجيبَ الدُّعاءُ يا اَللّٰهُ رَبَّ الْعالَمينَ.

Translation: O One, who catches His creatures by their forelocks and one, who is knowledgeable of them from the first day due to His power. And one, whose command is effective on all of them. O creator of all the creations and that being, whose decision is dominant on all of them. I am in a condition of suspicion due to my weakness. But upon Your strength, I am ready to confront those, who want to deceive me. If You come between me and them, it would be good. If You abandon me to them, they would change the blessings, which You have bestowed. O the best of those, who bestow, do not allow anyone to change the bounties, which You have bestowed on Your servants, because You are my Lord, You also do not effect any change in them. You are my Lord and You can

see those, who are bent on causing harm to me. I beseech You by those things, through which You accept supplications. O Allah, Lord of the worlds.

It is narrated from Amirul Momineen (a) that the following supplication should be recited for safety against enemies:

اللّٰهُمَّ اِنّي اَعُوذُ بِكَ اَنْ اُضامَ فِي سُلْطانِكَ اللّٰهُمَّ اِنّي اَعُوذُ بِكَ من اَنْ اضلَّ فِي هداكَ اللّٰهُمَّ اِنّي اُعُوذُ بِكَ اَنْ اَفْتَقِرَ فِي غناكَ اللّٰهُمَّ اِنّي اُعُوذُ بِكَ اَنْ اضيع فِي سَلامَتِكَ اللّٰهُمَّ اِنّي اَعُوذُ بِكَ اَنْ اُغْلَبَ وَالاَمْرُ لَكَ.

Translation: O Allah, indeed I seek Your refuge from the fact that inspite of Your dominance I should be harassed. O Allah, I seek Your refuge from the fact that inspite of there being guidance from You, I should be deviated. O Allah, I seek Your refuge from the fact that inspite of Your affluence, I should remain poor. O Allah, I seek Your refuge from the fact that inspite of Your protraction I should be destroyed. O Allah, I seek Your refuge from the fact that inspite of the fact that the command belongs to You, I should be defeated.

It is narrated from Imam Ja'far Sadiq (a) that if you encounter a wild herd of animals, you should recite the call of prayer (*Adhan*).

Sayyid Ibne Tawus (r) has narrated that when you halt at a station, you should recite:

اللّٰهُمَّ اَنْزِلْنِي مُنْزَلاً مبَارِكًا وَاَنتَ خَيْرُ الْمُنْزِلِينَ

Translation: O Allah, bless my halt at this place as You are the best of those, who cause to alight.

After that recite two units of prayer, in every unit of which, after Surah Hamd any short chapter can be recited; after the prayer recite the following:

اللّٰهُمَّ ارْزُقْنَا خَيْرَ هَذِهِ الْبُقْعَةِ وَاَعِذْنَا مِنْ شَرِّهَا اللّٰهُمَّ اَطْعِمْنَا مِنْ جَنَاهَا وَاَعِذْنَا مِنْ وَبَاهَا وَحَبِّبْنَا اِلَى اَهْلِهَا وَحَبِّبْ صَالِحِي اَهْلِهَا اِلَيْنَا

Translation: O Allah, bestow us the good of this place. Please keep us safe from its evil. O Allah, may we get to relish its fruits and may we remain safe from its maladies and may we get to like the righteous inhabitants of this place.

After that recite as follows:

اَشْهَدُ اَنْ لاَ اِلَهَ اِلاَّ اللّٰهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَاَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَاَنَّ عَلِيّاً اَمِيرَ الْمُؤْمِنِينَ

وَالاَئِمَّةَ مِنْ وُلْدِهِ اَئِمَّةٌ اَتَوَلاَّهُمْ وَاَتَبَرَّءُ مِنْ اَعْدَائِهِمْ اَللّٰهُمَّ اِنِّي اَسْأَلُكَ خَيْرَ هَذِهِ الْبُقْعَةِ وَاَعُوذُ بِكَ مِنْ شَرِّهَا اَللّٰهُمَّ اجْعَلْ اَوَّلَ دُخُولِنَا هَذَا صَلاَحاً وَاَوْسَطَهُ فَلاَحاً وَآخِرَهُ نَجَاحاً

Translation: I bear witness that there is no god, except Allah. The one, without any partner. And that Muhammad is His servant and His Messenger. And that Ali is the chief of the believers and the Imams from his descendants are the Imams. I am devoted to them and I am aloof from those, who were inimical to them. O Allah, I beg You for good in this place. Please keep us safe from its evil. O Allah, let the first part of our journey be blessed, the middle part to be improvement of affairs and the last to be successful.

Sayyid Ibne Tawus also stated that if you fear the crawling creatures at some station, you should recite the following supplication, which is from the hidden secrets:

يَا ذَارِئَ مَنْ فِي الاَرْضِ كُلِّهَا لِعِلْمِكَ بِمَا يَكُونُ مِمَّا ذَرَأْتَ لَكَ السُّلْطَانُ عَلَى كُلِّ مَنْ دُونَكَ اِنِّي اَعُوذُ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ مِنَ الضُّرِّ فِي بَدَنِي مِنْ سَبُعٍ اَوْ هَامَّةٍ اَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِفِطْرَةٍ اِدْرَأْهَا عَنِّي وَاحْجُرْهَا وَلا تُسَلِّطْهَا عَلَيَّ وَعَافِنِي مِنْ شَرِّهَا وَبَأْسِهَا بِاللهِ الْعَلِيِّ الْعَظِيمِ احْفَظْنِي بِحِفْظِكَ وَاحْجُبْنِي بِسِتْرِكَ الْوَافِي فِي مَخَاوِفِي يَا رَحِيمُ.

Translation: O the creator of all the creatures of the earth, Who is fully aware of whatever occurs, whatever is going to occur and in whichever way it will occur with regard to His creatures. You have power over everything other than You. Indeed, I seek the refuge of Your power over everything. I seek refuge in Your power, which You have over everything from physical harm, and bite of wild animals, crawling creatures and every kind of animals. O the creator of all things, through Your power, please keep all kinds of their harms away from me. None of them should be able to overpower me and keep safe from their mischief. O Allah, O high and mighty, keep me in Your security and O the most merciful of the merciful ones, be a shield for me in all the terrifying situations.

Shaykh Tabarsi (r.a.) has stated that when you set out from a station, you should recite two units of prayer and beseech the Almighty for His help and protection, bid farewell to the residents of that place, as every place is inhabited by angels as per the command of God and in the end recite as follows:

اَلسَّلاَمُ عَلَى مَلاَئِكَةِ اللهِ الْحَافِظِينَ اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Translation: Peace be on the protecting angels of Allah. Peace be on us

and upon the righteous servants of Allah be the mercy and blessings of Allah.

10. Etiquette of travels by sea and crossing bridges

In authentic tradition, it is narrated from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) that it is detestable to undertake sea journey with the aim of trade.

It is narrated from Amirul Momineen (a) that one, who undertakes a sea journey with the aim of business, he has not made effort to earn through a nice channel.

In a true tradition, it is narrated from Imam Muhammad Baqir (a) that one, who boards a ship with the intention of trading, he has put his religion in danger.

Reliable traditions from the Holy Prophet (s) state that traveling by sea during stormy season is prohibited.

A good tradition from Imam Reza (a) states that when one is embarking on a ship or a boat, one should say:

﴿بِسْمِ اللَّهِ مَجْرِىٰهَا وَمُرْسَىٰهَآ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ﴾

"In the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful." (Surah Hud 11:41)

If there is a storm, you should lie on your left and point out to the waves with the left hand and recite:

قُرّي بِقَرارِ اللّهِ وَاسْكُني وَقِرّي بِوقارِ اللّهِ وَاهْدَأي بِإِذْنِ اللّهِ وَلا حَوْلَ وَلا قُوَّةَ اِلاّ بِاللّهِ

Translation: Be still, by the power of Allah and adopt stillness through the tranquility of Allah. And be guided by the permission of Allah. And there is no power and might, except by Allah.

The narrator of this report says that I traveled many times by sea and whenever there was a storm, I acted according to the direction of Imam Ali Reza (a) and the sea used to fall so quiet as if there was no storm at all.

It is narrated from Amirul Momineen (a) that one, who fears drowning, he should recite the following:

(بِسْمِ اللّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ) بِسْمِ اللّهِ الْمَلِكُ الْحَقُّ (وَما قَدَرُوا اللّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَالسَّمواتُ مَطْوِيّاتٌ بِيَمِينِهِ سُبْحانَهُ وَتَعالى عَمّا يُشْرِكُونَ.)

Translation: In the name of Allah be the sailing and anchoring; most surely my Lord is Forgiving, Merciful. In the name of Allah, Who is the true ruler. And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

In another tradition, it is narrated from the same Imam that if you fear drowning, you should recite the following verses:

﴿ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴾

"Allah, Who revealed the Book, and He befriends the good." (Surah Araaf 7:196)

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴾

"And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses." (Surah Anaam 6:91)

In another tradition, it is stated that whenever one wants to embark on a ship, one should recite hundred times:

اَللّٰهُ اَكْبَرُ

Translation: Allah is the greatest.

...a hundred times *Durood,* and the following curse a hundred times:

اَللّٰهُمَّ الْعَنْ مَنْ ظَلَمَ آلَ مُحَمَّدٍ

Translation: O Allah, curse those, who oppressed Aale Muhammad (a).

Then recite:

بِسْمِ اللهِ وَبِاللهِ وَالصَّلَاةُ عَلَى مُحَمَّدٍ رَسُولِ اللهِ وَعَلَى الصَّادِقِينَ مِنْ آلِهِ اللّٰهُمَّ اَحْسِنْ مَسِيرَنَا وَعَظِّمْ

أُجُورَنَا اَللّٰهُمَّ بِكَ انْتَشَرْنَا وَاِلَيْكَ تَوَجَّهْنَا وَبِكَ آمَنَّا وَبِحَبْلِكَ اعْتَصَمْنَا وَعَلَيْكَ تَوَكَّلْنَا اَللّٰهُمَّ اَنْتَ ثِقَتُنَا وَرَجَاؤُنَا وَنَاصِرُنَا لاَ نُحِلُّ بِنَا مَا لاَ نُحِبُّ اَللّٰهُمَّ بِكَ نَحِلُّ وَبِكَ نَسِيرُ اَللّٰهُمَّ خَلِّ سَبِيلَنَا وَاَعْظِمْ عَافِيَتَنَا اَنْتَ الْخَلِيفَةُ فِي الاَهْلِ وَالْمَالِ وَاَنْتَ الْحَامِلُ فِي الْمَاءِ وَعَلَى الظَّهْرِ (وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللهِ مَجْرٖيهَا وَمُرْسَاهَا اِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ.) (وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ وَالاَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ.) اَللّٰهُمَّ اَنْتَ خَيْرُ مَنْ وَفِدَ اِلَيْهِ الرِّجَالُ فَاَنْتَ سَيِّدٌ اَكْرَمُ مَزُورٍ وَاَكْرَمُ مَقْصُودٍ وَقَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَلِكُلِّ وَافِدٍ تُحْفَةً فَاَسْاَلُكَ اَنْ تَجْعَلَ تُحْفَتَكَ اِيَّايَ فِكَاكَ رَقَبَتِي مِنَ النَّارِ وَاشْكُرْ سَعْيِي وَارْحَمْ مَسِيرِي مِنْ اَهْلِي بِغَيْرِ مَنٍّ مِنِّي عَلَيْكَ بَلْ لَكَ الْمِنَّةُ عَلَيَّ اَنْ جَعَلْتَ لِي سَبِيلاً اِلَى زِيَارَةِ وَلِيِّكَ وَعَرَّفْتَنِي فَضْلَهُ وَحَفِظْتَنِي فِي لَيْلِي وَنَهَارِي حَتَّى بَلَّغْتَنِي هَذَا الْمَكَانَ وَقَدْ رَجَوْتُكَ فَلاَ تَقْطَعْ رَجَائِي وَاَمَّلْتُكَ فَلاَ تُخَيِّبْ اَمَلِي وَاجْعَلْ مَسِيرِي هَذَا كَفَّارَةً لِذُنُوبِي يَا اَرْحَمَ الرَّاحِمِينَ

Translation: In the name of Allah and by Allah and blessings be on Muhammad, the Messenger of Allah and upon the truthful among his descendants. O Allah, regard our travel as good deeds and magnify its rewards for us. O Allah, because of You, we rise up after sleep and we have focused our attention upon You only. We have faith in You only. We hold to each of Your ropes and on You we rely. O Allah, we trust You only and hope in You alone. You are our helper. And without Your permission, neither do we get any favor nor any calamity befalls us. O Allah, we halt at a station relying only upon You and with Your support, we set out again. O Allah, please make our path free of hardships and may relief be more. You are the protector of life and property. You also grant protection in the sea and accord security during the journey. Nuh (a) said: Come aboard in the name of Allah, due to which ships sail and berth. Without any doubt, My Lord is most forgiving and merciful. And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him). O Allah, You are better than what the people delegate to You. Then, You are my honored chief. And You are greater than those whom people intend to visit. You have appointed a rank for every visitor to the tomb and a gift for everyone, who visits Your House. I beseech You that my gift from You should be immunity from Hell fire. O Allah, accept my jogging (*Sayee*) to be thanksgiving and have mercy on my separation from my family, although You owe no favor to me. On the contrary, it is Your greatest favor on me that you open a venue for me to visit the grave of Your Wali. That You bestowed on me

the awareness of his excellence. That You kept me secured at night and day, till You conveyed me to this place. O Allah, I have reposed hope in You; so please do not make me hopeless. And I have an expectation from You, so do not make me despair. And O the most merciful of the merciful ones, deem this journey of mine to be the penalty of my sins.

Sayyid Ibne Tawus (r) said that if the aim of the traveler is anything other than Ziyarat, he should change the words of the supplication to match his aim.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that a satan lives on every bridge. So when you reach there, you should recite:

بِسْمِ اللّهِ الرَّحْمٰنِ الرَّحِيمِ

Translation: In the name of Allah, the Beneficent, the Merciful.

So that he may flee from you.

In another tradition, it is narrated that when you step on the bridge, you should recite:

بِسْمِ اللّهِ اللّهُمَّ اذْحَرْ عَنّي الشَّيْطانِ الرَّجيمِ.

Translation: In the name of Allah. O Allah, please keep away the accursed satan from me.

11. Etiquette of escorting the outgoing traveler a little and to receive him when he returns; etiquette for traveler returning from a journey

A reliable tradition from Imam Ja'far Sadiq (a) states that whenever the Holy Prophet (s) bid goodbye to a believer traveler, he said:

رَحِمَكُمُ اللّهُ وَزَوَّدَكُمُ التَّقْوي وَوَجَّهَكُمْ اِلى كُلِّ خَيْرٍ وَقَضى لَكُمْ كُلَّ حاجَةٍ وَسَلَّمَ لَكُمْ دينَكُمْ وَدُنْياكُمْ وَرَدَّكُمْ سالِمينَ

Translation: May Allah shower His mercy on you and make piety a part of your kit. May you have all the happiness and may all your desires by fulfilled and may God keep safe your faith and your world and bring you back safe and sound and may you find your wife and children safe on return.

In another reliable tradition, it is narrated from Imam Muhammad Baqir (a) that when the Messenger of Allah (s) bid farewell to a traveler, he held his right hand or shoulder and said:

اَحْسَنَ اللّٰهُ لَكَ الصَّحابَةَ وَاَكْمَلَ لَكَ الْمَعُونَةَ وَسَهَّلَ لَكَ الْحَزُونَةَ وَقَرَّبَ لَكَ الْبَعيدَ وَكَفاكَ الْمُهِمَّ وَحَفِظَ لَكَ دينَكَ وَاَمانَتَكَ وَخَواتيمِ عَمَلِكَ وَوَجَّهَكَ لِكُلِّ خَيْرٍ عَلَيْكَ بِتَقْوَى اللّٰهِ اسْتَوْدِعُكَ اللّٰهَ سِرْ عَلى بَرَكَةِ اللّٰهِ.

Translation: May Allah bestow you good companions and may you continue to get food and water. May difficult parts of the journey pass easily. May those left behind join soon. May the difficulty, which you face, become easy for you. May Allah remain the protector of religion and your security. May you get everything in a nice way. Regard every piety to be obligatory on yourself. I entrust you to Allah. Go. May Allah bless you.

It is mentioned in another traditional report that at that time the Messenger of Allah (s) used to say:

اَسْتَوْدِعُ اللّٰهَ دينَكَ وَاَمانَتَكَ وَخواتيمَ عَمَلَكَ وَوَجَّهَكَ لِلْخَيْرِ حَيْثُ ما تَوَجَّهْتَ وَزَوَّدَكَ التَّقْوى وَغَفَرَ لَكَ الذُّنُوبَ.

Translation: I entrust to Allah the conclusion of your religion, your faith and your deeds to Allah. Wherever you may go, you should get welfare and well being. May piety be your provision and may Allah forgive your sins.

Another tradition states that a group of Imam Ja'far Sadiq's (a) companion's went to bid him farewell. At that time the Imam said:

اَللّٰهُمَّ اغْفِرْ لَنا ما اَذْنَبْنا وَنَحْنُ مُذْنِبُونَ وَثَبِّتْنا وَاِيّاهُمْ بِالْقَوْلِ الثّابِتِ وَعافِنا وَاِيّاهُمْ مِنْ شَرِّ ما قَضَيْتَ فِي عِبادِكَ وَبِلادِكَ فِي سَنَتِنا هذِهِ الْمُسْتَقْبَلَةِ وَعَجِّلْ نَصْرَ آلِ مُحَمَّدٍ وَوَلِيِّهِمْ وَاَخْزِ عَدُوَّهُمْ عاجِلاً.

Translation: O Allah forgive those sins, which we have committed for surely we are Your fallible creatures and make us all stick to the path of righteousness in this world and that to come and keep us safe from the mischief, You have ordained in the coming year for Your men and Your kingdom; come to the early help of Aale Muhammad (s) and their followers and defeat their enemies.

A reliable tradition states that when a believer returns from his journey, he should invite his fellow-believers to a dinner.

According to Imam Ja'far Sadiq (a), when a person returns from a journey, he should bring a gift for his family, even if it may be a stone.

In reliable tradition, it is narrated from Imam Muhammad Baqir (a) that it is recommended for a person returning from a journey to get something for his

family members, though it might be just a stone.

It is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s) used to say to one, who has returned from Mecca:

قَبِلَ اللّٰهُ مِنْكَ وَاَخْلَفَ عَلَيْكَ نَفَقَتَكَ وَغَفَرَ ذَنْبَكَ.

Translation: May Allah accept your effort and deeds. May He improve your conditions and may He forgive your sins.

Another tradition states that when a Haji returns from Hajj and dust of the journey is still on him, and if a person at that time lays his hands around the Haji's neck with the intention of welcoming him, he will get the reward of kissing Hajar-e-Aswad.

A tradition states that when a person returns from a journey, he should get busy with no work until he has washed himself and offered (two units) prayers and has rendered thanks to the Almighty a hundred times.

When His Eminence, Ja'far Tayyar returned from Abyssinia, the Holy Prophet (s) embraced him and kissed his forehead and it was the custom of the Prophet's companions to shake hands when meeting each other; and when one of them used to return from a journey, they used to embrace him.

A reliable tradition states that one should bid farewell to a traveler for sometime and even welcome him for a certain period: and for this purpose, one is allowed to offer shortened (*Qasr*) prayers.

12. Horse racing and archery

It has come down in reliable traditions that laying bets is allowed only in a few cases: horse, mule, camel and elephant races and in archery.

It is mentioned in reliable traditions that the Messenger of Allah (s) participated in horse race, betting a few *Awqiya*[1] of gold.

According to the Holy Prophet (s), one should ride a horse, but I like archery better.

He also said that every vain pastime and every betting is unlawful for believers, except for three: (1) in training a horse (2) in archery (3) betting against ones wife – as it is allowed.

A person, who shoots an arrow for the glory of God, God rewards him by forgiving three persons; one, who has made the arrow, one, who has given the

[1] Measure of weight.

arrow to fighter and one, who used the arrow in Jihad.

It is narrated in reliable tradition that at the time of laying the bets, the angels move away and invoke curse on the person who commits this act, except when that betting is on horse, camel, mule, donkey and elephant race or archery or sword fighting.

We should know that it is allowed to lay bets on horse, mule, donkey, camel, and elephant races; but in case of pigeon race, sailing, running, wrestling, weight-lifting, betting is not allowed at all. As for competing in those games, there is difference of opinion, but justification is stronger, especially in case of wrestling, as some traditions prove its lawfulness.

Thus, in reliable traditions, it is mentioned that the Messenger of Allah (s) came to the house of Lady Fatima Zahra (s.a.) one evening accompanied by Imams Hasan and Husain (a). He told them to stand up and wrestle. Lady Fatima Zahra (s.a.) was not present in the house at that time. When she returned she heard the Prophet saying: O Hasan, bring down Husain! Fatima observed: O father, it is surprising that you are urging the elder to throw down the younger?

The Messenger of Allah (s) said: My daughter, do not aggrieve, Jibraeel is standing on the opposite side and urging Husain to throw down Hasan.

According to *Fiqhatur Reza*, one should never play polo for in this game the Shaitan plays with one hand and the angels hate it; and if in this someone falls and dies, he goes to Hell.

We should know that the absolute condition in betting is that the prize amount should be only for one, who wins. Thus, if the prize is offered for one to be defeated, it is not allowed and it is not allowed for non-participants to lay bets as is done nowadays in archery, fencing and horse racing.

If the Imam has fixed from Public Treasury (*Baitul Maal*), monetary rewards for one, who covers the most distance in races or to hit targets in shooting, it is allowed. In the same way, if someone puts aside a part of his funds for one, who wins the horse race, it is allowed. In the same way, persons, who race horses can earmark an amount from their funds and lay bets that the winner will get all the money, it is allowed.

Similarly, what is famous among scholars is that there are some rules for horse racing.

First: deciding the distance that participants have to cover.

Second: specification of prize or amount of cash.

Third: animals which will be used in the race should be specified exactly.

Regarding this some scholars opine that it is also allowed even if the qualities of the animals are mentioned without seeing, it is allowed.

Fourth: It is not allowed to use animals who are absolutely unequal in strength and/or speed etc.

Five: the same class of animals should be used in a race: that is two horses, or two donkeys etc. Thus, horses cannot compete with donkeys in the same race and so on, although in view of the writer, this condition is not proved.

Sixth: both the animals should be released together, as is well known among scholars.

Seventh: the animals should be ridden. Thus, if horses are conducted without riders, the betting is not allowed.

Eighth: the distance specified should not be so long as to exhaust the animal.

Ninth: the riders should be males.

Tenth: All the participating animals should begin from the same starting line together although there is difference of opinion regarding this, and the most common opinion is that they should be roughly close to each other.

In Arabic, the ten horses in a race upon reaching the finish point are named as (1) Majalli (2) Musalli (3) Tanni (4) Baara (5) Murtaah (6) Khatti (7) Aatif (8) Muammla (9) Lateem (10) Fukul.

Except for the last one, it is allowed to lay huge amounts in bets on all the animals and if all the animals reach the finishing points together, no one will get anything.

We should know that though a certain form of betting is allowed in sword fighting, spear throwing and archery, there are certain conditions for it. Firstly, the number of arrows should be fixed, which will decide the best marksman; secondly, deciding the number of arrows out of the total number being used, which should reach the mark. Thirdly, to determine the reaching of aim, whose details will be given below. Fourthly, the archer and the target should be fixed. Fifthly, to fix the length and breadth of the target. Sixth, that the bows and arrows should be of the same material. There is difference of opinion among scholars in this condition and there is more support to the view that it is not required and there is consensus that the particular arrow or bow should be fixed. Some even say that by fixing the arrow and bow the bet itself is invalidated. Seventhly to fix that archery will take place by the rule of *mubadira* or *mahatta*. In *mubadira*, no number is fixed. Whoever manages to shoot more arrows that hit target is the winner. For example, from two persons each threw ten arrows;

one hit the target five times and the other four times: in that case the one, who hit five times, wins the competition. If both manage to hit five times, none of them wins.

In *Mahatta* the number required for winning is fixed. For example to fix that one, who hits the target with five more arrows will win the competition. In that case one, who hits by lesser is out of the competition. By way of example, if each shot twenty arrows, one managed to hit fifteen and the other ten; then the former wins. And if one hits fourteen and the other ten, then no one wins. The precaution is that one of these conditions should be fixed, so that there is no dispute later.

We should also know that there many kinds of hitting the target.

First, *Jaaee*, which first hits the ground and then jumps up and then hits the target.

Second: *Haasir*, which hits near one of the two sides of the target.

Third: *Khariq*, which hits the target, but does not enter it.

Fourth: *Khasiq*, which stops after breaking the target.

Fifth: *Maariq*, which goes through the target, breaking it.

Sixth: *Kharim*, which breaks the side of the target, but is not buried in center.

It is necessary that one has to initially fix any of the above-mentioned conditions. If someone is able to get a better condition than what was fixed for winning, he will win the competition.

We should know that in horse racing and archery competitions, the *Muhallil* are also included, that is the participation of one, who participates on the condition that if he wins, he will take his share and if he loses, he will give nothing. It is better that those who bet their property, they should also include a third person.

Precaution demands that persons laying bets should recite the formula of betting: one mentions it in words and the other accepts it.

It is obligatory that the aim of archery and horse racing should not only be entertainment, it should aim at exercise to strengthen religion and faith and to perform Jihad to defend the Shia, which is very important and rewarding.

In reliable traditions, it is narrated that the Messenger of Allah (s) urged his followers to have horse races and he paid the amount, which was used to lay bets.

It is mentioned in another traditional report that the amount was 154 mithqal silver.

While returning after the Battle of Tabuk, the Messenger of Allah (s) himself laid bets against Usamah and raced the camel.

The Holy Prophet (s) was above all revelry and pleasure-seeking, and all this was in the interest of strengthening Islam and making people inclined towards Holy Wars (*Jihad*), so that disbelievers may not be able to defeat the Muslims and Shia and people can repel any attack on their life, property and self-respect.

During the Major Occultation of the Imam, the Holy War (*Jihad*) implies keeping the Shias of Imam Ali (a) safe from the mischief of dissidents. Jihad and defense are allowed when any group of disbelievers, pagans or dissidents attacks the Shia, and all those, who are killed in Jihad are martyrs. If the group being attacked is weak, then all the believers are bound to come forward with their help and defend it.

According to the Holy Prophet (s), all the good deeds lie in the sword of the martyr and in the shadow of the sword. The sword of the righteous is the key to heaven, and the sword of the blasphemers is the key to Hell.

A reliable tradition states that a believer, who dies trying to save his honor and property is a martyr.

Another tradition from the Holy Prophet (s) states that a gate in Paradise is named as the Door of holy fighters. All those, who died for the sake of God, will enter from this gate and see angels saying: Well done! Well done! (*Marhaba*).

He also said that the Almighty Allah honored my nation due to the galloping of horses and points of spears.

He also said that Jibraeel (a) informed him that if any of the followers do Jihad in the cause of God and even if a drop of rain falls on him or he suffers a headache, in his record of deeds will be written the reward meant for martyrdom.

In reliable tradition, it is narrated that during the time of Amirul Momineen (a) the mercenaries of Muawiyah plundered Anba. On getting reports of this, the Imam delivered a sermon containing the merits of performing Jihad as follows:

Now, then surely *Jihad* is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it, Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and

scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him, because of missing *Jihad*. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah, no people have been attacked in the hearts of their houses, but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Hamid have reached Anbari and killed Hassan bin Hassaan Bakrí. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, *"We are for Allah and to Him we shall return."* (Quran, 2 :156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this, he is not to be blamed, but rather there is justification for him before me.

How strange! How strange! By Allah my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked, but you do not attack. Allah is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer, you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter, you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat and cold, because if you run away from heat and cold, you would be, by Allah, running away (in a greater degree) from sword (war).

O you semblance of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah, this acquaintance has brought about shame and resulted in repentance. May Allah fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me; so much so that Quraish started saying that the son of Abu Talib is brave, but does not know (tactics of) war. Allah bless them! Is any one of them more fierce in war and more older in it than I am? I rose for it although yet within twenties, and here I am, have crossed over sixty, but one, who is not obeyed can have no opinion.

He said in another tradition that the Almighty Allah made Jihad obligatory

and accorded greatness to it. He made Jihad as a means of victory and assistance. By Allah, neither religion can be reformed nor the world, without it.

It is narrated from the Messenger of Allah (s) that one, who conveys a warrior to his people, in addition of earning the reward of participating in Jihad, he also gets the reward of emancipating a slave.

He said in another tradition that you must wage Jihad, it would be a means of your honor.

Miscellaneous etiquettes and beneficial acts

Imam Ja'far Sadiq (a) states that often his followers forget saying:

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

...before they start any work and therefore God puts them to trial, that they may be warned and remember the Almighty and praise Him. The Almighty forgives their sins on account of their trials they face. Therefore, it is advisable that every person, before starting his work, should say:

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

According to Imam Muhammad Baqir (a), when God had forbidden Adam (a) to eat the fruit of Heaven, he had said "Yes", but had forgotten to say 'Insha Allah'. The result was that he ate the fruit of that tree and was thrown out from Heaven and the Almighty ordered His Prophet (a).

﴿ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴾

"And do not say of anything: Surely I will do it tomorrow," (Surah Kahf 18:23)

﴿ إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ ﴾

"Unless Allah pleases; and remember your Lord when you forget." (Surah Kahf 18:24)

That is, one should never say one will do some work tomorrow. On the contrary, one should say "If God wills" and leave the work unto the will of God. If one has forgotten saying 'Insha Allah', one should say it whenever one remembers it, even if one remembers it after a year.

According to Imam Musa Ibne Ja'far (a), the following nine acts makes one forgetful: (1) eating sour apples (2) coriander (3) cheese (4) food already eaten by a rat (5) urinating in standing water (6) reading epitaphs (7) walking between two women (8) leaving the lice alive (9) having blood taken out from the back of neck.

It is mentioned in reliable traditions that once the Imam was aggrieved. He said: I don't know why I became aggrieved, although I have neither sat on the threshold nor passed through the herd of goats. Neither have I worn pajama standing and neither wiped hands and face with the clothes I am wearing.

It is narrated from Imam Ja'far Sadiq (a) that the following ten acts remove grief: (1) walking (2) riding (3) diving (4) looking at greenery (5) eating or drinking something (6) copulating (7) brushing teeth (8) washing the head with marsh-mallow (9) looking at the face of a beautiful lady (10) conversing with men.

According to Imam Ali (a), there are certain things, which lead to poverty and others that lead to wealth. Things causing poverty and need are sixteen: (1) having cobwebs in the house (2) urinating in bathroom (3) eating in the state of ritual impurity (*Janabat*) (4) cleaning teeth with broom twig (5) combing hair while standing (6) keeping rubbish in the house, inspite of having a broom (7) false oath (8) adultery (9) greed (10) sleeping between Maghrib and Isha Prayer (11) sleeping between early morning and sunrise (12) excessive lying (13) listening to songs (14) sending away a beggar, particularly in the night, empty-handed (15) spending more than capacity (16) behaving badly with relatives.

There are seventeen things, which bring wealth and prosperity (1) offering Asr prayers immediately after Zuhr prayers (2) offering Maghrib and Isha prayers together (3) reciting recommended prayers and supplication after Morning and Asr prayers (4) being kind and generous to one's relatives (5) going early in the morning to earn one's living (6) sweeping the house (7) reciting *Istighfar* (i.e. 'Astaghfirullaha Wa-atubo Ilaihe') often (8) refraining from misappropriation (9) speaking truth (10) repeating the *Muezzin* proclaiming *Adhan* (11) keeping silent in the toilet (12) not being greedy for material things (13) thanking for blessings (14) washing hands before eating (15) eating fallen crumbs after meal (16) saying 'Subhan Allah' thirty times every day (17) a person who will repeatedly say 'Subhan Allah' will be kept safe from 70 types of curses by God; one of which is poverty.

According to Imam Ja'far Sadiq (a), a person, who writes a poem or couplet in praise of Ahle Bayt (a), God will make a house for him in Paradise.

In another tradition, it is mentioned that one, who writes a couplet or poem in praise of Ahle Bayt (a), is helped by the holy spirit (*Ruhul Quds*).

A tradition from Imam Reza (a) states that a person, who writes a poem in praise of Ahle Bayt (a) will get a city for himself in Heaven by the order of God, which will be seven times bigger than the world he lived in. When he reaches that city, angels will surround him and all great Prophets will go to meet him.

According to the Holy Prophet (s), a stomach filled with dirty blood and

pus is better than a chest filled with couplets or poems, which are not in praise of Almighty God or Ahle Bayt (a).

It is narrated from the Messenger of Allah (s) in a reliable tradition that you should not eat anything in a state of ritual impurity (*Janabat*) and said that it creates poverty. He also refrained from biting nails, brushing teeth in the bathroom and cleaning the nose in Masjids.

He also stated that Masjids should not be used as a thoroughfare. In case one is forced to go through a Masjid, one should offer (two unit) prayers.

Urinating under a fruit-bearing tree or in the middle of the way is prohibited.

Making a concrete grave and praying (regular prayers) in the graveyard are prohibited.

He also said that one, who bathes in open should be careful that his nakedness is not exposed.

It is not allowed to drink from the handle of the cup, as dirt accumulates there.

It is not allowed to urinate in standing water, as it makes a person lose his intellect.

It is not allowed to walk wearing shoe in one foot and wearing the shoe in standing position.

Urinating, while facing the sun or moon, is prohibited.

He said: You should refrain from sitting facing the Qibla or back to Qibla when you are in the toilet.

He has prohibited wailing in excess, when a tragedy strikes.

Women are prohibited to accompany the coffin, when it is taken out for funeral.

To write or wipe off any writing of the Holy Quran is prohibited.

Fabricating false dreams is prohibited. If a person does so, he will be asked by the Almighty to make a knot in the water; and when he will not be able to do that, he will be punished.

It is not allowed to make images (idols) and said that one, who does this, on Judgment Day, the Almighty Allah will order him to insert soul into that image; and since he would be unable to accomplish this, he would be chastised.

It is not allowed to burn any living creature in the fire.

It is not allowed to curse the cock as it wakes up for prayers.

It is also prohibited to interfere when a believer is selling something and saying that one's thing is better than what is offered by the believer.

Also, if a believer is buying something, no other believer should become a customer by offering a better price.

He said in another tradition that rubbish should not be kept in the house at night as satan resides in it.

He said: You must not sleep with your hands soiled with food leftovers; because if this leads to insanity, you will be to blame.

It is not allowed to clean the genitals with bone or dung after relieving oneself.

A woman is prohibited to leave her house, without the permission of her husband and in case she does, all the angels, jinns and people of that place curse her until she returns.

A woman is prohibited to beautify herself, except to please her husband; otherwise it is compulsory for God to burn her in Hell and she is also prohibited to talk more than five words with other than her husband or *Mahrams* (mother, father, brother and sister). He also prohibited two females sleeping together without clothes.

He has prohibited the women to mention to any other woman what passed between her and her husband.

It is not allowed to copulate in the direction of Qibla.

It is not allowed to copulate in public places. If one commits this act, the Almighty Allah, angels and all people will curse him/her.

It is not allowed to visit those, who talk of unseen. Like the astrologers, soothsayers, numerologist and false gnostics. One, who visits them and testifies to their statements; it is as if he has deviated from that which was revealed on the Holy Prophet (s). It is not allowed to play chess and draught etc. and to play the tambourine and harp etc.

Backbiting and tale telling is not allowed. He also said that tale teller will not enter Paradise. It is not allowed to accept the invitation of transgressors.

It is not allowed to take a false oath. And the Prophet said that one, who swears falsely, becomes homeless.

He said that one, who swears falsely in order to usurp the property of a Muslim, on Judgment Day, the Almighty Allah will be infuriated on him, except that he repents and restores the property.

It is not allowed to sit at a table, on which liquor is being served.

It is not allowed for a husband to permit his wife to visit the public bath in a place where there is no need to visit the public bath.

It is not allowed to visit the (public) bath without a cloth around the waist.

It is not allowed to slap the face on occasions of grief.

It is also not allowed to perform any act, which makes one forgetful of God.

It is not allowed to eat from utensils of precious metals.

It is not allowed for men to wear silk and brocade, but there is no problem in it for ladies.

It is not allowed to sell the dates on trees, before they turn red or yellow.

It is not allowed to sell fresh dates, which are yet un-plucked and to take in their exchange dried dates; or to exchange grapes on plants in exchange of raisins.

It is not allowed to deal in equipments of chess and draught.

It is not allowed to buy or serve liquor. The Holy Prophet (s) said that the Almighty Allah has cursed wine and one, who plants a grape creeper with intention of producing grapes for wine, one, who squeezes the grapes, one, who drinks the wine, one, who serves it, one, who sells it, one, who purchases it, one who uses its income, one, who transports it and one for whom it is transported.

He said: Prayer is not accepted for forty days from one, who drinks liquor and if he dies with some liquor in him, it is obligatory on God to make him drink boiled puss and rot, which will melt his stomach and innards.

It is not allowed to take usury, to give a false testimony and draw up a document of usury. The Almighty Allah has cursed one, who takes usury, one, who pays it, one, who draws up a document and one, who witnesses it.

It is not allowed to shake hands with Zimmi disbelievers.

It is not allowed to recite poems in Masjid and to bewail for a lost thing.

It is not allowed to unsheathe the sword in the Masjid and to hit on the heads of animals.

It is not allowed to glance at the genitals of a Muslim and said that one, who does so intentionally, seventy thousand angels curse him.

It is not allowed for a woman to glance at the genitals of another woman.

It is not allowed to blow at food, drinks and place of prostration.

It is not allowed to pray in the cemetery, in the middle of roads and mills, in dried river beds, in places, where camels are tied, and on the roof of the

Kaaba.

It is not allowed to kill a honeybee and to brand on the mouth of a quadruped.

It is not allowed to swear in the name of anyone, except God. He said: One, who does this, is removed from God's mercy.

It is not allowed to swear by any chapter of the Holy Quran. He said: One, who does so, a penalty for each of its verses will become obligatory on him, whether it is true or false.

In view of scholars, this penalty is recommended and it is also prohibited to take oath by the life of someone.

It is not allowed to remain in the Masjid in a state of ritual impurity (*Janabat*).

It is not allowed to become completely naked whether during the day or the night.

It is not allowed to get cupping done on Wednesday and Friday.

It is not allowed to speak, when the prayer leader is reciting sermon of Friday. If one does this, he will not get the fill rewards of Friday.

It is not allowed to wear ring of brass and iron.

It is not allowed to get the image of a living thing engraved on a ring stone.

It is not allowed to recite Nafila prayer at sunrise, sunset and noon.

It is not allowed to fast on Eid of Ramadhan, Eid of sacrifice, especially in Mina, three days after Eid of sacrifice and on day of doubt with intention of the month of Ramadhan.

It is not allowed to drink water putting the mouth into water like quadrupeds. He said: You should take it in your cupped hand and drink it. It is your best vessel.

It is not allowed to spit into the well from which you drink.

It is not allowed to make the labor start working before deciding about his labor charge.

It is not allowed that two persons should separate after estrangement. And if it is unavoidable, they should not remain estranged for more than three days, because one, who does this, the Hell fire is there for him.

It is not allowed to sell gold for gold and silver for silver with increase. Similar material should be sold in equal quantity.

It is not allowed to praise others in their presence and said that you should

cast mud on one, who does this.

If a person makes another work for him, but does not pay him for his services, the Almighty Allah confiscates the rewards of his deeds and the fragrance of Paradise becomes unlawful for him.

One, who learns the Quran by heart and then forget it due to carelessness, on Judgment Day, his hands will be tied to his neck and Almighty Allah will appoint a serpent on him for each verse, except that he should be saved in some other way.

One, who uses unlawful property after reading the Quran or instead of following the laws of Quran is more attracted to the world, he will be more eligible for divine fury, except if he repents. And if he dies without repenting, the Quran will be claiming for damages from him.

One, who commits fornication with a Muslim, infidel, Jew or Fire worshipper woman; whether she is free or enslaved and that person dies without repenting, the Almighty Allah opens 300 windows of Hell into his grave through which snakes and scorpions of Hell will enter and he will continue to burn in Hellfire till Judgment Day. When he emerges from the grave, people will be anguished at his stench and all would know that he was a fornicator till he is sent to Hell.

He said that one, who tries to find out the confidential secrets of a believer's family, the Almighty Allah will include him among those hypocrites, who try to find defects in believers and he will not die till the Almighty Allah does not expose him, except that he repents.

He said: One, who is not satisfied with the sustenance given by God, and he complains and who is not patient in the scarcity of his sustenance, none of his good deeds will be accepted; and on Judgment Day, the Almighty Allah will be infuriated with him, except that he should repent for it.

He said that one, who does not pay the dower of his wife unlawfully, in view of Almighty Allah he is an adulterer and on Judgment Day, Allah will chastise him for not fulfilling the oath given to God. His good deeds will be confiscated and given to the woman instead of the dower and if they do not cover the dower, it will be ordered to cast him into Hell.

It is not allowed to withhold testimony and one, who does this, on Judgment Day, the Almighty Allah will make him eat his own flesh in the presence of all.

He said: Jibraeel emphasized so much about the rights of neighbors, that I thought that they would be given a share from inheritance.

In the same way, he emphasized so much about slaves that I thought that a

time limit will be fixed after which they would have to be compulsorily emancipated.

In the same way, he emphasized so much about brushing of teeth that I thought that it would become obligatory.

In the same way, he emphasized so much about Midnight Prayer that I thought that the religious people of my nation will be unable to sleep all night.

He said: One, who regards the poor Muslim degraded, he has in fact insulted the Almighty Allah. Thus, on Judgment Day, Almighty Allah will regard him degraded, except that he repents.

The Almighty Allah will be pleased at one, who respects the ordinary Muslim.

One, who is desirous of a sin or unlawful things and he keeps away from it due to fear of God, the Almighty Allah will save him from Hell and make him secure from the terror of Judgment Day and give him the two Paradises promised in the Holy Quran.

One, who being doubtful between the world and hereafter, but prefers the world over the hereafter, on Judgment Day, there will be no good deed in his account, through which he may be saved from Hell. And one, who prefers the hereafter over the world, the Almighty Allah will be pleased with him and forgive his sins.

One, who looks with attention at what is unlawful for him, on Judgment Day, the Almighty Allah will fill up his eyes with fire, except that he repents.

The Almighty Allah is infuriated at one, who shakes hands with a woman, who is unlawful for him.

One, who embraces a woman with the intention of unlawful, he will be chained with a fiery satan and cast into Hell.

One, who cheats a Muslim in buying and selling, he is not from our group. On Judgment Day, he will be raised with the Jews.

The woman who harasses her husband through sharp words, the Almighty Allah does not accept any of her good deeds till she does not make amends to him, although she might be fasting during the days, praying at nights, emancipating the slaves and financing holy wars. Same will be the condition of the man, who is unjust to his wife.

One, who, inspite of having power of retaliation, controls his anger, Almighty Allah will give him the reward of a martyr.

He has prohibited from misappropriating the property of others and said that one, who does this and dies, he will have died on a religion other than

Islam. The Almighty Allah will be infuriated with him on Judgment Day.

One, who gives a false testimony, the Almighty Allah will suspend him in the lowest Hell among the hypocrites.

One, who buys goods of misappropriation, it is as if he has himself committed misappropriation.

One, who usurps the rights of a believer brother, the Almighty Allah makes the blessings of sustenance unlawful for him, except that he should repent.

One, who exposed the sin of someone else, it is as if he has himself committed that act.

One, who, in spite of being able, does not lend to another believer, the Almighty Allah makes the fragrance of Paradise unlawful on him.

One, who is patient on the ill temper of a wife due to the fear of God, the Almighty Allah bestows him the reward of the thankful.

The woman, who is not sweet to her husband and she burdens him that which he is incapable of bearing, the Almighty Allah will not accept any of her good deeds and on Judgment Day, He will be displeased with her.

One, who respects his Muslim brother, it is as if he has honored the Almighty God.

He has prohibited leading in prayer people, who do not approve of him and one, who leads people with their approval, he arrives punctually and performs the prayer properly, he will get the reward equal to the sum total of the reward of all the worshippers, without there being any decrease in their rewards.

One, who visits his relative or a lonely person, or he takes something for him, the Almighty Allah will give him the reward of a hundred martyrs and on each step, forty thousand good deeds will be recorded for him, and forty thousand sins will be erased and he will be elevated forty thousand ranks and it will be as if he has worshipped God for a hundred years.

One, who fulfills a worldly need of a visually handicapped person and for this purpose if he has to undertake a journey, the Almighty Allah will grant him immunity from Hell fire and fulfill seventy of his worldly wishes. And till he does not return, divine mercy will continue to shade him.

One, who remains ill for a day and a night and he does not complain to those who visit him, the Almighty Allah will raise him with Prophet Ibrahim (a), till he passes over the Siraat Bridge like lightning.

One, who makes efforts to fulfill a wish of a patient, whether he succeeds in it or not, he will be washed of his sins in such a way, as if he was born that day.

A person from migrants (*Ansar*) asked: If that person is from his family members, will he get more reward? He replied: Yes.

He said: One, who removes from a believer any of the worldly problems, the Almighty Allah will give him relief from seventy-two problems of the hereafter and remove from him seventy-two problems of the world, the easiest of them being stomachache.

He said: One, who demands his right from a person and he, inspite of being capable, delays it, the sin of collecting unlawful sea tax will be noted in his scroll of deeds.

One, who does a good turn to a believer brother and then reminds him of the favor, the Almighty Allah invalidates all his acts and does not give any reward and the Almighty Allah says: I have made Paradise unlawful on one, who reminds of favor, the miser and tale teller/back biter.

One, who gives alms (*Sadaqah*) will for each dirham, get the reward of Mt. Uhad from the bounties of Paradise. And one, who carries the money for this purpose, will get the same reward as ones who pay alms, without there being any reduction in their rewards.

One, who weeps for the fear of God, the Almighty Allah will gift him a palace in Paradise in exchange of each tear, which will be studded with pearls and all gems; and it will have that which neither the eyes have seen, the ears have heard and neither one has imagined.

One, who goes to the Masjid with intention of congregation prayer, for each step, seventy good deeds are noted in his scroll, seventy ranks are elevated. If he dies in that condition, the Almighty Allah will appoint seventy thousand angels to visit him in the grave and give him company. And till the time of rising up they will continue to seek forgiveness on his behalf.

One, who recites the call for prayer (*Adhan*) for the pleasure of God, the Almighty Allah will bestow him the reward of forty thousand martyrs and forty thousand truthful; and admit to Paradise forty thousand sinners through his intercession.

Without any doubt, the believer, who recites the call of prayer (*Adhan*) recites:

أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللّٰهُ

Translation: There is no god, except Allah.

Seventy thousand angels invoke blessings for him and seek forgiveness on his behalf and he will remain under the shade of divine throne (*Arsh*) on Judgment Day, till the Almighty Allah completes the accounting of the

creatures. And the reward of saying:

اَشْهَدُ اَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ

Translation: I testify that Muhammad is the messenger of Allah.

Will be similar forty thousand such angels.

If one is careful to sit in the front row in congregation prayer and to participate in the first Allahu Akbar (*Takbir*), and he does not hurt the feelings of any Muslim, the Almighty Allah will give him the reward of the Muezzin in the hereafter.

He said: Do not regard any sin as light, although it might seem light in your view; and do not regard any good deed as great, even though it might seem very big in your view; because by repenting, no greater sins remain greater and by repeating a sin, no smaller sin remains small.

It is mentioned in another tradition that he prohibited killing of snakes, which inhabit houses. He also refrained from listening to others secretly. He also said that one, who does so, on Judgment Day, molten lead will be poured into his ears.

He has prohibited laughing in the graveyard.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that the Almighty Allah will not look with mercy on three people: (1) the pimp (2) one, who does not mind abusing and being abused (3) one, who inspite of having something asks others for it.

It is narrated from the Messenger of Allah (s) that Paradise is banned on every shameless obscene talker, who does not care what he is talking and what people say about him. If the condition of such a person is ascertained, he would either come out to be illegitimate born, or that Satan will have shared his seed.

He said in another tradition the fragrance of Paradise will reach to a distance of five hundred years of travel, but one, who is disowned by parents and the pimp will be unable to smell it. People asked who is pimp? He replied: One, whose woman is fornicator and he knowingly ignores it.

In reliable tradition, it is narrated from Imam Ja'far Sadiq (a) that lesbians will be made to don garments of fire on Judgment Day. And a rod of fire will be inserted in their genitals and they will be cast into Hell. Those who committed this act first of all were from the nation of Prophet Lut (a).

It is narrated that the Messenger of Allah (s) said: By God, ten persons from my Ummah are disbelievers: (1) one, who kills people unjustly (2) sorcerer (3) pimp (4) one, who copulates through anus (5) one, who copulates with animals (6) one, who commits incest (7) one, who creates mischief and

discord (8) one, who sells arms to infidels (9) one, who does not pay Zakat (10) one, who in spite of being capable, does not perform the Hajj.

It is narrated from Imam Musa Kazim (a) that one, who becomes intoxicated and dies within forty days, in view of the Almighty Allah, he is like an idol worshipper.

It is mentioned in another tradition that one, in whose house tambourine or any other instrument of music, chess and backgammon is kept for forty days, he will be eligible for divine chastisement. If he dies during this period, he will die a transgressor and his abode will be Hell.

It is narrated from Amirul Momineen (a) that pigeons curse those, who play musical instruments or keep singing women or play the flute or guitar.

It is narrated from Imam Ja'far Sadiq (a) in reliable tradition that a house in which tambourine is played for forty day, the Almighty Allah appoints on it a Satan named Qandaz. None of his physical parts remain, but that satan sits upon it. When this happens, the person becomes absolutely shameless and he does not care what others say. So shameless he becomes that even if he learns that his ladies are fornicating, he is unashamed.

﴿ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴾

"Therefore, avoid the uncleanness of the idols and avoid false words," (Surah Hajj 22:30)

Imam (a) said that the idols are chess and false words are songs. And dice is worse than chess. To keep chess set is disbelief, playing it, is polytheism, but to remind it to someone is not polytheism; but it is a deadly sin. To greet those are playing chess is a sin. One indulges in chess is, as if he has touched pork. To see chess is like seeing the genitals of his mother. And the legal penalty becomes obligatory on him. One, who plays dice with betting, is like one, who consumed pork and one, who plays without betting, is like one, who put his hand in the flesh and blood of pig. Playing backgammon and other competitive games, are included in gambling, even playing of marbles.

Beware, never play the harp, because the satan comes running to you and angels flee from you.

It is narrated from Imam Ali Reza (a) that one, who commits sodomy is punishable either by burning in fire, burying in a demolished wall or killing with a single stroke. Mother and sister of that boy become unlawful for that sodomist and on Judgment Day, angels will take him by his neck to the edge of Hell and till Almighty Allah completes the accounting, he will be made to stand there and after that he will be cast into the fire and will be punished in every level of Hell till he reaches the last layer. The sodomist is worse than adulterer,

because the Almighty Allah did not destroy any nation due to adultery and due to sodomy He destroyed many towns.

It is narrated from Amirul Momineen (a) that sodomy implies becoming intimate with a boy other than copulating with him; if anal intercourse takes place it is disbelief.

It is narrated from the Messenger of Allah (s) that one, who is a habitual sodomist, will definitely be sodomized before his death.

It is narrated from Imam Muhammad Baqir (a) that the Almighty Allah swears by His might and majesty that the homosexual will be unable to sit on the carpet of Paradise.

It is mentioned in trustworthy tradition that a person came to Imam Ja'far Sadiq (a) and said: Please render some advice to me. The Imam gave the following advices: If you know that the Almighty Allah is guarantor of your sustenance, why are you apprehensive about it? If you know that the sustenance has been fixed by Allah, why are you greedy? If you are certain that accounting on Judgment Day is truth, why do you hoard wealth? If you are hopeful that God gives recompense to all that is spent in His way, why are you miserly? If you know that Hell is the consequence of displeasure of God, why do you disobey Him? If you regard death as a fact, why are you happy? If you know that nothing is hidden from God, what is the use of deceit? If you regard Satan as your enemy, why are you careless about him? If you know that everyone will have to pass over the Siraat Bridge, what is the use of selfishness and arrogance? If you know that all the affairs are in compliance to divine decree then why are you aggrieved? If you have realized that this world is temporal, why are you attached to it?

In reliable tradition, it is narrated from the Messenger of Allah (s) that the most pious is one, who performs all that is obligatory on him. The most charitable is one, who pays the Zakat of his wealth. The most abstemious is one, who leaves what God has forbidden. The most religious is one, who speaks the truth in every instance, even if it causes harm to him. The most equitable is one, who likes for others, what he likes for himself. The greatest is one, who remembers his death most. The wisest is one, who on reaching his grave is confident of divine chastisement and who is hopeful for divine rewards. The most heedless is one, who does not learn from the changes in the world. The most respectful is one, in whose view, the world is worthless. The most intelligent is one, who increases his knowledge through the know how of others. The bravest is one, who continues to suppress his selfish desires. The most dignified is one, whose good deeds are more. The most worthless is one, whose good deeds are scanty. The most unfortunate is one, who is jealous of the condition of others. The most restless is the miser. And the worst miser is one, who is miserly even about that, which Allah has made obligatory on him. The

most eligible to rule the people is one, who acts on truth the most. The most degraded is the transgressor. The most unfaithful and least friendly of people is the ruler. The greedy is the poorest of all. One, who is not greedy is most needless of all. The most excellent in manners, will be the strongest in faith. One, whose is more religious will be more respected and one, who is most respected will not object to that which is of no use to him. The most religious is one, inspite of being right, refrains from entering disputes. The liar is the most disloyal. The rulers are the unluckiest of people. The proud are the most hated people in the view of God as well as people. One, who has left sinning will be regarded as one, who is most striving in obedience of God. The wisest is one, who keeps aloof from the ignorant. The most successful is one, who cultivates friendship with the pious. One, who is most humble to people is the one, who is the wisest. One, who frequents bad company will be the target of most suspicion. The greatest transgressor is one, who eliminates a person, who does not intend to cause any harm to him. The one, most qualified to forgive is one, who also has the right to punish. The most sinful is one, who poses as dumb and behind the back makes fun of others. The most mischievous is one, who insults others. The most foreseeing is one, who control his anger most. The most cultured is one, who is most courteous with others. The best is one, through whom others benefit.